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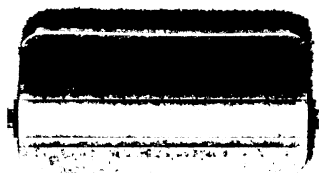
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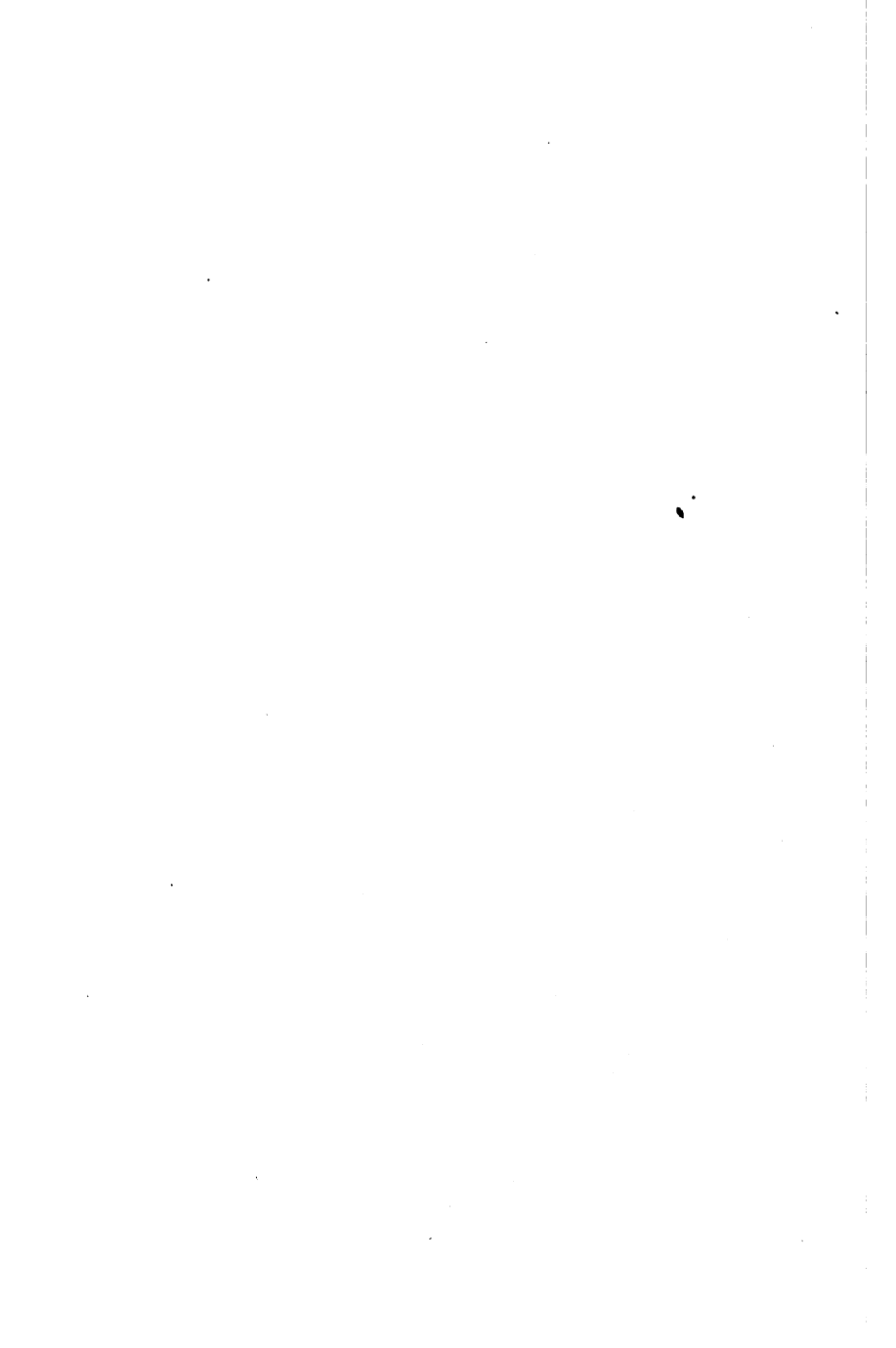
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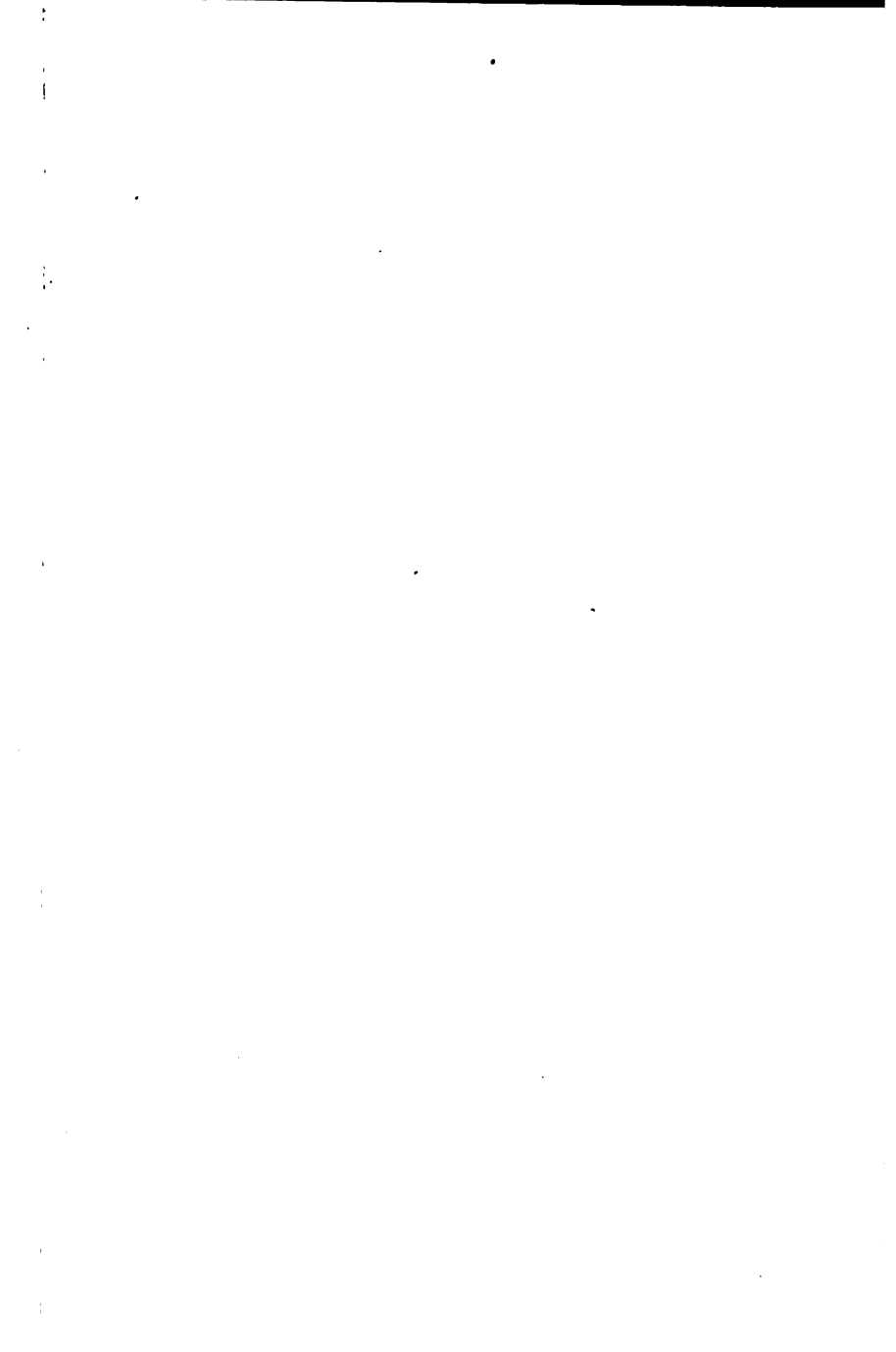


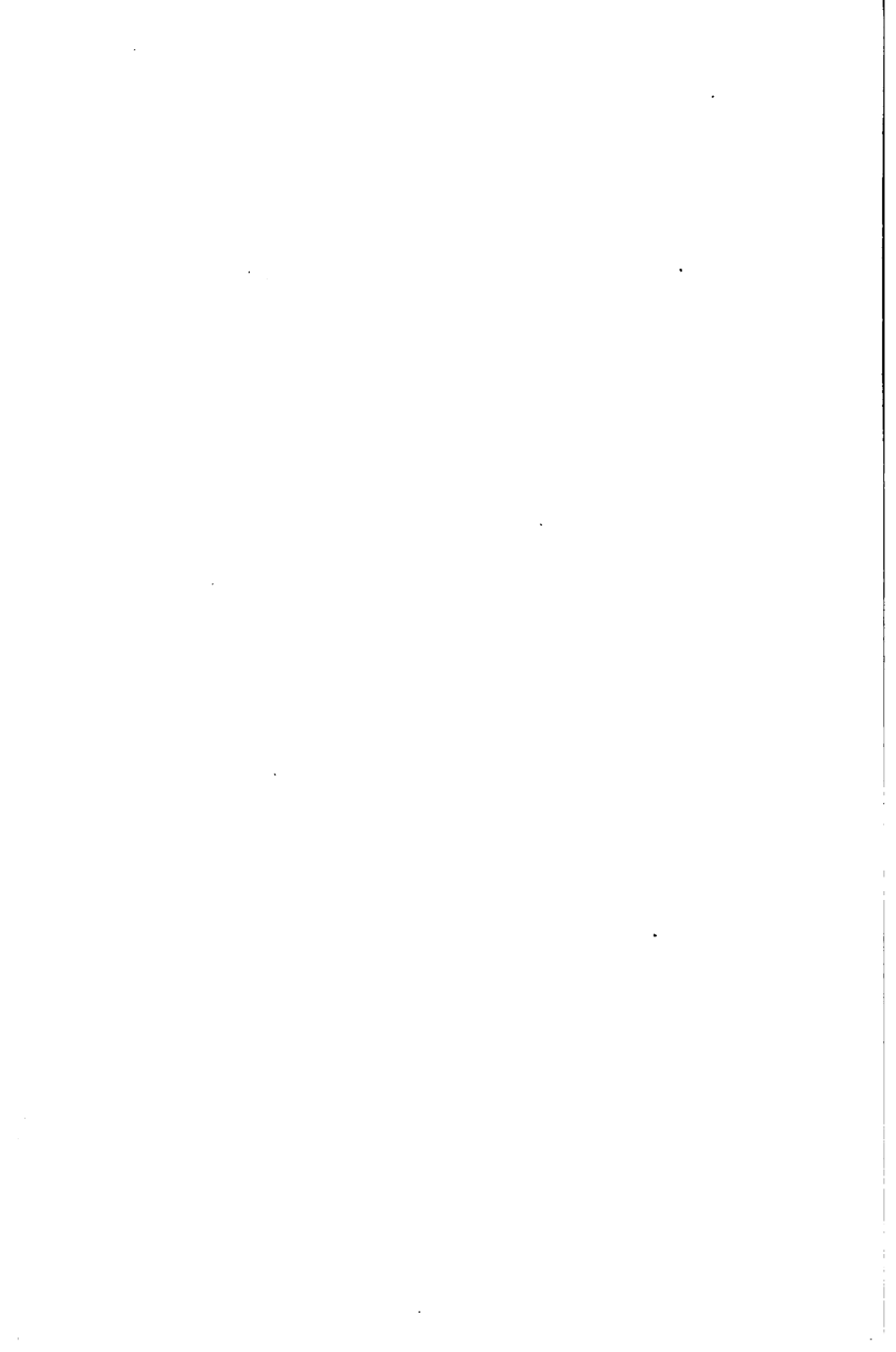












A

*M. H. A.*

# GREEK GRAMMAR

FOR

SCHOOLS AND COLLEGES.

BY

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LATE PROFESSOR IN YALE COLLEGE.

REVISED AND IN PART REWRITTEN

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**GIFT KELLOGG**

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# PREFACE

OF PROFESSOR HADLEY TO THE FIRST EDITION, 1860.

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THE grammar which is here submitted to the public is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the

other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it belongs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection, which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quæstiones Criticæ de Dialecto Herodotea*: Lipsiæ, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-

stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been fol-



lowed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their signification. This course has been adopted, partly from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by Professor J. N. Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

# PREFACE

## TO THE REVISED EDITION.

---

THE Greek Grammar of Professor Hadley—the foundation of the present work—appeared in 1860; and has been in use, unchanged in any way, since that time. Professor Hadley died on the fourteenth of November, 1872, at the age of fifty-one. The leading features of his work, and its relation to Curtius's *Griechische Schulgrammatik*, are set forth in the foregoing reprint of his own preface. It remains for the reviser to state, so far as may be done in a few words, what his work has been, and how the new book differs from the old one.

In the first place, it seemed an urgent reform that the quantity of  $\alpha$ ,  $\epsilon$ , and  $\upsilon$  should be uniformly and systematically indicated to the eye. Accordingly,  $\bar{\alpha}$ ,  $\bar{\epsilon}$ ,  $\bar{\upsilon}$  have been everywhere printed where these vowels are long; so that the unmarked  $\alpha$ ,  $\epsilon$ ,  $\upsilon$  are understood to be short. This notation, now generally adopted in elementary Latin books, is equally important in Greek.

The general plan of the work and the arrangement of its divisions remain unchanged; the most important transposition is that of the chapter on Adjectives and Adverbs (§§ 640–653, new grammar) and that on Pronouns (§§ 677–705); these formerly stood after Cases. The parts least changed are perhaps Writing and Sound (Part First), and Declension. Here the paradigms and rules relating to adjectives have been completely (instead of partially) separated from those of substantives, and the adjectives have been rearranged according to their stems. In the substantives, a class of *f*-stems has been recognized.

Much more altered is the part relating to the structure of the verb. The complicated machinery of 'tense-signs,' 'mode-signs,' 'voice-signs,' and 'connecting vowels,' has given place to a simpler system of 'tense and mode suffixes,' according to which all that intervenes between 'verb-stem' and personal ending is reckoned as a single element (or in the optative as two elements). This requires

a change in the use of the term *stem*. The old 'connecting vowel' is now counted a part of the tense-stem: the first aorist tense-stem is no longer λῦσ-, but λῦσα-; and in like manner λεγο- (not λεγ-) is called the stem of λέγο-μεν, just as we call λογο- (not λογ-) the stem of λόγο-s. In fact, it seemed desirable to restrict the term *stem*, in conjugation as well as in declension, to that which is ready to receive the inflectional endings. I have, therefore, recognized no 'stems' except *tense-stems* (and *mode-stems*); and for the old 'verb-stem'—the element whence the different tense-stems are derived—I have used the term *theme*. Another necessary innovation is the 'variable vowel' and its sign, °|<sub>α</sub>. This sign may be read 'omicron or epsilon,' or 'ο or ε'; but λῦ°|<sub>α</sub>- should be read 'λῦσ- or λῦε-'. .

Of the nine classes of verbs, two have disappeared: the 'ε-class' is made a subdivision of Class I, and the 'reduplicated class' distributed among the other classes. On the other hand, a new 'root class' has been added, comprising the μ-verbs, which could no longer form a part of Class I. It will be observed, moreover, that the μ-form of inflection has received a new treatment: its main peculiarities are enumerated in § 385, in immediate contrast to the ordinary form; and details of the present and second aorist μ-forms are given under those tenses respectively. The inflection of the irregular μ-verbs is given by itself in full, and four regular ones have been added to the synopses, §§ 349-352.

The paradigms have been pruned here and there in the interest of a stricter Atticism. For instance, -η in the second person singular middle has been dropped, and forms like τῆμῶμην, δύοιμι, ἐσταίμην, ἐδίδων, δίδου (imperative middle), have disappeared. So λῦόντων, λῦέσθων, have taken precedence of λῦέτωσαν, λῦέσθωσαν; λῶσειας, λῶσειε of λῶσαις, λῶσαι; the pluperfect in -κη of that in -κειν; λυθεῖ-μεν, διδοῖμεν of λυθείμεν, διδοίμεν; φιλοῖν of φιλοῖμι. The perfect active imperative has been relegated to a note, and so has the optative form λελυκοίην; the noun ἀνώγειν has been discarded as non-existent. In the dual feminine of pronouns, τῶ, τῶδε, τοῦτῶ have taken the place of τᾶ, τᾶδε, ταῦτᾶ. So the rules for augment of diphthongs (357) and of the pluperfect (358) have been restated in accordance with the now established Attic usage. I might have drawn the lines still closer in these matters; but the maker of a school-grammar is hampered by the necessity of having some regard to the current Greek texts.

The Classified Verb-List has been revised with the aid of Veitch's

*Greek Verbs*, and the forms of Attic prose and poetry distinguished by means of two kinds of type. The Alphabetical Verb-List, which was formerly a mere index to the other, has been amplified so as to serve some purposes independently, and has been placed at the end of the book instead of the middle.

The greatest changes are in the Syntax: here a good deal is substantially rewritten. This is particularly true of the Syntax of the Modes. And here I owe very especial thanks to Professor Goodwin for cordial permission to adopt some important features of his works: especially the distinction of general and particular conditions, and the application of the categories of conditions to conditional relative clauses. The arrangement of final clauses also follows closely Professor Goodwin's.

The introductory part of the Syntax as far as § 639, is entirely recast and rearranged. There is less that is new in the syntax of Cases, and of the Infinitive and Participle; yet even here much is altered. The prepositions I have arranged in alphabetical order. In all parts of the Syntax I have striven to bring into greater prominence what is important and peculiar to Greek, and to separate it more thoroughly from what is unimportant or self-evident.

Professor Hadley, as he explains in his preface, did not think it necessary to give the sources of the Greek examples used in illustrating the syntax. In the new edition, on the other hand, I have followed the plan of giving exact citations for these. The old examples have been very generally employed, yet in numerous instances others have been substituted or added.

The chapter on Word Formation has been somewhat enlarged, but is otherwise not much changed. The same is true of the Versification; only here I have stated the modern theories more boldly than Professor Hadley had ventured to do, and have modified the system of notation.

So much about the separate parts of the work. Throughout the whole the lesser changes, in wording, arrangement, and so on, and the minor additions and omissions, are numerous. Many good hints as to conciser forms of expression were derived from Professor Hadley's smaller work, *The Elements of Greek Grammar* (1869).

A word respecting explanations of the origin of inflectional forms. I hope no one will suppose that this book professes to embody the latest results of comparative grammar. Those results are at present partly in a very chaotic condition, partly very ill suited to be set

before a learner. Much that in Professor Hadley's time was thought certain has been entirely upset or become very doubtful, and in many cases nothing positive has taken its place. All that can be demanded of a school-grammar in this respect is that its classifications and analyses shall not be seriously at variance with *well-established* facts of genesis. I have occasionally gone a trifle further than Professor Hadley in these historical statements; but oftener, I think, have retrenched or modified explanations which he gave, and have been entirely content to leave much unexplained. And I have put this matter, so far as possible, in separate paragraphs and in the smallest type.

I am under obligations to so many friends for help that I cannot name them all, but must content myself with mentioning those who have done me the most service. My colleagues, Professors Lane and Lanman, and my friend Dr. Robert Keep, of Williston Seminary, have been ever ready with advice and useful suggestions. Professor W. G. Frost, of Oberlin, sent me some good hints about syntax; Professor T. D. Seymour and Dr. H. M. Clarke gave me valuable assistance in revising the verb-list, and Dr. Clarke also in finding examples. The two general indices are in great part the work of Dr. F. B. Goddard and Dr. A. W. Roberts. Besides these, I must thank all whom I have consulted, by letter or personally, on various points, or who have written me of their own accord.

F. D. A.

July, 1884.

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## INTRODUCTION.

### *The Greek Language and Dialects.*

1. The inhabitants of ancient Greece called themselves *Hellenes* (*Ἕλληνες*), and their country *Hellas* (*Ἑλλάς*). The name *Hellenes* was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Graeci*, and hence are known to us as Greeks. Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The *Hellenes* referred themselves for the most part to three principal *divisions*, *Aeolians*, *Dorians*, and *Ionians*. To these belonged three groups of dialects: the *Aeolic*, spoken in *Aeolia*, *Boeotia*, *Thessaly*, and elsewhere; the *Doric*, in *Peloponnesus*, *Isthmus*, and north-western Greece, also in *Crete* and *Caria*, *Sicily* and southern *Italy*; the *Ionian*, in *Ionia* and *Attica*, and in most of the *Aegean islands*. The *Aeolic* and *Doric* groups were more closely related to each other than either was to the *Ionian*. In each group the various dialects differed somewhat from each other; and the *Aeolic* dialects in particular were very unlike. As regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* of *Lesbos*, found in the lyric fragments of *Alcaeus* and the poetess *Sappho* (600 B. C.).

b. The *Doric*, found in the lyric poetry of *Pindar* (470 B. C.) and the bucolic (*pastoral*) poetry of *Theocritus* (270 B. C.). Even the *Attic* dramas in their lyric parts contain some *Doric* forms. The language of *Pindar* has some peculiarities derived from the *Aeolic*, and still more from the *Epic*.

c. The *Ionian*, including

(1) The *Old Ionian*, or *Epic*, found in the poetry of *Homer* and *Hesiod* (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of *Epic* words and forms.

(2) The *New Ionian*, the language of *Ionia* about 425 B. C., found in the history of *Herodotus* and the medical writings of *Hippocrates*.

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1 D. In *Homer*, *Hellas* is only a district in northern Greece, the *Hellenes* its inhabitants. For the Greeks at large, he uses the names *Ἀχαιοί*, *Ἀργεῖοι*, *Δαρυοί*, which, strictly taken, belong only to a part of the whole people.

2 D. The division into *Aeolians*, *Dorians*, *Ionians*, is unknown to *Homer*.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common dialect* (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (80 B. C.), and Lucian (170 A. D.).

REMARK.—There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Testament, and in the Septuagint version of the Old Testament. The name comes from the term *Hellenist* (Ἑλληνιστής from ἑλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

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NOTE.—Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

*Hm.* stands for *Homer*, and *Hd.* for *Herodotus*; *cf.* is used for Latin *confer* (compare); *sc.* for *scilicet* (to wit); *ib.* for *ibidem* (in the same place); *i. e.* for *id est* (that is); *e. g.* for *exempli gratia* (for example); κτλ. for καὶ τὰ λοιπὰ (Lat. *et cetera*). Other abbreviations will explain themselves.

# PART FIRST.

## WRITING AND SOUND.

### *Alphabet.*

5. The Greek is written with twenty-four letters.

Form.		Name.	Latin.
A	α	ἄλφα	<i>alpha</i> a
B	β	βῆτα	<i>beta</i> b
Γ	γ	γάμμα	<i>gamma</i> g
Δ	δ	δέλτα	<i>delta</i> d
E	ε	ἒ ψιλόν	<i>epsilon</i> ε
Z	ζ	ζῆτα	<i>zeta</i> z
H	η	ῆτα	<i>eta</i> ē
Θ	θ θ	θῆτα	<i>theta</i> th
I	ι	ἰῶτα	<i>iota</i> i
K	κ	κάππα	<i>kappa</i> c
Λ	λ	λάμβδα	<i>lambda</i> l
M	μ	μῦ	<i>mu</i> m
N	ν	νῦ	<i>nu</i> n
Ξ	ξ	ξῖ	<i>xi</i> x
O	ο	ὀ μῖκρόν	<i>omicron</i> ō
Π	π	πί	<i>pi</i> p
P	ρ	ῥῶ	<i>rho</i> r
Σ	σ s	σίγμα	<i>sigma</i> s
T	τ	ταῦ	<i>tau</i> t
Υ	υ	ὕ ψιλόν	<i>upsilon</i> y
Φ	φ	φῖ	<i>phi</i> ph
X	χ	χῖ	<i>chi</i> ch
Ψ	ψ	ψῖ	<i>psi</i> ps
Ω	ω	ὦ μέγα	<i>omega</i> ō

6. Sigma at the end of a word has the form  $\varsigma$ ; in any other place the form  $\sigma$ : thus  $\sigma\rho\acute{\alpha}\sigma\iota\varsigma$  *faction*.

a. Abbreviations for many combinations of two or three letters are found in manuscripts and old editions. Two of these are still occasionally employed:  $\varsigma$  for  $\sigma\upsilon$ , and  $\varsigma$  for  $\sigma\tau$ .

7. The oldest Greek alphabet had two other letters:

F F	Faû	vau	Latin v
Ϝ	ϝ ὀντα	koppa	" q

Vau stood in the alphabet between  $\epsilon$  and  $\zeta$ , koppa between  $\pi$  and  $\rho$ . Vau is also called *digamma*, *διγάμμα* (double gamma, from its form).

8. The ancients used only the capital letters. The small letters came into use during the middle ages. The names *epsilon*, *omicron*, *upsilon*, and *omega* are also of late origin; the ancient names were  $\epsilon\iota$  or  $\xi$ ,  $\omicron\delta$  or  $\delta$ ,  $\upsilon$ , and  $\omega$ .

a. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is the source of the Latin: it is itself derived from the Phœnician alphabet.

### Vowels.

9. The vowels are  $\alpha$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $\omicron$ ,  $\omega$ ,  $\upsilon$ .

Of these,  $\epsilon$ ,  $\omicron$  are always *short*,

$\eta$ ,  $\omega$  always *long*,

$\alpha$ ,  $\iota$ ,  $\upsilon$  short in some words, long in others.

10. The short sounds of  $\alpha$ ,  $\iota$ ,  $\upsilon$ , are sometimes indicated by  $\acute{\alpha}$ ,  $\acute{\iota}$ ,  $\acute{\upsilon}$ ; the long sounds, by  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ .

In this grammar, however, the long vowels,  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ , are so marked throughout, and the unmarked  $\alpha$ ,  $\iota$ ,  $\upsilon$  are therefore understood to be short. We have, then:

the *short* vowels,  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $\omicron$ ,  $\upsilon$ , and

the *long* vowels,  $\bar{\alpha}$ ,  $\eta$ ,  $\bar{\iota}$ ,  $\omega$ ,  $\bar{\upsilon}$ .

NOTE.—The mark of length is omitted over circumflexed vowels (96).

11. The long vowels were originally sounded as  $\alpha$ ,  $\epsilon$ ,  $\acute{\iota}$ ,  $\omicron$ ,  $\upsilon$ , in the English words *par*, *prey*, *machine*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance—nearly, therefore, like the English short sounds in the words *papa* (first syllable), *pet*, *pit*, *obey*, *pull*.

a. But  $\upsilon$  and  $\bar{\upsilon}$  assumed at an early period (before 400 B. C.) the sound of the French *u* or German  $\bar{u}$ , intermediate between English  $\omega$  and  $\epsilon\epsilon$ . At the end of a diphthong  $\upsilon$  retained its earlier sound.

11 D. a. Some of the Doric and Aeolic dialects always retained the older sound of  $\upsilon$ .

12. The vowels are *open* or *close*.

The open vowels are {  $\alpha$ ,  $\bar{\alpha}$ , (the most open).  
 $\epsilon$ ,  $\eta$ ,  $\omega$  (less open).  
 The close vowels are {  $\iota$ ,  $\bar{\iota}$ ,  $\upsilon$ ,  $\bar{\upsilon}$ .

*Diphthongs.*

13. The diphthongs ( $\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\alpha$  *double sounds*) unite two vowels—an open and a close vowel—in one syllable. They are

$\alpha\iota$ ,  $\epsilon\iota$ ,  $\omicron\iota$ ,  $\alpha\upsilon$ ,  $\epsilon\upsilon$ ,  $\omicron\upsilon$ ,  
 $\bar{\alpha}\iota$ ,  $\bar{\epsilon}\iota$ ,  $\bar{\omicron}\iota$ ,  $\eta\upsilon$ ,  $\omega\upsilon$ , and  $\upsilon\iota$ :

but in  $\upsilon\iota$ , both the vowels are close.

The diphthongs  $\bar{\alpha}\iota$ ,  $\eta\iota$ ,  $\phi\iota$ , which have the first vowel long, are sometimes called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first).

a. But when the first vowel is written as a capital letter,  $\iota$  stands upon the line:  $\Omega\iota\Delta\eta\iota = \Omega\iota\delta\eta\iota = \phi\delta\eta\iota$ .

14. a. In the diphthongs, as at first pronounced, both vowels were heard, each with its proper sound, but without break between them. Thus  $\alpha\iota$  was sounded like Engl. *ay* affirmative;  $\alpha\upsilon$  like Engl. *ou* in *our*;  $\omicron\iota$  and  $\epsilon\upsilon$  nearly like *oi* in *foil* and *eu* in *feud*. But  $\epsilon\iota$  and  $\omicron\upsilon$ , though they originally had the diphthongal sounds to be inferred from their composition, came at an early time (before 400 B. C.) to be pronounced with simple sounds:  $\omicron\upsilon$  like *ou* in *youth*;  $\epsilon\iota$  like the *ei* in *rein* (and much later like that in *seize*).

b. From the genuine  $\epsilon\iota$  and  $\omicron\upsilon$  above described must be distinguished, however, the *spurious* diphthongs  $\epsilon\iota$  and  $\omicron\upsilon$ , which arise by compensative lengthening (34) or contraction of  $\epsilon\epsilon$ ,  $\epsilon\omicron$ ,  $\omicron\epsilon$ ,  $\omicron\omicron$  (37 e). These were sounded from the beginning as in *rein* and *youth*, and were not originally written as  $\epsilon\iota$  and  $\omicron\upsilon$ ; but about 400 B. C. they coalesced with the genuine  $\epsilon\iota$  and  $\omicron\upsilon$  in sound and writing.

c. In  $\bar{\alpha}\iota$ ,  $\eta\iota$ ,  $\phi\iota$ , the second vowel was at first written on the line and sounded, as in other diphthongs. But afterwards (about 100 B. C.) it ceased to be pronounced, being swallowed up by the long  $\bar{\alpha}$ ,  $\eta$ ,  $\omega$ , before it. The custom of writing it under the line dates from about the eleventh century.

d. The sounds of  $\eta\upsilon$  and  $\omega\upsilon$  cannot be exemplified from English. These diphthongs are rare:  $\eta\upsilon$  occurs in Attic only as the result of

14 D. d. The Ionic has  $\eta\upsilon$  also in  $\eta\eta\upsilon\varsigma$  (Hm. Hd.) Att.  $\rho\alpha\upsilon\varsigma$  *ship*, and  $\gamma\eta\eta\upsilon\varsigma$  (Hm.) Att.  $\gamma\eta\alpha\upsilon\varsigma$  *old woman*. The New Ionic has  $\omega\upsilon$  in  $\omega\iota\tau\acute{\rho}\omicron\varsigma$ ,  $\tau\omega\iota\tau\acute{\rho}\omicron$ , etc., by crasis for  $\delta$   $\alpha\tau\acute{\rho}\omicron\varsigma$ ,  $\tau\delta$   $\alpha\tau\acute{\rho}\omicron$  (77 D); also in reflexive pronouns, as  $\epsilon\alpha\upsilon\tau\omicron\upsilon$  (266 D), which seems to have arisen by crasis from  $\epsilon\omicron$   $\alpha\tau\omicron\upsilon$ ; further in  $\theta\omega\upsilon\mu\alpha$  Att.  $\theta\omega\upsilon\mu\alpha$  *wonder*, and words derived from it.

6. Sigma at the end of a word has the form  $\varsigma$ ; in any other place the form  $\sigma$ : thus  $\sigma\tau\acute{\alpha}\iota\varsigma$  *faction*.

a. Abbreviations for many combinations of two or three letters are found in manuscripts and old editions. Two of these are still occasionally employed:  $\varsigma$  for  $\sigma\upsilon$ , and  $\zeta$  for  $\sigma\tau$ .

7. The oldest Greek alphabet had two other letters:

F f	faū	vau	Latin v
Ϝ ϝ	Ϝάππa	koppa	" q

Vau stood in the alphabet between  $\epsilon$  and  $\zeta$ , koppa between  $\pi$  and  $\rho$ . Vau is also called *digamma*, *διγάμμα* (double gamma, from its form).

8. The ancients used only the capital letters. The small letters came into use during the middle ages. The names *epsilon*, *omicron*, *upsilon*, and *omega* are also of late origin; the ancient names were  $\epsilon\iota$  or  $\xi$ ,  $\omicron\delta$  or  $\delta$ ,  $\upsilon$ , and  $\omega$ .

a. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is the source of the Latin: it is itself derived from the Phoenician alphabet.

### Vowels.

9. The vowels are  $\alpha$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $\omicron$ ,  $\omega$ ,  $\upsilon$ .

Of these,  $\epsilon$ ,  $\omicron$ , are always *short*,  
 $\eta$ ,  $\omega$ , always *long*,  
 $\alpha$ ,  $\iota$ ,  $\upsilon$ , short in some words, long in others.

10. The short sounds of  $\alpha$ ,  $\iota$ ,  $\upsilon$ , are sometimes indicated by  $\check{\alpha}$ ,  $\check{\iota}$ ,  $\check{\upsilon}$ ; the long sounds, by  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ .

In this grammar, however, the long vowels,  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ , are so marked throughout, and the unmarked  $\alpha$ ,  $\iota$ ,  $\upsilon$  are therefore understood to be short. We have, then:

the *short* vowels,  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $\omicron$ ,  $\upsilon$ , and  
the *long* vowels,  $\bar{\alpha}$ ,  $\eta$ ,  $\bar{\iota}$ ,  $\omega$ ,  $\bar{\upsilon}$ .

NOTE.—The mark of length is omitted over circumflexed vowels (96).

11. The long vowels were originally sounded as  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $\omicron$ ,  $\upsilon$ , in the English words *par*, *prey*, *machine*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance—nearly, therefore, like the English short sounds in the words *papa* (first syllable), *pet*, *pât*, *obey*, *pull*.

a. But  $\upsilon$  and  $\bar{\upsilon}$  assumed at an early period (before 400 B. C.) the sound of the French  $u$  or German  $\bar{u}$ , intermediate between English  $oo$  and  $ee$ . At the end of a diphthong  $\upsilon$  retained its earlier sound.

11 D. a. Some of the Doric and Aeolic dialects always retained the older sound of  $\upsilon$ .

12. The vowels are *open* or *close*.

The open vowels are  $\left\{ \begin{array}{l} a, \bar{a}, \\ \epsilon, \eta, o, \omega \end{array} \right.$  (the most open).

The close vowels are  $\left\{ \begin{array}{l} i, \bar{i}, \\ u, \bar{u}. \end{array} \right.$

*Diphthongs.*

13. The diphthongs (*δίφθογγαι double sounds*) unite two vowels—an open and a close vowel—in one syllable. They are

$\alpha\iota, \epsilon\iota, o\iota, \quad \alpha\upsilon, \epsilon\upsilon, o\upsilon,$   
 $\bar{\alpha}\iota, \bar{\epsilon}\iota, \bar{o}\iota, \quad \eta\upsilon, \omega\upsilon, \text{ and } \upsilon\iota:$

but in  $\upsilon\iota$ , both the vowels are close.

The diphthongs  $\bar{\alpha}\iota, \bar{\eta}\iota, \bar{\phi}\iota$ , which have the first vowel long, are sometimes called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first).

a. But when the first vowel is written as a capital letter,  $\iota$  stands upon the line:  $\Omega\iota\Delta\eta\text{I} = \text{'}\Omega\iota\delta\eta\text{'}$  =  $\phi\iota\delta\eta$ .

14. a. In the diphthongs, as at first pronounced, both vowels were heard, each with its proper sound, but without break between them. Thus  $\alpha\iota$  was sounded like Engl. *ay* affirmative;  $\alpha\upsilon$  like Engl. *ou* in *our*;  $\epsilon\iota$  and  $\epsilon\upsilon$  nearly like *oi* in *foil* and *ou* in *found*. But  $\epsilon\iota$  and  $\epsilon\upsilon$ , though they originally had the diphthongal sounds to be inferred from their composition, came at an early time (before 400 B. C.) to be pronounced with simple sounds:  $\epsilon\upsilon$  like *ou* in *youth*;  $\epsilon\iota$  like the *oi* in *rein* (and much later like that in *seize*).

b. From the genuine  $\epsilon\iota$  and  $\epsilon\upsilon$  above described must be distinguished, however, the *spurious* diphthongs  $\epsilon\iota$  and  $\epsilon\upsilon$ , which arise by compensative lengthening (34) or contraction of  $\epsilon\epsilon, \epsilon o, o\epsilon, o o$  (37 e). These were sounded from the beginning as in *rein* and *youth*, and were not originally written as  $\epsilon\iota$  and  $\epsilon\upsilon$ ; but about 400 B. C. they coalesced with the genuine  $\epsilon\iota$  and  $\epsilon\upsilon$  in sound and writing.

c. In  $\bar{\alpha}\iota, \bar{\eta}\iota, \bar{\phi}\iota$ , the second vowel was at first written on the line and sounded, as in other diphthongs. But afterwards (about 100 B. C.) it ceased to be pronounced, being swallowed up by the long  $\bar{\alpha}, \bar{\eta}, \bar{\omega}$ , before it. The custom of writing it under the line dates from about the eleventh century.

d. The sounds of  $\eta\upsilon$  and  $\omega\upsilon$  cannot be exemplified from English. These diphthongs are rare:  $\eta\upsilon$  occurs in Attic only as the result of

14 D. d. The Ionic has  $\eta\upsilon$  also in  $\nu\eta\upsilon\varsigma$  (Hm. Hd.) Att.  $\nu\alpha\upsilon\varsigma$  *ship*, and  $\gamma\eta\eta\upsilon\varsigma$  (Hm.) Att.  $\gamma\eta\alpha\upsilon\varsigma$  *old woman*. The New Ionic has  $\omega\upsilon$  in  $\omega\iota\delta\acute{o}\varsigma, \tau\omega\iota\delta\acute{o}$ , etc., by crasis for  $\delta\ \omega\iota\delta\acute{o}\varsigma, \tau\delta\ \omega\iota\delta\acute{o}$  (77 D); also in reflexive pronouns, as  $\delta\omega\upsilon\tau\omega\iota$  (266 D), which seems to have arisen by crasis from  $\xi\omega\ \alpha\iota\tau\omega\iota$ ; further in  $\theta\omega\upsilon\mu\alpha$  Att.  $\theta\alpha\upsilon\mu\alpha$  *wonder*, and words derived from it.



augment (357) or of crasis (76): *ov* is chiefly Ionic. The diphthong *ui* was sounded somewhat like *ui* in *quit*; it is never followed by a consonant in the same word.

15. In *Latin letters* the diphthongs were represented,

αι,	ει,	οι,	αυ,	ευ,	ου,	υι,	ῥι,	φι,
by <i>ae</i> ,	<i>ē</i> or <i>ī</i> ,	<i>oe</i> ,	<i>au</i> ,	<i>eu</i> ,	<i>ū</i> ,	<i>yi</i> ,	<i>ā</i> ,	<i>ē</i> , <i>ō</i> .

a. For *αι*, *οι*, in a few proper names, we have Latin *ai*, *oi*; *Μαῖα* *Maia*, *Τροίᾱ* *Troia*, *Αἴᾱς* *Aiax*. For *φι*, in a few compounds of *φῶδῃ* *song*, we have *oe*: *τραγῶδός* *tragoedus*.

16. *Diaeresis*.—A double dot, called a mark of *diaeresis* (separation), is sometimes written over an *ι* or *υ*, to show that it does not form a diphthong with the vowel before it: thus *προίεῖναι*, pronounced *προ-ίεῖναι* *to advance*.

a. The diaeresis may be omitted, when it is evident from a breathing (17 a), or an accent (96), or from *ι* written on the line (18 a), that the two vowels do not unite as a diphthong. Thus in *ἀντή*, *ἰχθυί*, *ληϊζόμενος*, the vowels are evidently separate (= *ἀντή*, *ἰχθυί*, *ληϊζόμενος*), while in *ἀντή*, *ἰχθυί*, *ληζόμενος*, they unite as diphthongs.

### *Breathings.*

17. A vowel at the beginning of a word always has either the *rough* breathing (´) or the *smooth* (˘) written over it. The rough breathing shows that *h* was sounded before the vowel: thus *ἑπτὰ* (pronounced *hepta*) *seven*. The smooth breathing means simply that the vowel was sounded without *h*: thus *ἐπί* (pronounced *e-pi*) *upon*.

a. A *diphthong* at the beginning of a word takes the breathing over its *second* vowel: *αἰοῦ* of *himself*, *αἰοῦ* of *him*. But in the *improper* diphthongs, *ι* never takes the breathings, even when it stands upon the line: *Ἅιδης* = *Ἥδης* *Hades*.

b. All words which begin with *υ* or *ῥ* have the rough breathing.

18. The consonant *ρ* at the beginning of a word always has the rough breathing (thus *ῥ*, Latin *rh*): *ῥήτωρ* *rheto*r *orator*. And in the middle of a word *ρρ* is by many editors written *ῤῥ* (Latin *rrh*): thus *Πύρρος* *Pyrrhus*; though some write *Πύρπος*.

a. Except in *ῤῥ*, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they are not writ-

---

17 D. b. The Epic pronouns *ἔμμε*s, *ἔμμι*, *ἔμμε* (261 D) have the smooth breathing. The Aeolic dialect had other exceptions.

ten: *προέσθαι* (for *προ-ἔσθαι*) to *abandon*, though there is evidence that the rough breathing was often pronounced. Compare the Latin forms *enhydria* *ἐνυδρίς*, *polyhistor* *πολυῖστωρ*.

### Consonants.

19. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). But observe that *κ*, *γ*, *σ*, *τ* had only the sounds which are heard in Engl. *coo*, *go*, *so*, *to*: thus in *Λυκία* *Lycia*, *Φρυγία* *Phrygia*, *Μυσιά* *Mysia*, *Βοιωτία* *Boeotia*.

20. Gamma (*γ*) before *κ*, *γ*, *χ*, or *ξ*, had the sound of *n* in *ink*, *anger*, and was represented by a Latin *n*: *ἄγκυρα* (Lat. *ancora*) *anchor*, *ἄγγελος* (Lat. *angelus*) *messenger*, *σφίγξ* *sphinx*. This is called *gamma nasal*.

21. The letters *φ*, *θ*, *χ*, seem to have had at first the sounds of *ph*, *th*, *ch*, in English *uphill*, *hothouse*, *blockhead*. But afterwards they came to sound as in English *graphic*, *pathos*, and German *machen*.

a. Zeta (*ζ*) was sounded like Engl. *dz*; in late Greek like Engl. *z*.

b. Every consonant was sounded: thus *κ* was heard in *κτῆμα* *possession*, *γ* in *γνώμη* *judgment*, and *φ* in *φθίσις* *decay*. Similarly *ξένος* *stranger*, *ψεῦδος* *falsehood*, were pronounced *kénos*, *pseudos*, with *k* and *p* distinctly heard.

22. Among consonants we distinguish *semivowels*, *mutes*, and *double consonants*.

23. The SEMIVOWELS are *λ*, *μ*, *ν*, *ρ*, *σ*, and *γ*-nasal; of which

*σ* is called a *spirant* (or a *sibilant*),

*λ*, *μ*, *ν*, *ρ* are called *liquids*,

*μ*, *ν*, *γ*-nasal are called *nasals*.

a. Another spirant is the old Greek *ϕ* (see 7), which had the sound of English *w*.

24. The MUTES are of three classes:

labial mutes	π	β	φ	or π-mutes,
lingual mutes	τ	δ	θ	or τ-mutes,
palatal mutes	κ	γ	χ	or κ-mutes.

Mutes of the same class are said to be *cognate*, as produced by the same organ (lips, tongue, or palate).

25. The mutes are also divided into three orders:

smooth mutes	π	τ	κ	(tenues),
middle mutes	β	δ	γ	(mediae),
rough mutes	φ	θ	χ	(aspiratae).

Those of the same order are said to be *co-ordinate*.

a. The rough mutes, or *aspirates*, are so named from the rough breathing (*h*) which was heard in them. The middle mutes are so called merely from their place in the arrangement.

26. The DOUBLE CONSONANTS are ζ, ξ, ψ; of which ψ is written for πσ, and ξ for κσ.

27. The relations of the consonants may be seen from the following table:

	Semi-vowels.				Mutes.			Double Conso- nants.
	Spirants.		Liquids.		Smooth.	Middle.	Rough.	
			Nasals.					
Labials	f			μ	π	β	φ	ψ
Linguals	σ		λ ρ	ν	τ	δ	θ	ξ
Palatals			γ-nasal.		κ	γ	χ	ξ

a. **SURDS AND SONANTS.**—The smooth and rough mutes, with σ, ψ, ξ, are *surd*; that is, hushed or whispered sounds. The other consonants and all the vowels are *sonant*, sounding.

## VOWEL CHANGES.

### Interchange of Vowels.

28. The open short vowels (α, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *nourish*, ἐ-τρέφ-ην *was nourished*, τέ-τροφ-α *have nourished*, τροφ-ή *nourishment*.

a. So sometimes η and ω: ἀρήγ-ω *help*, ἀρωγ-ός *helper*.

29. In like manner εἰ and οἰ, in root-syllables (see 32), are interchanged: λείπ-ω *leave*, λέ-λοιπ-α *have left*, λοιπ-ός *left*. In σπεύδ-ω *hasten*, σπουδ-ή *haste*, we have a like interchange of εῦ and οῦ.

30. In Attic the general rule is that ā of the earlier language becomes η, unless preceded by ε, ι, or ρ: thus φήμη *report*, older (Doric) form φάμā; ἵστημι *set up*, older (Doric) ἱσṭāmi; but γενεά *generation*, σοφία *wisdom*, πράσσω *do*, remain unchanged.

29 D. The variation of εῦ to οῦ is seen in εἰλήλουθα (Hm.) for ἐλήλουθα *have come* (root ελευθ-, strong form ελευθ-, 589, 2).

30 D. (1) The Ionic (Epic and New Ionic) has η for Attic ā, even after ε, ι, and ρ: Ion. νεηρίας for Att. νεανίας *young man*; so γενεή, σοφίη, πρήσσω, for γενεά, σοφία, πράσσω. But not so when ā arises by contraction or com-

a. This rule does not apply to  $\bar{a}$  arising by contraction (37) or compensative lengthening (34). This is always unchanged.

31. A close and open vowel are rarely interchanged:  $\epsilon\sigma\tau\iota$  *is*,  $\iota\sigma\theta\iota$  *be thou*;  $\delta\nu\omicron\mu\alpha$  *name*,  $\alpha\nu\acute{\epsilon}\nu\nu\mu\omicron\varsigma$  *nameless*; poetic  $\mu\bar{\omega}\mu\omicron\varsigma$  *blame*,  $\alpha\mu\bar{\omega}\mu\omicron\varsigma$  *blameless*;  $\delta\nu\iota\eta\mu\iota$  (for  $\omicron\nu\text{-}\omicron\eta\mu\iota$ ) *benefit*. In such cases the open vowel is always the original.

### *Strong and Weak Root-Vowels.*

32. In root syllables we often find an interchange of

$\epsilon$  with  $\alpha$  or  $\omicron$ ,  
 $\upsilon$  with  $\epsilon\nu$  (seldom  $\omicron\nu$ ),  
 $\alpha$  with  $\eta$ ,  $\bar{\alpha}$ .

In such cases the short vowel is said to be the *weak* form, the diphthong or long vowel the *strong* form. The weak vowel is conveniently treated as the fundamental form. Thus:

$\tilde{\epsilon}$ - $\lambda\iota\pi\text{-}\omicron\nu$  (root  $\lambda\iota\pi\text{-}$ ) *left*,  $\lambda\epsilon\iota\pi\text{-}\omega$  *leave*,  $\lambda\acute{\epsilon}$ - $\lambda\omicron\iota\pi\text{-}\alpha$  *have left*.

$\tilde{\epsilon}$ - $\phi\upsilon\gamma\text{-}\omicron\nu$  (root  $\phi\upsilon\gamma\text{-}$ ) *fled*,  $\phi\epsilon\upsilon\gamma\text{-}\omega$  *flee*.

a. For the interchange of  $\epsilon$  and  $\alpha$ ,  $\epsilon\nu$  and  $\omicron\nu$ , see 29.

### *Long and Short Vowels.*

33. Long and short vowels are sometimes interchanged in the inflection and formation of words.

Thus corresponding to  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $\omicron$ ,  $\upsilon$ ,  
the long forms are  $\eta$  or  $\bar{\alpha}$ ,  $\eta$ ,  $\bar{\iota}$ ,  $\omega$ ,  $\bar{\upsilon}$ .

$\tau\bar{\iota}\mu\acute{\alpha}\text{-}\omega$ <i>I honor</i> ,	$\tau\acute{\iota}\text{-}\theta\epsilon\text{-}\mu\epsilon\nu$ <i>we put</i> ,	$\delta\acute{\iota}\text{-}\delta\omicron\text{-}\mu\epsilon\nu$ <i>we give</i> ,
$\tau\bar{\iota}\mu\acute{\eta}\text{-}\sigma\omega$ <i>I shall honor</i> ,	$\tau\acute{\iota}\text{-}\theta\eta\text{-}\mu\iota$ <i>I put</i> ,	$\delta\acute{\iota}\text{-}\delta\omega\text{-}\mu\iota$ <i>I give</i> .
$\tau\acute{\iota}\text{-}\sigma\iota\varsigma$ <i>retribution</i> ,	$\phi\acute{\upsilon}\text{-}\sigma\iota\varsigma$ <i>nature</i> ,	
$\tau\acute{\iota}\text{-}\sigma\omega$ <i>shall repay</i> ,	$\pi\acute{\epsilon}\text{-}\phi\bar{\upsilon}\text{-}\kappa\alpha$ <i>am</i> .	

compensative lengthening: Ion. and Att.  $\delta\rho\bar{\alpha}$  (for  $\delta\rho\alpha\text{-}\epsilon$ ) *see thou*,  $\mu\acute{\epsilon}\lambda\bar{\alpha}\varsigma$  (for  $\mu\epsilon\lambda\alpha\nu\text{-}\varsigma$ ) *black*.

(2) The Doric and Aeolic, on the other hand, have  $\bar{a}$  for Attic  $\eta$ : Dor.  $\delta\bar{\alpha}\mu\omicron\varsigma$  for Att.  $\delta\eta\mu\omicron\varsigma$  *people*,  $\mu\acute{\alpha}\tau\eta\rho$  (Lat. *mater*) for  $\mu\acute{\eta}\tau\eta\rho$  *mother*,  $\Lambda\theta\bar{\alpha}\nu\bar{\alpha}$  (used also in Trag.) for Hom.  $\Lambda\theta\eta\eta$  (in Att. commonly  $\Lambda\theta\eta\nu\bar{\alpha}$ ) the goddess *Athena*. But not so when  $\eta$  arises from a lengthening of  $\epsilon$ : Dor. and Att.  $\tau\acute{\iota}\theta\eta\mu\iota$  (root  $\theta\epsilon\text{-}$ ) *put*,  $\lambda\iota\mu\acute{\eta}\nu$  (Gen.  $\lambda\iota\mu\acute{\epsilon}\nu\text{-}\omicron\varsigma$ ) *harbor*.

31 D. In the dialects this change is more frequent: Ion.  $\iota\sigma\tau\acute{\iota}\eta$  Dor.  $\iota\sigma\tau\acute{\iota}\bar{\alpha}$  for Att.  $\iota\sigma\tau\acute{\iota}\alpha$  *hearth*.

33 D. Hm. puts a long vowel or a diphthong for a short vowel in many words which would otherwise be excluded from his verse. Thus, where otherwise three short syllables would stand in succession:  $\eta\nu\omicron\rho\acute{\epsilon}\eta$  from  $\alpha\nu\eta\rho$  *man*,  $\epsilon\iota\alpha\rho\iota\nu\acute{\omicron}\varsigma$  from  $\epsilon\acute{\alpha}\rho$  *spring*,  $\omicron\bar{\upsilon}\lambda\delta\mu\epsilon\nu\omicron\varsigma$  for  $\delta\lambda\delta\mu\epsilon\nu\omicron\varsigma$  *destroying*,  $\omicron\bar{\upsilon}\rho\epsilon\omicron\varsigma$ ,  $\omicron\bar{\upsilon}\rho\epsilon\alpha$  from  $\omicron\bar{\upsilon}\rho\omicron\varsigma$  (never  $\omicron\bar{\upsilon}\rho\omicron\varsigma$ ) *mountain*,  $\omicron\nu\omicron\mu\alpha$  for  $\delta\nu\omicron\mu\alpha$  *name* (also in Hd.),

a. It is convenient, in general, to treat the *short* vowel as the fundamental form, and to speak of the long vowel as the result of the *formative lengthening*.

b. The lengthened form of *a* coincides with its *strong* form (32). Whether *ā* or *η* is used depends on 30.

### Compensative Lengthening.

34. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is Compensative Lengthening.

By this,	α,	ε,	ι,	ο,	υ,
become	ᾱ,	ει,	ῑ,	ου,	ῡ.

Thus for	μελα-ν-s,	θε-ντ-s,	εκρι-νσ-α,	λῡο-ν-σι,	φυ-ντ-s,
we have	μέλαs,	θείs,	ἐκρίνα,	λόουσι,	φῶs.

a. For an exception in which *a* becomes *η*, see 431; for one in which *ε*, *ο* become *η*, *ω*, see 168 (2).

b. The *ει* and *ου* arising by this process are the *spurious* diphthongs (14 b).

35. When *ε* is dropped between two vowels (44), the former vowel is sometimes made long: thus *δεί*, *κάω*, from *αίει*, *καίω*.

36. TRANSFER OF QUANTITY. — A long open vowel standing before a short one sometimes shifts its length to the latter, *āo* and *ηo* becoming *εω*, and *ηa* becoming *εā*: thus *νᾱός temple* becomes *νεός*, *μετήγορος aloft* *μετέωρος*, *βασιλῆα king* *βασιλέā*. Even *āω* and *ηω* become *εω*: *τεθνεώς* for *τεθνηώς* *dead*.

*ὑψιπέτης* from *πέταλον* *leaf*, *τιθήμενος* for *τιθέμενος* *putting*; or a short between two long, *δυσάων* for *δυσᾶων* from *δυσᾶης* *ill-blowing*. Also, where two long syllables would stand between two short ones: *Οὐλύμπιο* (for *Ὀλύμπιο*) of *Ὀλύμπυς*, *εἰλήλουθα* (for *εληλουθα*) *have come*.

34 D. The dialects differ much in respect to compensative lengthening. Most Aeolic and Doric dialects lengthened *ε*, *ο* to *η*, *ω*: *ἦναι* = *εἶναι* (from *ἔσ-ναι*), *θῆς* = *θείς*, *μῶσα* = *μοῦσα* (from *μονσα*). The Aeolic of Lesbos made *αισ*, *εισ*, *οισ* from *ανσ*, *ενσ*, *ονσ*; as *παῖσα* = *πᾶσα*, *μέλαις* = *μέλαs*, *μοῖσα* = *μοῦσα* (used also by Pindar and Theocritus); but in other cases avoided compensative lengthening by using assimilated forms (46): *ἐκριννα* = *ἐκρίνα* (from *ἐκριν-σα*), *ἐμμί* = *εἰμί* (from *ἔσ-μι*), *βόλλᾱ* = *βουλή*. The Ionic agrees in the main with the Attic. In *ξείνος* for *ξένος* *stranger*, *κεινός* for *κενός* *empty*, *εἵνεκα* for *ἐνεκα* *on account of*, *μῦνος* for *μόνος* *alone*, *κούρος*, *κούρη* for *κόρος*, *κόρη* *boy, girl*, the Ionic employs the lengthening while the Attic does not: these are general poetic forms.

36 D. So especially in Ionic: *Ἀτρεῖδεω*, originally *Ἀτρεῖδᾶο* (Att. *Ἀτρεῖδου*) of *Atrides*; *πυλέων*, orig. *πυλᾶων* (Att. *πυλῶν*) of *gates*; *Ποσειδέων*, orig. *Ποσειδᾶων* (Att. *Ποσειδῶν*) the god *Poseidon*.

### Contraction of Vowels.

37. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

For simple vowels the rules are these :

- a. An open vowel before a close forms a diphthong with it.
- b. Two like vowels unite in the common long.
- c. An *o*-sound absorbs an *a*- or an *e*-sound and becomes *ω*.
- d. If an *a*- and an *e*-sound come together, the first in order absorbs the second and becomes long.
- e. But *ε-ε* gives *ει* ; *ε-ο*, *ο-ε*, *ο-ο* give *ου*.

a.	ε-ι	ει	γένε-ι	γένει	c.	ο-α	ω	αἰδό-α	αἰδῶ
	ο-ι	οι	πειθό-ι	πειθοῖ		α-ο	ω	δρά-ομεν	δρώμεν
	ε-υ	ευ	ἐ-ύ	εὺ		ο-η	ω	δηλό-ητε	δηλώτε
	ᾱ-ι	ῃ	γᾱ-ιδιον	γράφιον		ε-ω	ω	φιλέ-ωσι	φιλῶσι
	η-ι	η	κλή-ιθρον	κλήθρον		ω-α	ω	ἥρω-α	ἥρω
	ω-ι	ω	πρω-ί	πρώ	d.	α-ε	ᾱ	δρά-ετε	δράτε
b.	α-α	ᾱ	γέρα-α	γέρα		α-η	ᾱ	δρά-ητε	δράτε
	ε-η	η	φιλέ-ητε	φιλήητε		ε-α	ᾱ	γένε-α	γένη
	η-ε	η	τίμη-εντι	τίμηντι	e.	ε-ε	ει	φιλε-ε	φιλει
	ι-ι	ῖ	Χι-ιος	Χιος		ε-ο	ου	γένε-ος	γένους
	ο-ω	ω	δηλό-ωσι	δηλῶσι		ο-ε	ου	δήλο-ε	δήλου
	ω-ο	ω	σῶος	σῶς		ο-ο	ου	πλό-ος	πλοῦς

38. a. A close vowel before an open is seldom contracted : yet *ιχθύ-ες* *fishes* gives *ιχθύς*.

37 D. The dialects differ widely in respect to the contraction of vowels.

f. The Ionic (Old and New) has *uncontracted* forms in very many cases where the Attic contracts : *νός* for *νοῦς* *mind*, *γένεα* for *γένη* *racēs*, *φιλέης* for *φιλέης* *thou mayst love*, *ἀέκων* for *ἄκων* *unwilling*, *αἰδή* for *ᾠδή* *song*.—In a few instances, however, these dialects have contracted forms where the Attic does not contract : Ion. *ἱρός* (and *ιερός*) Att. *ιερός* *sacred* (see 38 a), *ὀγδόκοντα* for Att. *ὀγδοήκοντα* *eighty*.

g. All dialects, except the Attic, leave *εο*, *εω*, *εου*, as a rule, uncontracted. But the Ionic and Doric occasionally contract *εο*, *εου* into *ευ* (instead of *ου*) : *ποιεῖμεν*, *ποιεῖσι*, from *ποιέ-ομεν*, *ποιέ-ουσιν* (Att. *ποιοῦμεν*, *ποιοῦσιν*), *we do*, *they do*.

h. The Doric and Aeolic often contract *αο*, *ᾱο*, *αω*, *ᾱω* into *ᾱ* : *Ἀτρεῖδᾱ*, orig. *Ἀτρειδᾱο* (see 146 D) ; *πυλᾱν*, orig. *πυλᾱων* (141 D) ; *Ποσειδᾱν* or *Ποτειδᾱν*, Hm. *Ποσειδᾱων* (Att. *Ποσειδῶν*).

i. The Doric often contracts *αε*, *αι* to *η*, *η* : *δρη*, *δρης*, from *δρα-ε*, *δρά-εις* (Att. *δρά*, *δράς*), *see thou*, *thou seest*.

j. All Aeolic and some Doric dialects contract *εε* into *η*, *οο* and *οε* into *ω* : Dor. *ἀγῆται*, from *ἀγε-εται* (Att. *ἡγείται*) *he leads*, *μισθῶντι* from *μισθο-οντι* (Att. *μισθοῦσι*) *they let for hire*.

b. Contraction is often neglected when the first vowel is long: *νητ* to a *ship*, *ἔνδοπος* *helpmeet*. But see 36.

39. Simple vowels before diphthongs are often contracted.

a. In general they are contracted with the first vowel of the diphthong: the last vowel, if it is *ι*, becomes subscript.

b. But *ε* and *ο* are absorbed in some diphthongs without changing them.

c. And *ο-ει*, *ο-η* give *οι*; *α-ου* gives *ω*.

a. <i>α-ει</i>	<i>ᾱ</i>	<i>τῖμά-ει</i>	<i>τῖμᾱ</i>	b. <i>ε-ει</i>	<i>ει</i>	<i>φιλέ-ει</i>	<i>φιλεῖ</i>
<i>α-η</i>	<i>ᾱ</i>	<i>τῖμά-η</i>	<i>τῖμᾱ</i>	<i>ε-οι</i>	<i>οι</i>	<i>φιλέ-οι</i>	<i>φίλοι</i>
<i>α-οι</i>	<i>φ</i>	<i>τῖμά-οιμι</i>	<i>τῖμῶμι</i>	<i>ε-ου</i>	<i>ου</i>	<i>φιλέ-ου</i>	<i>φίλου</i>
<i>ε-αι</i>	<i>η</i>	<i>λθε-αι</i>	<i>λθή</i>	<i>ο-οι</i>	<i>οι</i>	<i>δηλό-οι</i>	<i>δηλοῖ</i>
<i>η-αι</i>	<i>η</i>	<i>λθή-αι</i>	<i>λθή</i>	<i>ο-ου</i>	<i>ου</i>	<i>δηλό-ου</i>	<i>δηλου</i>
<i>η-οι</i>	<i>φ</i>	<i>μεμνη-οίμην</i>	<i>μεμνώμην</i>	c. <i>ο-ει</i>	<i>οι</i>	<i>δηλό-ει</i>	<i>δηλοῖ</i>
<i>ο-αυ</i>	<i>ωυ</i>	<i>προ-αυδᾶν</i>	<i>πρωυδᾶν</i>	<i>ο-η</i>	<i>οι</i>	<i>δηλό-η</i>	<i>δηλοῖ</i>
				<i>α-ου</i>	<i>ω</i>	<i>τῖμά-ου</i>	<i>τῖμῶ</i>

40. a. The spurious diphthong *ει* (14 b) is contracted like simple *ε*: *τῖμᾶν* (not *τῖμᾱν*) from *τῖμά-ειν*, *οἶνους* from *οἶνό-εις*, *τῖμῆς* from *τῖμή-εις*.

b. *α-ει* rarely gives *αι* instead of *ᾱ*: *ᾱρῶ* *raise* from *ᾱ-εἶρω*, *αἰκῆς* *unseemly* from *ᾱ-εἰκής*.

c. *ε-αι* in the second person singular of verbs gives both *ει* and *η*: *λθεῖ* or *λθῆ*, from *λθεαι*. But see 384.

41. IRREGULAR CONTRACTION.—In contracts of the first and second declensions, a short vowel followed by *α*, or by any long vowel-sound, is absorbed: *δοτέ-α*, *δοτᾱ* (not *οσση*); *ἀργυρέ-αν*, *ἀργυρᾶν*; *ἁπλό-η*, *ἁπλῆ* (not *ἁπλω*); *διπλό-αις*, *διπλαις*. Only in the singular, *εᾱ*, after any consonant but *ρ*, is contracted to *η*: *χρῦσέ-ᾱ*, *χρῦσῆ*. Other cases of irregular contraction will be noticed as they occur.

42. SYNZESIS.—Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation as to pass for one syllable: thus *θεός* *god*, used in poetry for one syllable. This is called *synzesis* (setting together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the metre.

### *Omission and Addition of Vowels.*

43. A short vowel between two consonants is sometimes dropped (*syncope*): *πατρός* (for *πατέρος*) from *πατήρ* *father*.

42 D. Synzesis is very frequent in Hm., especially after *ε*: *θυρέων* of *doors*, *χρυσέοις* *golden*, *στήθεα* *breasts*, *πόλις* *city*, *ὕγδοος* *eighth*, all used as words of two syllables.

44. The close vowels *ι* and *υ* are sometimes dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύς *king*, ἀκο-ή (for ἀκου-ή) *hearing*, πλέ-ων for πλεί-ων *more*.

a. In this case, *υ* was first changed to the cognate semivowel *F* (βασιλε*F*ων, ακο*F*η), which afterwards went out of use.

45. a. *Prothetic Vowel*.—A short vowel appears at the beginning of some words which formerly began with two consonants or a single semivowel: ἐ-χθής, also χθής, *yesterday*. When such a vowel came before initial *F*, it remained after the *F* had disappeared: ἔ-εθλον (Att. ἄθλον) *prize*, formerly α-*F*εθλον.

b. A similar vowel is sometimes developed between *λ* or *ρ* and another consonant: ὀρόγ-νια, also ὀργ-νιά, *fathom*; ἀλέξ-ω *defend*, from root ἀλξ- (cf. ἐπ-αλξ- is *battlement*).

### CONSONANT CHANGES.

46. *ASSIMILATION*.—Many of the following changes are of the nature of *assimilation*; that is, the making of one consonant like another contiguous one. Assimilation may be *total* or *partial*.

#### *Doubled Consonants.*

47. These have in many cases arisen by total assimilation. See 53, 55 c, 59, 66. The middle mutes are never doubled in Attic. The rough mutes are never doubled, but *πφ*, *τθ*, *κχ* are used instead.

48. The later Attic has *ττ* for *σσ* of the earlier Attic and most other dialects: τάττω *arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσω.

a. This rule applies only to the *σσ* arising from a mute with *ι*. See 67.

49. *ρ* at the beginning of a word is doubled when, by inflection or composition, a simple vowel is brought before it: ῥέω *flow*, ῥῥει *was flowing*, κατα-ῥρέων *flowing down*. After a *diphthong*, *ρ* remains single: εὖ-ροος *fair-flowing*.

47 D. Hm. in many words doubles a consonant which is single in the common form, especially a *semivowel*: ἔλλαβε for ἐ-λαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, ἐθνηγος for εὐ-νηγος *well-spun*, ὅσον for δσον *quantum*, ὀπίσω for ὀπίω *backward*. Less often a *mute*: δππος for δπος *as*, ὅτι for ὅτι *that*, ἔδδεισε for ἔδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεὺς, Ὀδυσεὺς.—For some cases in Hm. (καδδύσαι, ὀββάλλειν, etc.), in which a middle mute is found doubled, see 84 D.

49 D. In Hm. *ρ* sometimes remains single, even after a simple vowel: ἔ-ρεξε from ῥέξω *do*, ὠκῶ-ροος *swift-flowing*.



a. This doubling is due to the assimilation of an initial  $\sigma$  or  $F$ , with which most of these verbs originally began:  $\epsilon\text{-}\beta\beta\epsilon\iota$  for  $\epsilon\text{-}\sigma\beta\epsilon\iota$ .

50. The later Attic has  $\rho\beta$  for  $\rho\sigma$  of the earlier Attic and the other dialects:  $\kappa\acute{o}\rho\beta\eta$  temple,  $\theta\acute{\alpha}\rho\beta\omicron\varsigma$  courage, for  $\kappa\acute{o}\rho\sigma\eta$ ,  $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$ .

### Consonants with Consonants.

#### MUTES BEFORE MUTES.

51. Before a lingual mute, a labial or palatal mute becomes co-ordinate (25). Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ " $\phi\delta$ " $\beta\delta$	$\kappa\delta$ " $\chi\delta$ " $\gamma\delta$
$\pi\theta$ " $\beta\theta$ " $\phi\theta$	$\kappa\theta$ " $\gamma\theta$ " $\chi\theta$
$\tau\acute{\epsilon}\tau\rho\iota\pi\tau\alpha\iota$ for $\tau\epsilon\tau\rho\iota\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\kappa\tau\alpha\iota$ " $\delta\epsilon\delta\epsilon\chi\text{-}\tau\alpha\iota$
$\gamma\rho\alpha\beta\delta\eta\nu$ " $\gamma\rho\alpha\phi\text{-}\delta\eta\nu$	$\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$ " $\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$
$\epsilon\lambda\epsilon\iota\phi\theta\eta\nu$ " $\epsilon\lambda\epsilon\iota\pi\text{-}\theta\eta\nu$	$\epsilon\pi\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\pi\lambda\epsilon\kappa\text{-}\theta\eta\nu$
$\epsilon\tau\rho\acute{\iota}\phi\theta\eta\nu$ " $\epsilon\tau\rho\iota\beta\text{-}\theta\eta\nu$	$\epsilon\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\lambda\epsilon\gamma\text{-}\theta\eta\nu$

52. A lingual mute before another lingual mute is changed to  $\sigma$ .

$\iota\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\theta\text{-}\tau\alpha\iota$
$\iota\sigma\theta\iota$ " $\iota\delta\text{-}\theta\iota$	$\epsilon\pi\acute{\epsilon}\iota\sigma\theta\eta\nu$ " $\epsilon\pi\epsilon\iota\theta\text{-}\theta\eta\nu$

a. But  $\tau\tau$  for  $\sigma\sigma$  (48) remains unchanged. So also  $\tau\theta$  in a few other words:  $\text{'}\text{Α}\tau\tau\iota\kappa\acute{o}\varsigma$ ,  $\text{'}\text{Α}\tau\theta\iota\varsigma$  Attic.

#### MUTES BEFORE LIQUIDS.

53. Before  $\mu$ , a labial mute becomes  $\mu$ ,  
a palatal mute "  $\gamma$ ,  
a lingual mute "  $\sigma$ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ for $\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$ " $\tau\epsilon\tau\rho\iota\beta\text{-}\mu\alpha\iota$	$\epsilon\psi\epsilon\nu\sigma\mu\alpha\iota$ " $\epsilon\psi\epsilon\nu\delta\text{-}\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ " $\pi\epsilon\pi\epsilon\iota\theta\text{-}\mu\alpha\iota$

a. But  $\kappa\mu$ ,  $\tau\mu$ , brought together by *metathesis* (64), are never changed:  $\kappa\acute{\epsilon}\text{-}\kappa\mu\eta\text{-}\kappa\alpha$  am wearied,  $\epsilon\text{-}\tau\mu\eta\text{-}\theta\eta\nu$  was cut. And often a palatal or lingual mute remains before a formative suffix beginning with  $\mu$ :  $\acute{\alpha}\kappa\text{-}\mu\eta$  edge,  $\acute{\alpha}\tau\text{-}\mu\acute{o}\varsigma$  vapor,  $\sigma\tau\alpha\theta\text{-}\mu\acute{o}\varsigma$  station.

53 D. a. In Hm. the exceptions are more numerous:  $\iota\kappa\text{-}\mu\epsilon\nu\omicron\varsigma$  favoring (root  $\iota\kappa$ -,  $\iota\kappa\acute{\alpha}\nu\omega$  come),  $\acute{\alpha}\kappa\alpha\chi\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$  sharpened (root  $\alpha\kappa$ - or  $\alpha\chi$ -, Lat. *acuo*),  $\delta\delta\text{-}\mu\eta$  Att.  $\delta\sigma\mu\eta$  smell (root  $\delta\delta$ -,  $\delta\acute{\varsigma}\omega$  smell, Lat. *odor*),  $\iota\delta\text{-}\mu\epsilon\nu$  Att.  $\iota\sigma\mu\epsilon\nu$  we know (root  $\iota\delta$ -,  $\omicron\iota\delta\alpha$ ),  $\kappa\epsilon\kappa\omicron\rho\upsilon\theta\mu\acute{\epsilon}\nu\omicron\varsigma$  equipped (theme  $\kappa\omicron\rho\upsilon\theta$ -,  $\kappa\omicron\rho\acute{\upsilon}\sigma\sigma\omega$ ).

b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find σεμνός *revered* for σεβ-νός (σέβ-ομαι *revere*), and ἑρεμνός *murky* for ερεβ-νός (ἐρεβος *thick darkness*).

### MUTES BEFORE Σ.

54. Before σ, a labial mute forms ψ (= πσ);  
 a palatal mute forms ξ (= κσ);  
 a lingual mute is dropped without further change.

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω “ τριβ-σω	φλόξ “ φλογ-ς	ἐλπῖσι “ ἐλπιδ-σι
γράφω “ γραφ-σω	βήξ “ βηχ-ς	ὄρνισι “ ορνιθ-σι

### N AND Σ BEFORE OTHER CONSONANTS.

55. a. ν before a labial becomes μ;  
 b. ν before a palatal becomes γ-nasal;  
 c. ν before λ, ρ, is assimilated;  
 d. ν before σ is dropped and the preceding vowel is lengthened (34).

a. ἔμπας for εν-πας	b. συγκαίω for συν-καιω	c. ἐλλείπω for εν-λειπω
ἐμβαίνω “ εν-βαινω	συγγενής “ συν-γενης	σὺρῤῥέω “ συν-ρεω
ἐμφανής “ εν-φανης	συγχέω “ συν-χεω	d. μέλας “ μελαν-ς
ἐμμένω “ εν-μενω	ἐγξέω “ εν-ξεω	λύουσι “ λῡον-σι

56. So also ντ, νδ, νθ are dropped before σ (54), and the preceding vowel is lengthened (34).

δοῦς for δοντ-ς    σπείσω for σπενδ-σω    πείσομαι for πενθ-σομαι

57. Before σι of the dative plural, the vowel remains unchanged when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελαν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened: πᾶσι, λύουσι, for παντ-σι, θεντ-σι, λῡοντ-σι.

58. ν remains before σ in the nominatives ἔλμυς *worm*, Τίρυνς *Tiryne*, for ἔλμυθ-ς, Τίρυνθ-ς (54), and in a few nouns in -σις, as θέρμανσις *warming*.

### 59. In composition:

έν before ρ, σ, is not changed: ἔν-ρυθμος, έν-στάζω.  
 σύν, before σ with a vowel, becomes συσ-: συσ-στίτιον;  
 before σ with a cons., or ζ, becomes συ-: σύ-στημα, σύ-ζυγος.  
 πᾶν, πᾶλιν, before σ, retain ν: πᾶν-σοφός; or change ν to σ: παλίσ-  
 συτος.

54 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποσ-σί for ποδ-σι. Att. ποσί *to feet*.

60. Between  $\nu$  and  $\rho$  is developed a  $\delta$ ; this happens in the declension of *ἀνὴρ* *man*: *ἀνδρός* for *ανρος* for *άνερος*. Similarly, between  $\mu$  and  $\rho$  (or  $\lambda$ ) is developed a  $\beta$ , in *μεσημβρία*, *midday*, *south*, for *μεσ-ημριᾶ* for *μεσ-ημεριᾶ*, from *μέσος* and *ἡμέρᾱ*.

61.  $\sigma$  between two consonants is dropped: *γεγράφ-θαι* for *γεγραφ-σθαι*; *ἕκ-μηνος* of *six months* for *ἐξ-μηνος*.

a. Not so, however, when initial  $\sigma$  is brought by composition between two consonants: *ἐν-στάζω*.

b. The preposition *ἐξ* (= *εκς*) in composition drops *s* before any consonant, but undergoes no further change: *ἐκ-δοῦναι* *give out* (not *εγ-δουναι*, 51).

62. When two sigmas are brought together by inflection, one of them is dropped: *τειχεσι* for *τειχ-εσ-σι*, *ἔσπασαι* for *εσπ-ασ-σαι*.

63. The combination  $\sigma\delta$ , in some adverbs of place (219 a), passes into  $\zeta$ : *θύρᾱζε* *out* for *θυρᾱσ-δε*.

### Consonants with Vowels.

#### METATHESIS.

64. A vowel and a liquid are sometimes transposed: *θάρσος* *courage*, also *θράσος*; thus, too,

aoist *ἔ-θορ-ον*, present *θρώ-σκω*; present *βάλ-λω*, perfect *βέ-βλη-κα*;  
 “ *ἔ-θαν-ον*, “ *θνή-σκω*; “ *τέμ-νω*, “ *τέ-τμη-κα*.

a. The vowel is often made long. See the last four examples.

#### CONSONANTS BEFORE I.

65. The close vowel  $\iota$ , following a consonant, gives rise to various changes. Thus, frequently,

60 D. This change of  $\mu\rho$ ,  $\mu\lambda$  to  $\mu\beta\rho$ ,  $\mu\beta\lambda$  takes place in a few Epic words: *μέ-μβλω-κα*, *have gone* (from root *μολ-*, by transposition *μλω-*, 64). At the beginning of a word,  $\mu$  before this  $\beta$  is dropped: *βλώσσω* *go*, for *μβλω-σκω* (root *μολ-*, *μλω-*); *βροτός* *mortal* for *μβρο-τός* (root *μωρ-*, *μω-*; Lat. *mor-i-or mor-tuus*). But in composition  $\mu$  remains: *ἄ-μβροτος* *immortal*, *φθίσι-μβροτος* *man-destroying*.

62 D. In Hm., both sigmas are often retained: *ἔπ-εσ-σι* Att. *ἔπ-εσι* *to words*, *ἐσ-σί* Att. *ἐλ θου* *art*.

63 D. The Aeolic has  $\sigma\delta$  for  $\zeta$  in the middle of a word; this is often found in Theocritus: *μελίσδω* Att. *μελίζω* *make melody*.

64 D. Metathesis is very frequent in Hm.: *καρτερός* and *κρατερός* *powerful*, *κάρτιστος* = Att. *κράτιστος* *most powerful*, *best*, from *κράτος* *power*, *ἀταρπός* Att. *ἀτραπός* *path*, *τραπειόμεν* for *ταρπειόμεν* (root *τερπ-*, *τέρπω* *delight*). Similarly, *ἔδρακον* from *δέρ-κ-ομαι* *see*, *ἔτραβον* from *πέρ-θ-ω* *destroy*.

ι, after ν and ρ, passes over to the preceding vowel and unites with it by contraction (*epenthesis*).

χείρων	for	χερ-ων	τείνω	for	τεν-ω
δότερα	"	δοτερ-ια	κρίνω	"	κριν-ω
μαίνομαι	"	μαν-ιομαι	σύρω	"	συρ-ω

66. ι after λ forms with it λλ.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. <i>alius</i>
στέλλω	"	στελ-ιω	ἄλλομαι	"	ἀλ-ιομαι	Lat. <i>salio</i>

67. ι after κ, γ, χ, or after τ, θ, forms with them σσ (later Attic ττ, 48).

ἥσσω	for	ἡκ-ων	ἐλάσσω	for	ελαχ-ων
Θράσσα	"	Θρακ-ια	Κρήσσα	"	Κρητ-ια
τάσσω	"	ταγ-ιω	κορύσσω	"	κορυθ-ιω

68. ι after δ (sometimes after γ) forms with it ζ.

ἐλπίζω	for	ελπιδ-ιω	μείζω	for	μεγ-ων
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69. τ before ι often passes into σ.

δίδωσι, originally δίδωτι πλούσιος for πλούτ-ιος, from πλούτος.

a. The same change occurs, though rarely, before other vowels: σέ, σοί, σέ, originally τέ, τοί, τέ; σήμερον to-day for τήμερον.

### *Disappearance of Spirants.*

When σ is not supported by a consonant before or after it, it often disappears. Thus:

70. Initial σ before a vowel often changes to the rough breathing: ὕς for οὕς, Lat. *hus*; ἵστημι for σιστημι, Lat. *sisto*.

71. σ between two vowels is dropped: thus λῦει contracted from λῦε-αι for λῦε-σαι, λῦσαιω for λῦσαι-σο, γένους contracted from γένε-ος for γενε-ος, Lat. *gener-is*.

72. *Vau* (*digamma*, γ) disappeared entirely in Attic and Ionic at an early period: οἶνος *wine*, formerly Φοῖνος (Lat. *vinum*); οἷς *sheep*,

69 D. The Doric often retains the original τ: δίδωτι, τέ, τοί, τέ; λέγουσι *they say*, Att. λέγουσι. Even the older Attic retains it in τήμερον and a few other words.

72 D. *Vau* was retained by the Dorians and Aeolians long after it was lost by the Ionians: thus Dor. and Aeol. *Fétos year*, *Fídios own*, Att. *ἔτος* and *ἴδιος*; Dor. *κλέφος renoun*, *aífeí always*, Att. *κλέος*, *αἰεί*. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words and their derivatives. (Those in which the former existence of *F* is confirmed by inscriptions are marked *inc.*):

formerly *ofis* (Lat. *ovis*). Some words have lost both *σ* and *F* at the beginning: ἡδύς *sweet*, ὅς *his own*, formerly *F*ādύς, *F*ός, still older *σ*Fādύς, *σ*Fός (Lat. *suavis*, *suus*).

### Rejection or Transfer of Aspiration.

73. The Greeks disliked to begin successive syllables with rough mutes, especially the same rough mute. To avoid this:

a. Reduplications change a rough mute to the cognate smooth: πέ-φῦ-κα for φε-φῦ-κα, τί-θη-μι for θι-θη-μι, ἐ-κέ-χυν-το for ε-χε-χυν-το.

b. The imperative ending -θι becomes -τι after -θη- in the first aorist passive: λύ-θη-τι for λυ-θη-θι.

c. The roots θε-, θυ-, of τίθημι *put*, θύω *sacrifice*, become τε-, τυ- before -θη- in the first aorist passive: ἐ-τέ-θη, ἐ-τύ-θη.

d. Single instances are ἀμπέχω, ἀμπίσχω *clothe*, for ἀμφ-, ἐκεχειρία *truce*, for εχε-χειρία (from ἔχω and χεῖρ), and a few other words.

e. For a like reason the rough breathing was dropped at the beginning of ἔχω *have*, ἔχω, for ἐ-χω (fut. ἔξω), originally σεχω.

ἐγνῦμι *break*, ἀλῖς *in numbers, enough*, ἀλῶναι *to be taken*, ἀναξ *lord* (insc.), ἀνδάνω *please* (insc.), ἄστυ *town* (insc.), ἔαρ (Lat. *ver*) *spring*, ἔδνον *bride-gift*, εἰκοσι *twenty* (insc., Dor. *Fikari*, Lat. *viginti*), εἰκω *yield*, εἰλω *press* (insc.), εἶπω *say*, fut. ἐρέω (insc.), ἕκαστος *each* (insc.), stem ἑκα- (ἐκηβόλος *far-shooting* etc., insc.), ἔκητι *by will of*, ἐκόν *willing* (insc.), ἐκυρός *father-in-law*, ἐλῆξ *coil, crooked*, ἔλπομαι *hope*, ἕξ *six* (insc.), ἑὸ, οἶ, ἑ, *himself* (insc.), ἑως *word* (insc.), εἶπον *I said* (insc.), ἔργον *work* (insc.), ἔρδω *go*, ἐρδω *draw*, root *Fes-* (ἐγνῦμι *clothe*, ἐσθής *clothing*, εἶμα *garment*), cf. Lat. *ves-tis*, ἑσπερος *evening* (insc., cf. Lat. *vesper*), ἑτης *clansman* (insc.), ἑτος *year* (insc.), ἡδύς *sweet*, ἰδχω, ἰαχὴ *cry*, root *Fid-* (ἰδεῖν *to see*, οἶδα *I know*), insc., cf. Lat. *vid-ere*, root *Fuk-* (ἵκελος, εἵκελος *like*, ἑοικα *am like*), insc., ἰὼν *violet* (cf. Lat. *vio-la*), ἵρις *Iris*, *rainbow*, ἴς, ἰφι *strength* (insc., cf. Lat. *vis*), ἴσος *equal* (insc.), ἰτέη *willow*, οἶκος *house* (insc., cf. Lat. *vicus*), οἶνος *wine* (insc.), ὅς, ἡ, ὅν *his*. Probably also ἀραιός *slender*, ἔσθος *host*, Ἰλῖος *Troy*, ἠθεα *haunts*.

a. At the beginning of some words Hm. has a *prothetic* vowel *ε* (45 a) as a result of former *F*: εἰκοσι *twenty*, εἴση *fem. of ἴσος equal*, ἐέρση *dew*, ἐέργω *shut in or out*.

For effects of *vau* in Hm., see 75 D a, 92 D c, 93 D.

b. Other examples of preserved *F*, from imitations, are *F*ωρτιά *hearth*, *F*ράρῃ *treaty*, ξέν*F*ος *guest*, ὄρ*F*ος *boundary* (Att. ἑστιά, ῥήτρῃ, ἑένος, ὄρος).

73 D. Hm. often has a smooth breathing where the Attic has the rough: Ἄιδης Att. Ἄιδης the god *Hades*, ἑμαξα Att. ἀμαξα *wagon*, ἥλιος Att. ἥλιος *sun*, ἥδς (so Hd.) Att. ἥως *dawn*, ἱρηξ (so Hd., cf. 37 D f) Att. ἱέραξ *hawk*. Cf. Hd. ὄρος Att. ὄρος *boundary*. A smooth mute used instead of a rough is seen in αἰτῖς (Hm. Hd.) Att. αἰθῖς *again*, οὐκί (Hm. Hd.) Att. οὐχί *not*, δέκομαι (Hd.) Att. δέχομαι *receive*.

74. *Transfer of aspiration* is found in a few roots which begin with  $\tau$  and end with  $\phi$  or  $\chi$ . When, for any cause, the rough sound is lost at the end of the root, it appears at the beginning, changing  $\tau$  to  $\theta$ . This occurs:

a. In the substantive-stem  $\tau\rho\iota\chi$ - *hair*; gen. sing.  $\tau\rho\iota\chi\acute{o}s$ , nom. plur.  $\tau\rho\iota\chi\epsilon s$ , but nom. sing.  $\theta\rho\iota\acute{\xi}$ , dat. plur.  $\theta\rho\iota\acute{\xi}\iota$ .

b. In the adjective  $\tau\alpha\chi\acute{\upsilon}s$  *swift*, superlative  $\tau\acute{\alpha}\chi\iota\sigma\tau\omicron s$ , but comparative  $\theta\acute{\alpha}\sigma\sigma\omega\nu$  ( $\theta\acute{\alpha}\tau\tau\omega\nu$ ) for  $\tau\alpha\chi\acute{\iota}\omega\nu$  (253).

c. In the roots:

$\tau\rho\epsilon\phi$ -, pres. $\tau\rho\acute{\epsilon}\phi\omega$ <i>nourish</i> ,	fut. $\theta\rho\acute{\epsilon}\psi\omega$ , subst. $\theta\rho\acute{\epsilon}\mu\mu\alpha$ <i>nursling</i> ;
$\tau\alpha\phi$ -, " $\theta\acute{\alpha}\pi\tau\omega$ <i>bury</i> ,	" $\theta\acute{\alpha}\psi\omega$ , " $\tau\acute{\alpha}\phi\omicron s$ <i>tomb</i> ;
$\tau\rho\epsilon\chi$ -, " $\tau\rho\acute{\epsilon}\chi\omega$ <i>run</i> ,	" $\theta\rho\acute{\epsilon}\chi\omicron\mu\alpha\iota$ ,
$\tau\rho\upsilon\phi$ -, " $\theta\rho\upsilon\pi\tau\omega$ <i>weaken</i> ,	" $\theta\rho\acute{\upsilon}\psi\omega$ , " $\tau\rho\upsilon\phi\acute{\eta}$ <i>delicacy</i> ;
$\tau\upsilon\phi$ -, " $\tau\acute{\upsilon}\phi\omega$ <i>smoke</i> ,	perf. $\tau\acute{\epsilon}\text{-}\theta\upsilon\mu\mu\alpha\iota$ .

d. The first aorist passive and perfect middle infinitive of these verbs retain  $\theta$  at the beginning of the root, although the last consonant has been again made rough by 51: so  $\acute{\epsilon}\text{-}\theta\rho\acute{\epsilon}\phi\text{-}\theta\eta\nu$ ,  $\tau\epsilon\text{-}\theta\rho\acute{\alpha}\phi\text{-}\theta\alpha\iota$ ,  $\tau\epsilon\text{-}\theta\acute{\alpha}\phi\text{-}\theta\alpha\iota$ .

#### SPECIAL CHANGES OF FINAL SOUNDS.

75. **HIATUS.**—When a word ending with a vowel is followed by another beginning with a vowel, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision*, or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

74 D. Hd. shows a transfer of aspiration in  $\kappa\iota\theta\acute{o}\nu$  Att.  $\chi\iota\tau\acute{o}\nu$  *tunic*, and  $\acute{\epsilon}\nu\theta\alpha\upsilon\tau\alpha$  *there*,  $\acute{\epsilon}\nu\theta\epsilon\upsilon\tau\epsilon\nu$  *thence*, Att.  $\acute{\epsilon}\nu\tau\alpha\upsilon\theta\alpha$ ,  $\acute{\epsilon}\nu\tau\epsilon\upsilon\theta\epsilon\nu$ .

75 D. **HIATUS IN EPIC POETRY.**—In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. When the second word begins with digamma:  $\kappa\alpha\tau\grave{\alpha}$   $\omicron\iota\kappa\omicron\nu$  =  $\kappa\alpha\tau\grave{\alpha}$   $\text{F}\acute{o}\iota\kappa\omicron\nu$ , in the *house*. Here the hiatus is only *apparent*.

b. When the first word ends in a close vowel ( $i$ ,  $u$ ), and is one which seldom or never suffers elision:  $\pi\alpha\upsilon\delta\iota$   $\theta\eta\kappa\omicron\sigma\sigma\epsilon$  *he bestowed on his son*.

c. When the two words are separated by a mark of punctuation:  $\delta\chi\acute{\epsilon}\omega\nu$   $\acute{\epsilon}\pi\iota\beta\acute{\eta}\sigma\epsilon\omicron$ ,  $\theta\epsilon\rho\alpha$   $\iota\delta\eta\alpha\iota$  *mount the car, that you may see*.

d. When the vowels, which make hiatus, are the two short syllables of the third foot:  $\tau\acute{\omega}\nu$   $\alpha\iota$  |  $\acute{\epsilon}\xi$   $\acute{\epsilon}\gamma\acute{\epsilon}$  |  $\nu\omicron\nu\tau\omicron$   $\acute{\epsilon}$  |  $\nu\iota$   $\mu\epsilon\gamma\acute{\alpha}$  |  $\rho\omicron\iota\sigma\iota$   $\gamma\epsilon$  |  $\nu\acute{\epsilon}\theta\lambda\eta$ . The two words are then separated by the *feminine caesura* of the third foot (1100).

e. When a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel:  $\text{'}\text{A}\tau\rho\epsilon\iota\delta\alpha\iota$   $\tau\epsilon$   $\kappa\alpha\iota$   $\acute{\alpha}\lambda\lambda\omicron\iota$   $\acute{\epsilon}\kappa\omicron\eta\eta\mu\acute{\iota}\delta\epsilon s$   $\text{'}\text{A}\chi\alpha\iota\acute{o}\iota$  ( $\text{I} \text{---} \text{U} \text{---} \text{I} \text{---} \text{U} \text{---} \text{I} \text{---} \text{U} \text{---} \text{I} \text{---} \text{U} \text{---} \text{I}$ ). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

*Crasis.*

76. Crasis (*mingling*) is the *contraction* of a vowel at the end of a word with a vowel at the beginning of the next word. The two words are then written as one, with a *corōnis* or 'hook' (') over the vowel in which they join. Thus *τοῦνομα* *the name*, for *τὸ ὄνομα*.

a. The coronis is omitted when the first vowel has the rough breathing: *ἄν* for *ἄν*.

b. Crasis is used chiefly after forms of the article, the relative pronouns *ὃ*, *ἃ*, the preposition *πρό*, the conjunction *καί*, and the interjection *ἄ*.

77. Crasis follows generally the rules of contraction (37, 39): thus *τοῦναντίον* *the contrary* for *τὸ ἐναντίον*, *οὐκ* for *ὁ ἐκ*, *θοῦμάτιον* *the cloak* for *τὸ ἱμάτιον* (82), *ἀγαθὴ* *my good sir* for *ἄ ἀγαθέ*, *ἐγῆμαι* *I suppose* for *ἐγὼ οἶμαι*. But:

a. If the first word ends in a diphthong, its last vowel is dropped before contraction: *οὐπί* for *οἱ ἐπί*, *οὖν* for *οἱ ἐν*, *κάν* for *καὶ ἐν*.

b. The final vowel or diphthong of the article is absorbed by initial *α*: *ἄνθρωπος* *the man* for *ὁ ἄνθρωπος*, *ἄνδρες* *the men* for *οἱ ἄνδρες*, *τῶνδρός* for *τοῦ ἀνδρός*, *αὐτός* *the same* for *ὁ αὐτός*. The particle *τοί* follows the same rule: *τῶρα* for *τοὶ ἄρα*, *μενίδαν* for *μέντοι ἄν*.

c. The diphthong of *καί* is absorbed by all vowels and diphthongs except *ε* and *ει*: *καὶτός* for *καὶ αὐτός*, *χῆ* for *καὶ ἦ*, *χῶ* for *καὶ ὁ*, *χοί* for *καὶ οἱ*, but *κῆς* for *καὶ ἐς*, *κῆτα* for *καὶ εἴτα*. Yet *καὶ εἰ* and *καὶ εἰς* give *κεῖ* and *κεῖς*.

d. *ἕτερος* *other* enters into crasis under the form *ἄτερος*: thus *ἄτερος* for *ὁ ἕτερος*, *θάτερον*, for *τὸ ἕτερον*, *τοῦ ἑτέρου*.

78. SYNIZESSIS (cf. 42).—Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions *ἐπεὶ* *since*, *ἢ* *or*, *ἤ* *interrogative*, *μή* *not*, and the pronoun *ἐγὼ* *I*: thus *ἐπεὶ οὐ*, as two syllables; and so *μή ἄλλοι*, *ἐγὼ οὐ*.

*Elision.*

79. Elision is the *cutting off* of a *short* vowel at the end of a word when the next word begins with a vowel. The place

76 D. Crasis is rare in Hm.; in Hd. it is not frequent. It is most extensively used in Attic poetry.

77 D. b and d. These rules apply mainly to the Attic. Hm. has *ἄριστος*, *αὐτός* (with coronis in place of the rough breathing) for *ὁ ἄριστος*, *ὁ αὐτός*. Hd. has *ἄνθρωπος* for *ὁ ἄνθρωπος*, *τῶνδρός* for *τὸ ἀνδρός*, *ἄνθρωποι* for *οἱ ἄνθρωποι* (yet *τῶνδράπου* for *τοῦ ἀνθρώπου*), *αὐτός*, *αὐτοί*, *αὐτοῦ* (cf. 14 D d), for *ὁ αὐτός*, *οἱ αὐτοί*, *τοῦ αὐτοῦ*, *τοῦτερον* for *τὸ ἕτερον*.

of the elided vowel is marked by an *apostrophe* ('). Thus ἐπ' αὐτῷ for ἐπὶ αὐτῷ.

80. Elision is most frequent in:

- a. Words of one syllable in -ε, as γέ, δέ, τέ.
- b. Prepositions and conjunctions of two syllables, as παρά, ἀλλά; (except περί, ἄχρι, μέχρι, ὅτι.)
- c. Some adverbs in common use, such as ἔτι, ἅμα, εἶτα, μάλα, τάχα.

Exempt from elision are:

- d. The vowel -υ.
- e. Final -α, -ι, -ο, in words of one syllable.
- f. Final -α in the nominative of the first declension, and -ι in the dative of the third.

REM.—Forms which can take ν movable (87) are not affected by elision in prose, except only ἐστί is.

81. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδείς from οὐδέ and εἰς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 73 d) from ἀμφί and ἔχω.

82. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute*:

ἀφ' ὧν for ἀπ(ὸ) ὧν                      νύχθ' ὄλην for νύκτ(α) ὄλην (51)

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω                      καθήμι from κατά and ἔημι  
δεχήμερος from δέκα and ἡμέρᾱ                      ἐφθήμερος from ἐπτά and ἡμέρᾱ

The same effect is seen also in *crasis*: ὀδύνη for τὸ ἔτερον, χῶ for καὶ ὁ, ὀδοῦνεκα for ὅτου ἔνεκα.

a. The same change of mute takes place, notwithstanding an intervening ρ, in φρουῖδος gone (from πρό and ὀδός), φρουρός watchman (for προ-ὄρας), τέθριππος four-horsed (from τέτταρες and ἵππος).

83. *APHÆRESIS* is the elision of ε at the *beginning of a word* after a final long vowel or diphthong, especially in μή and ἦ: thus μή γῶ, ἦ μοῦ

80 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry. Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle ῥά (only used in Epic), and the possessive pronoun σδ. Datives (singular and plural) in -ι are subject to elision in Hm. The diphthongs of the verb-endings -μαι, -σαι, -ται, -ναι, -σθαι are elided in Hm. and Aristophanes (not in the tragedy): μοί, σοί, τοί suffer elision rarely in Hm., ὁμοί before ὧς in Attic poets.

82 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὐδ for ἀπ' οὐδ, οὐκ οὕτως for οὐχ οὕτως, καθήμι for καθήμι, τοῦτερον for τὸ ἔτερον.



for *μή ἐγώ, ἢ ἐμοῦ*. It occurs in poetry only. Some editors write the *ε* and assume synizesis (78).

### Final Consonants.

85. The only consonants allowed to stand at the end of a word are -ν, -ρ, -ς.

a. The only combinations of consonants allowed are -ψ (πς), -ξ (κς), and -γξ (πξ).

b. *Ἐκ* from and *οὐκ, οὐχ* not (88 c and a) were hardly felt to be separate words. Final -ας, -υς are found only in the nominatives *ἄλς* salt, sea, *ἐλμυς* worm, and *τίρπυς* *Tiryns* (58).

86. Other consonants at the end of a word are *dropped*.

Thus in the nominatives *σῶμα* body for *σώματ* (genitive *σώματ-ος*), *γάλα* milk for *γαλακτ* (gen. *γάλακτ-ος*), *λυθέν* loosed for *λυθεντ* (gen. *λυθέντ-ος*); and the vocatives *παῖ* boy for *παῖδ* (gen. *παῖδ-ός*), *γύναι* woman for *γυναικ* (gen. *γυναικ-ός*).

### Movable Consonants.

87. N MOVABLE.—Some words annex a -ν when the next word begins with a vowel. These are:

- (1) All words in -σι,
- (2) All verbs of the third person singular in -ε,
- (3) *ἐστί* is.

Thus *πᾶσι δίδωμι* I give to all, but *πᾶσιν ἔδωκα* I gave to all: *δίδωσι* μοι or *δίδωσιν* ἐμοί he gives to me, *ἔδωκε* μοι or *ἔδωκεν* ἐμοί he gave to me.

84 D. APOCOPE.—Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial consonant. In Hm., this is seen in the conjunction *ἄρ* for *ἄρα*, the prepositions *ἐν, κατά, παρά* for *ἐν, κατά, παρά* (and rarely in *ἀπ, ὑπ* for *ἀπό, ὑπό*). The apocopate forms are used both as separate words and in composition. The ν of *ἐν* is subject to the rules in 55. The τ of *κατά* is assimilated to the following consonant; but before two consonants it is dropped. Thus *τίς τ' ἄρ τῶν, παρμένετε* for *παραμένετε, ἄμ πεδίων* for *ἀνὰ πεδίων, ἀλλύω* for *ἀναλύω, κάρ ῥόον* for *κατὰ ῥόον, κὰκ κορυφὴν* for *κατὰ κορυφὴν, κὰγ γόνυ* (pronounced *kag gonu*) for *κατὰ γόνυ, κὰδ δέ* for *κατὰ δέ, καδδύσαι* for *καταδύσαι, κὰπ φάλαρα* (47) for *κατὰ φάλαρα, καθαίνειν* for *καθαίνειν, κέκτανε* for *κατέκτανε, ἀππέμψει* for *ἀποπέμψει, ὕββάλλειν* for *ὑποβάλλειν*. Compare *κάμμορος* (Hm.) ill-fated for *κακ-μορος* for *κακο-μορος*.—Here belongs also Dor. *πότ* (only before the article) for *ποτί* = Att. *πρός*: thus *πὸτ τᾶν* (or *ποττᾶν*) *μᾶτέρα*.

85 D. For some apparent exceptions (*ἄμ πεδίων, κὰγ γόνυ*, etc.), see 84 D.

87 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

In Hm., the pronoun *ἐγώ(ν)*, and the plural datives (261 D) *ἔμμι(ν), ὅμμι(ν), σφί(ν)*, have ν movable. So also forms with the suffix -φι (221 D): *θεόφι(ν)* to gods. Likewise most adverbs of place in -θεν (217): *ἀνευθε(ν)* without,

a. The 3d sing. of the pluperfect active rarely takes *ν* movable: *ᾔδεν(ν) he knew*. So too the impf. *ᾔει(ν) he went*. Not, however, imperfects in *-ει* for *-εε*: *ἐφίλει*.

b. This *ν* is also called *ἐφελευστικόν* (*dragging after*). It is usual to print it at the end of a sentence and at the end of a verse in poetry. The poets often use it before a *consonant*, thus making a final short syllable long by position (92). Even in prose, as appears from inscriptions, *ν* movable was often used before a consonant.

88. a. The adverb *οὐ* *not*, before a vowel, becomes *οὐκ*, but before the rough breathing, *οὐχ* (cf. 82): *οὐ λέγω, οὐκ αἰτός, οὐχ οὕτως*.

b. *Μή* *not* follows the analogy of *οὐ* in the compound *μηκέτι* (from *μή* and *ἔτι*), like *οὐκέτι* *no longer*.

c. *Ἐξ* (*eks*) *from* and *οὕτως* *thus* drop *s* before consonants: *ἐξ ἄσπεως* *from town*, but *ἐκ τῆς πόλεως* *from the city*: *οὕτως ἐδόκει* *so it seemed*, but *οὕτω δοκεῖ* *so it seems*.

## SYLLABLES.

89. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus *θύγεια* has four syllables.

90. *Ultima, Penult, Antepenult*.—The last syllable of a word is called the *ultima*; the one next to the last, *penult* (paenultima); the one before the penult, *antepenult* (ante-paenultima).

91. In dividing a word into syllables (as when it has to be broken at the end of a line) it is customary to observe the following rules: (a) A single consonant in the middle of a word is connected with the following vowel: *λ-κα-νός*. (b) Combinations of consonants, such as can stand at the beginning of a word, are assigned to the following vowel: *δ-ψομαι, ῥά-βδος, ἔ-σχω, κά-μνω*. (c) Other combinations of consonants are divided: *ἄρ-μα, ἐλ-πίς, τ-πος*. (d) Compounds formed *without elision* are treated as if their elements were separate words: *προσ-εκ-τίνω*, not *προ-σε-κτινω*.

*πάρσθε(ν) before*. Further, *νόσφι(ν) apart*, and the enclitic particles *κέ(ν)* = Att. *ἄν*, and *νύ(ν) now*.

In Hd., some adverbs in *-θεν* reject *ν*: so *πρόσθε* *before*, *ὀπίσθε* *behind*, *ὑπέρθε* *above*, *ἐνερθε* *below*.

88 D. A movable *s* is found, though used with little reference to the next word, in the following adverbs: *ἀμφί* *about*, Hm. also *ἀμφίς*; *ἀντικρυς* *right opposite*, Hm. only *ἀντικρύ*; *ἀπρέμα* and *ἀπρέμας* *quietly*, mostly poet.; *ἔχρι*, *μέχρι* *until*, rarely *ἄχρις*, *μέχρις*; *εὐθύ* (Hd. *ἰθύ*) *straight towards*, *εὐθύς* (Hd. *ἰθύς*) *straightway*, but in Hm. only *ἰθύς* *straight towards*; *μεσηγύ* and *μεσηγύς* *between* (Hm. *μεσσο-*); *πολλάκις* *often*, Ion. also *πολλάκι* (Hm. Hd.).

## Quantity.

92. A syllable is long by *nature* when it has a long vowel or diphthong: *κρί-νοί-μην* may be judged.

A syllable is long by *position* when its vowel is followed by two consonants or by a double consonant: *ὄρ-τυξ* *quail*.

a. The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

b. In a syllable long by position it must not be supposed that the *vowel* is necessarily long. This was sounded according to its natural quantity. Thus the first vowel was sounded *short* in *λέξω*, *κάλλος*, *long* in *λήξω*, *μᾶλλον*, though the first *syllable* in all these words was long.

93. When a vowel naturally short is followed by a *mute* and *liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρῆς*, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν*.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ. Before μ, ν they always make a long syllable, and generally so before λ: thus in *τάγμα*, *ἔδνα*, *βίβλος* the first syllable is long.

92 D. a. In Hm. one of the consonants, which make position, may be the (unwritten) digamma: *τοῖδ' ἐπὶ πῦρ* = *τοῖδ' Φαι πῦρ* (1-1-).

c. EPIC SHORTENING OF VOWEL BEFORE VOWEL.—In epic poetry a long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ μοῦ* (1-1-1), *καὶ μοι θυμοσσον* (1-1-1-1-), see 75 D e. This takes place occasionally in the choruses of the dramatic poets. But the long vowel or diphthong remains long: (1) When the rhythmic accent falls upon it (in thesis, 1071): *ἐν μεγάλῃ ἀδύτῳ* (1-1-1-1-1-1); (2) When the next word began with the digamma: *ἐκατὸν καὶ εἴκοσι* (1-1-1-1-1-).

d. A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. *ὁλος* (1-), *βέβληαι οὐδ'* (1-1-1-). Even in the Attic drama *τοιούτος* (1-1-), *ποιῶ* (1-), *δείλαιος* (1-1-), and a few other words admit this interior shortening.

93 D. In Hm. a mute and liquid generally make position: *τέκνον*, *τί κλάεις* (1-1-1-1-), *ἔπος πανδαμάτωρ* (1-1-1-1-1-). Even before a simple liquid at the beginning of some words a final short vowel often makes a long syllable: *καλὴν τε μεγάλην τε* (1-1-1-1-1-), when perhaps the liquid was doubled in pronouncing. So too before F: *ἀπὸ ζῆ* (1-1-1-1-) = *ἀπὸ Φέο* (ἀπὸ σFee, 72). So also before δ in the root *δει* (*δείδια* *fear*, etc.) and *δῆν* *long*, which once began with δF.

94. The quantity of most syllables is obvious at once. Thus, syllables

- a. with  $\eta$ ,  $\omega$ , or a diphthong, are always long.
- b. with  $\epsilon$ ,  $o$ , before a vowel or single consonant, are short.
- c. with  $\epsilon$ ,  $o$ , before two consonants, or a double consonant, are long.
- d. with  $a$ ,  $i$ ,  $u$ , before two consonants, or a double consonant, are long.

Rules c and d are liable to the exception in 93. There remain, then, subject to uncertainty, only the syllables with  $a$ ,  $i$ ,  $u$  before a vowel or single consonant. As to these we observe that

Syllables with  $a$ ,  $i$ ,  $u$  may be known to be long:

- e. when they have the *circumflex* accent:  $\kappa\rho\acute{\iota}\nu\epsilon$ .
- f. when they arise from a *contraction*:  $\delta\kappa\omega\nu$  from  $\acute{\alpha}\epsilon\kappa\omega\nu$ .

REM.—The quantity of  $a$ ,  $i$ ,  $u$ , so far as it is connected with inflection, is to be learned from the grammar. In other cases, it may be ascertained by consulting the lexicons, or by observing the usage of Greek poets.

## ACCENT.

95. The Greek accent consisted in a raising of the pitch, and not in stress of utterance.

96. There are three kinds of accent:

- the *acute*, marked  $\acute{\prime}$ :  $\acute{\epsilon}\lambda\acute{\upsilon}\theta\eta\nu$ ,
- the *circumflex*, marked  $\circ\grave{\prime}$ :  $\lambda\acute{\upsilon}\sigma\tau\omicron\nu$ ,
- the *grave*, marked  $\grave{\prime}$ :  $\lambda\epsilon\lambda\upsilon\kappa\omega\varsigma$ .

a. These marks stand over the vowel of the accented syllable. In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 17 a):  $\alpha\acute{\upsilon}\tau\omicron\upsilon\varsigma$ ,  $\alpha\acute{\upsilon}\tau\omicron\iota\varsigma$ ,  $\alpha\acute{\upsilon}\tau\phi$ .

b. The acute and grave follow the breathing when both belong to the same vowel:  $\delta\lambda\omicron\varsigma$ ,  $\acute{\alpha}\nu$ ; but the circumflex is placed *above* the breathing:  $\acute{\eta}\gamma\epsilon$ ,  $\acute{\omicron}\iota\tau\omicron\varsigma$ . When they belong to a capital letter, they are placed *before* it:  $\acute{\epsilon}\lambda\lambda\eta\nu$ ,  $\acute{\Omega}\tau\omicron\varsigma$ .

97. The *acute* shows that the *whole* vowel was uttered on a higher key. The *circumflex* (made up of the acute and grave,  $\acute{\prime}\grave{\prime}$ ) shows that the vowel began on a high key, but sank away to a lower. The *grave* belonged in theory to every vowel which had not the acute or circumflex. The term was applied in two ways. First, to unaccented

94 D. The quantity of  $a$ ,  $i$ ,  $u$  varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *thesis*, see 1071), when otherwise they would be short:  $\epsilon\omicron\mu\epsilon\nu$  or  $\iota\alpha\mu\epsilon\nu$  *let us go*,  $\acute{\alpha}\rho\epsilon\varsigma$ ,  $\beta\rho\omicron\tau\acute{\omicron}\lambda\omicron\gamma\epsilon$  ( $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ ). Hm. has  $\kappa\acute{\alpha}\lambda\acute{\omicron}\varsigma$ ,  $\tau\acute{\iota}\nu\omega$  for Att.  $\kappa\alpha\lambda\acute{\omicron}\varsigma$ ,  $\tau\acute{\iota}\nu\omega$ ; on the other hand he has usually  $\acute{\iota}\eta\mu\iota$ ,  $\lambda\acute{\omicron}\omega$  for Att.  $\acute{\iota}\eta\mu\iota$ ,  $\lambda\acute{\omicron}\omega$ .

vowels, as we should call them, i. e., those which did not rise above the general pitch: here, being the mere negation of an accent, it was not in general written: thus *ἄνθρωπος*, not *ἀνθρώπος*. Secondly, to the modified acute at the end of a word; see 108.

98. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek *προσῳδία* *singing*, *pitch*, or *τόνος* *tone* (straining or raising of the voice), *ὀξύς* *sharp*, *περισπόμενος* *drawn around*, and *βαρύς* *heavy*, *flat*. From these words, together with the prepositions *παρά* *near* and *πρό* *before*, are derived the names in the following section.

99. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the *ultima* is called *oxytone*: βασιλεύς  
 on the *penult* " *paroxytone*: βασιλεύων  
 on the *antepenult* " *proparoxytone*: βασιλείοντος.

A word which has the *circumflex*

on the *ultima* is called *perispomenon*: λιπείν.  
 on the *penult* " *properispomenon*: λιπούσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

### *Accent as affected by Quantity.*

100. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the *antepenult*, nor the circumflex on the *penult*.

c. Final -ξ and -ψ, after a short vowel, exclude the acute from the *antepenult*, but not the circumflex from the *penult*: thus we have *ἤλιξ*, but *νυκτοφύλαξ* instead of *νυκτόφυλαξ*.

101. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules:

A word with *short ultima*, if accented

- on the *antepenult*, has the *acute*: λυόμεθα, ἐλύοντο.
- on a *short penult*, has the *acute*: λευκόςτος.
- on a *long penult*, has the *circumflex*: λευκίαν.
- on the *ultima*, has the *acute*: λευκός.

A word with *long ultima*, if accented

- on the *penult*, has the *acute*: λευκότης, λευκιάς.
- on the *ultima*, has either the *acute* or the *circumflex*: λευκός, λευκυών.

102. It is important to observe, that

a. Final *-αι* and *-οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λύόμενοι* (101 a), *τοσοῦτοι*, *τοσαῦται* (101 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (101 e); nor in the adverb *οἴκοι* *at home*.

103. a. *Exception to 100 b.*—Some words in *-εως*, *-ων* are accented on the antepenult: *Μενέλεως*, *πόλεως*; see 162 a, 203. So also a few other words (compound adjectives) in *-ως*: *δόσεως* *unhappy in love*, *ὕψικεως* *lofty antlered*.

b. Some exceptions to 101 c, as *δοτε*, *ἦδε*, are explained by the rules for enclitics (115, cf. 118).

104. a. We can often determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πράξις* (100 b), and long in *ὀνύρα* (101 c): the penult must be short in *τῖνες*, for, if long, it would be written *τῖνες* (101 c).

b. Rules for accent, so far as it is connected with inflection, are given in the grammar. But the accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent.

### *Accent as affected by Vowel-Changes.*

105. *Contraction.*—If either of the syllables contracted had an accent, the contract syllable receives one.

For a contract *penult* or *antepenult*, the kind of accent is determined by the general rules (101).

A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise it takes the *circumflex*.

*τῖμώμενος* from *τῖμα-όμενος*    *τῖμάτω* from *τῖμα-έτω*    *δοτῶ* from *δοτέ-ω*  
*τῖμῶσθαι*    “    *τῖμά-εσθαι*    *τῖμῶ*    “    *τῖμά-ει*    *έστῶς*    “    *έστα-ώς*

a. If neither of the syllables contracted had an accent, the contract syllable receives none: *τῖμᾶ* from *τῖμα-ε*.

106. *Crasis.*—In crasis, the accent of the first word disappears; that of the last remains unchanged: *τάγαθᾶ* from *τὰ ἀγαθὰ*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (101 c): *τάλλα* from *τὰ ἄλλα*.

107. *Elision.*—In elision, oxytone *prepositions* and *conjunctions* lose their accent; other oxytone words throw it back on the penult: *ἐπ' αὐτῶ* (*ἐπὶ on*), *οὐδ' αὐτός* (*οὐδέ neither*), but *ἐπτ' ἦσαν* (*ἐπτά seven*).

104 D. b. The Aeolic (of Lesbos) has recessive accent in *all words*: *πόταμος*, *ποτάμου*, *τράχυν*, *λέλειφθαι* for *ποταμός*, *ποταμοῦ*, *τράχυν*, *λελειφθαι*. But in the accent of prepositions and conjunctions it agrees with the other dialects: *περί*, *ἀντί*.

*Accent as affected by Connection in Discourse.*

108. CHANGE OF ACUTE TO GRAVE.—When an oxytone is followed by other words in close connection, its acute changes to the grave: ἀπό *from*, but ἀπὸ τούτου *from this*, βασιλεύς *king*, but βασιλεὺς ἐγένετο *he became king*.

109. *Anastrophe*.—Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (*retraction of the accent*). It occurs:

a. When the preposition follows its case: τούτων πέρι instead of περὶ τούτων *about this*.

b. When a preposition takes the place of a verb (ἐστί being omitted): πάρα for πάρεστι *it is permitted* (as preposition παρά); ἐνι for ἐνεστι *it is possible* (as preposition ἐνι poetic for ἐν).

110. But ἀντί, ἀμφί, διὰ do not suffer *anastrophe*: nor does ἀνά, except in the poetic form ἀνα *up! arise!* In prose, περὶ is the only preposition that ever follows its case.

a. If a preposition with elided vowel stands after its case, it is usually written without accent: τοῦ παρ' ἀνθρώπων; *from whom of men?*

b. In poetry, we have πάρα for πάρεμι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρεμι) *I am here*.

## PROCLITICS.

111. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (*leaning forward*). They are:

a. The forms δ, ἡ, οἱ, αἱ of the article *the*.

b. The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.

c. The conjunctions εἰ *if*, ὥς *as*, ὅτι (also as preposition *to*).

d. The adverb οὐ (οὐκ, οὐχ, 88 a) *not*.

112. Proclitics sometimes take an accent, thus:

a. οὐ at the end of a sentence: φῆς, ἦ οὐ; *sayest thou so or not?* Also οὐ *no*.

b. ὥς and the prepositions when placed *after* the words to which they belong: as κακῶν ἐξ (Hm.) *out of evils*, θεὸς ὥς (Hm.) *as a god*.

c. When the following word is an *enclitic* (115 c).

109 D. In Hm. prepositions suffer *anastrophe* when placed after verbs, to which they belong in composition: ἀλέσας ἀπο for ἀπολέσας.

110 D. b. Hm. has even ἐνι for ἐνεισι.

## ENCLITICS.

113. Some words of one or two syllables attach themselves so closely to a preceding word as to give up their separate accent. They are called *enclitics* (leaning on another word). They are:

a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οὔ, οἱ, ἐ, and σφίσι*.

b. The indefinite pronoun *τις, τὶ*, in all its forms (including *τοῦ, τῷ* for *τινός, τινι*); and the indefinite adverbs *πού* (or *ποθί*), *πῇ, ποί, ποθέν, ποτέ, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τις, τὶ, πού* (*πόθι*), *πῇ, ποί, πόθεν, πότε, πῶς*.

c. The present indicative of *εἰμί* *am* and *φημί* *say*, except the second person singular, *εἶ, φῆς*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *-δε* (not the conjunction *δέ* *but, and*).

114. The accent of an enclitic is thrown back, as an acute, on the ultima of the preceding word, if that syllable has not an accent already. Yet a paroxytone does not admit the additional accent, as the acute or higher pitch cannot be sustained through two successive syllables. Hence we have the following rules:

## 115. The word before an enclitic

a. preserves its proper accent; and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἀνθρωπὸς τις, παῖδες τινες*.

c. if proclitic, takes an acute: *εἶ τις, οὗ φησι*.

116. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγοι τινές*.

a. A properispomenon ending in *-ξ* or *-ψ* is treated like a paroxytone: *φοῖνιξ τις, φοῖνιξ ἐστὶ*.

117. Of several *enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τις μοί φησὶ ποτε*.

118. In some cases, a word is combined so often with a following enclitic that the two are regarded as *one* word: *ὥστε* for *ὥς τε, ἔτε, μήτε, οἴστε, ὅστις, ἦτοι, καίτοι*. The enclitic *-δε* is always treated thus: *ὅδε, τοῦδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὥσπερ*.

113 D. The personal pronouns *μίν, νίν, σφί, and σφέ* are enclitic. So too the Ionic *εἰς* and Epic *ἐσσί thou art*. To enclitic particles belong the poetic *νύ* or *νύν*, and Epic *κέ* or *κέν, θήν*, and *ρά* (for *ἄρα*).



a. Εἴθε, *val*χ: from εἰ, *val*, are accented as if -θε and -χ: were enclitic particles.

119. The enclitics in some cases *retain* their accent (are *orthotone*):

a. When there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τὴς λέγουσι* *some say*. This, however, is not often the case.

b. When there is an *emphasis* on the enclitic: ἀλλὰ σὲ λέγω *but thee I mean* (no other). For the personal pronouns, cf. 263; for ἔστι as orthotone, 486.

c. After *elision*, when the vowel to be affected by the enclitic is cut off: ταῦτ' ἐστὶ *ψευδῇ* for ταῦτά ἐστι.

d. Enclitics of two syllables after a paroxytone; see 116.

120. The following particles are *distinguished* by the accent: ἀνδ preposition *over*, from poetic ἀνα *up*! (110); ἄρα *therefore*, from ἀρα interrogative; ἢ *or*, *than*, from ἡ *truly* and ἡ interrogative; νῦν *now*, *at present*, from poetic νῦν enclitic *now* (inferential conjunction); οὐκ οὖν *not therefore*, from οὐκοῦν *therefore*; ὥς *relative as, that*, from ὧς demonstrative *thus*.

## PUNCTUATION.

121. The *comma* and *period* are the same as in English. The *colon*, a point above the line, takes the place alike of the colon and semicolon: ἐσπέρᾳ ἦν· τότε ἦλθεν ἄγγελος *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: τί εἶπας; *what saidst thou?*

a. The *Diastole* or *Hypodiastole*, which has the form of a comma, is sometimes used to distinguish the pronouns *δ*, *τι* and *δ*, *τε* *which* from the conjunctions *δ**τι* *that* and *δ**τε* *when*. At present, however, this mark is generally omitted, a space being left instead: *δ* *τι* and *δ* *τε*.

## PART SECOND.

### INFLECTION.

#### NOUNS.

122. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence.

The inflection of nouns and pronouns is called *declension*.

123. The Greek distinguishes in its declension,

(1) Three **GENDERS**: *masculine*, *feminine*, and *neuter*.

(2) Three **NUMBERS**: the *singular* in reference to one object, the *plural* to more than one; the *dual* to two only.

(3) Five **CASES**: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *-a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

a. In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

124. **GENDER**.—To indicate the gender of substantives, forms of the article (272) are used; *ὁ* for *masculine*, *ἡ* for *feminine*, *τό* for *neuter*.

125. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος* the wind), of *rivers* (*ὁ ποταμός* the river), and of *months* (*ὁ μήν* the month).

b. *Feminine* are names of *trees* (*ἡ δρῦς* the oak), *lands* (*ἡ γῆ* the land), *islands* (*ἡ νῆσος* the island), and most *cities* (*ἡ πόλις* the city).

c. Also, most *abstract* words are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχυτής* swiftness, *δικαιοσύνη* justice, *ἐλπίς* hope, *νίκη* victory.

d. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερώντιον dim. of ὁ γέρων *the old man*, τὸ γυναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἀλφά, τὸ σίγμα.

e. Any word may be neuter when the object thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REMARK.—The gender may often be known from the form of the word. See especially 134 and 164.

126. *Common Gender*.—Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

127. *Epicleses*.—In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicleses* (ἐπίκοινος *promiscuous*).

128. *ACCENT OF NOUNS*.—The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow.

ἄνθρωπος *man*, accus. sing. ἄνθρωπον, nom. plur. ἄνθρωποι; but gen. sing. ἀνθρώπου (100 b), dat. plur. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (99), gen. plur. ὀνομάτων (100 b).

129. An *accented ultima*, in general, takes the *acute*: but, in the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*.

Thus ποταμός *river*, gen. sing. ποταμοῦ; τιμή *honor*, dat. sing. τῇ; πούς *foot*, gen. plur. ποδῶν, gen. and dat. dual ποδοῖν.

a. The nominative and accusative have the circumflex on the ultima in contracted forms, as ὀστοῦν *bone* for ὀστέον, plur. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, accus. μῦν (205).

130. *STEMS*.—The forms of a noun are made by adding different *case-endings* to a common *stem*.

The *stems* of Greek nouns end in

1. The open vowels -ā- and -o-,
2. The close vowels -i- and -u-,
3. Consonants.

131. *DECLENSIONS*.—Nouns are declined in two principal ways.

1. The *Vowel-Declension*, for stems ending in an *open vowel*.
2. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

132. But the vowel-declension has two forms, according as the stem ends in *-ā-* or *-o-*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Declension*.

The *O-Declension*, commonly called *Second Declension*.

II. The *Consonant-Declension*, commonly called *Third Declension*.

a. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

133. CASE-ENDINGS.

	VOWEL-DECLENSION.		CONSONANT-DECLENSION.	
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Sing. Nomin.	-s or none	-ŷ	-s or none	none
Genit.	-s or -io		-os	
Dative.	-i		-i	
Accus.	-ŷ		-ŷ or -a	none
Vocat.	none	-ŷ	none	
Dual N. A. V.	none		-e	
G. D.	-iv		-iv	
Plur. Nom. Voc.	-i	-a	-es	-a
Genit.	-ov		-ov	
Dative.	-ioi		-oi, -ooi, -eooi	
Accus.	-ŷs	-a	-ŷs or -as	-a

On comparing these two sets of endings, we see that they agree in many points.

SUBSTANTIVES.

FIRST DECLENSION (*A-Declension*).

134. Words of this declension have stems ending in *-ā-*. They are *masculine* and *feminine*.

The masculines take the case-ending *-s* in the nominative singular; the feminines do not. The nom. sing. of *feminines* ends in *-ā*, *-a*, or *-ŷ*; of *masculines*, in *-ās* or *-ŷs*.

## 135.

## I. FEMININES.

EXAMPLE. STEM.	ἡ χώρα <i>land</i> (χωρά-)	ἡ τιμή <i>honor</i> (τιμά-)	ἡ γέφυρα <i>bridge</i> (γεφύρα-)	ἡ γλῶσσα <i>tongue</i> (γλωσσά-)
Sing. Nom.	χώρα	τιμή	γέφυρα	γλῶσσα
Gen.	χωράς	τιμῆς	γεφύρας	γλώσσης
Dat.	χωρῇ	τιμῇ	γεφύρῃ	γλώσσει
Accus.	χωράν	τιμήν	γεφύραν	γλώσσαν
Voc.	χώρα	τιμή	γέφυρα	γλῶσσα
Dual N. A. V.	χώρα	τιμά	γεφύρα	γλώσσά
G. D.	χωραῖν	τιμαῖν	γεφύραιν	γλωσσαιν
Plur. N. V.	χωραί	τιμαί	γεφύραι	γλώσσαι
Gen.	χωρῶν	τιμῶν	γεφύρων	γλωσσῶν
Dat.	χωραῖς	τιμαῖς	γεφύραις	γλώσσαις
Accus.	χωράς	τιμάς	γεφύρας	γλώσσας

Other examples: ἡμέρᾱ *day*, σκιά *shadow*,—πύλη *gate*, γνώμη *judgment*,—μοῖρα *fate*,—δόξα *opinion*, τράπεζα *table*.

136. Originally all these feminines ended in long *-ā* and were declined like χώρα. But many have *shortened* this *-ā* in the nominative, accusative, and vocative singular. We distinguish, therefore,

## TWO CLASSES OF FEMININES.

137. FIRST CLASS.—Those which have a *long* vowel (*ā* or *η*) in the final syllable throughout the singular; as χώρα, τιμή.

138. Long *ā*, the original vowel, is retained when preceded by *ε*, *ι*, or *ρ*; otherwise it is changed to *η* throughout the singular (30): γενεά *race*, σοφία *wisdom*, χώρα *land*; but τιμή *honor*, ἡδονή *pleasure*.

a. But in κόρη *girl*, δέρη *neck*, we have *η* after *ρ*. After *ο*, both *ā* and *η* may stand: βοή *cry*, ροή *current*; but σποδὶ *colonnade*, πόα *grass*, χροά *color*. In some proper names *ā* is retained against the rule: Λήδα *Leda*.

139 D. b. In the Doric and Aeolic, *ā* remains unchanged: τιμά, τιμάς, τιμή, τιμῆν.

c. In the Ionic, *ā* always changes to *η* in the singular, even after *ε*, *ι*, and *ρ*: γενεή, φιλήν, βασιλείης, μόλην. But Hm. retains *ā* in θεά *goddess* and a few proper names.

139. SECOND CLASS.—Those which have short *a* in the nominative, accusative, and vocative singular. This class includes :

- a. Those in which the final *-a* is preceded by *σ* (*ξ, ψ, σσ* or *ττ*), *ζ, λλ*, or *αιν* : as *μουσα muse*, *αμαξα wagon*, *διψα thirst*, *θαλασσα* or *θαλαττα sea*, *ριζα root*, *αμλλα contest*, *λεαινα lioness*.
- b. Female designations in *-τρια* and *-εια* : *ψαλτρια harper-girl*, *βασιλεια queen* (but *βασιλειά sovereignty*).
- c. Abstracts in *-εια* and *-οια*, from adjectives in *-ης* and *-οος* : *αλήθεια truth*, *εὖνοια good-will*.
- d. Most words in *-ρα*, after *υ* or a diphthong : *αγκιρα anchor*, *μοιρα fate*.
- e. Many others : as *τόλμα daring*, *διαυα living*, *μυια fly*, *ακανθα thorn*.

Exceptions to a : *κόρη temple*, *ξρη dew*.—Exceptions to c : In Attic poetry occur forms like *εὐκλειᾶ*, *εὐνοῖᾶ*, *ἀγροῖᾶ*.

REMARK.—Most of these words betray the shortness of *-a* by the accent, being either proparoxytones or perispomena.

140. In the genitive and dative singular of words in short *-a*, the vowel of the final syllable is determined by the rule in 138. So *γλώσσα* gen. *γλώσσης* (see paradigm, 135), *τόλμα* gen. *τόλμης*. But, of course, *γέφυρα* gen. *γεφύρας*, *αλήθεια* gen. *αληθείας*, because *ρ* and *ι* precede.

141. SPECIAL RULE OF ACCENT.—The genitive plural of the first declension is always perispomenon, because *-ων* is contracted from *-ᾶ-ων*. Thus from stem *χωρᾶ-* comes *χωρᾶ-ων*, contracted *χωρῶν*.

142. The dative plural has in poetry (rarely in prose) the older ending *-αισι* : *πύλαισι*. The oldest Attic had even *-ησι* ; not, however, after *ε, ι, or ρ*. See also 220 a.

139 D. The Ionic, has *-ειη, -οιη* in the abstracts mentioned in c : *αληθειη, εὖνοιη*. And in general the dialects use this shortening more sparingly : Ionic *κνίσση σανος, πρόμνη stern*, Σκύλλη, Dor. *τόλμᾶ* ; for Att. *κνῖσα, πρόμνα*, Σκύλλα, *τόλμα*. Yet Hm. has voc. sing. *νύμφα maiden* for *νύμφη*.

141 D. In the genitive plural Hm. has

a. *-ᾶων*, the original form : *κλισιάων of tents*.

b. *-έων*, the Ionic form (36 D) : *πυλέων of gates*. This *-έων* in Hm. is usually sounded as one syllable, by synizesis (42).

c. *-ων*, the Attic form, mostly after vowels : *παραίων of cheeks*.

The Doric form *-ᾶν*, a contraction of *-ᾶων* (37 D h), is used also in the dramatic choruses : *θεᾶν of goddesses*.

142 D. In the dative plural Hm. has—(a) the Ion. form *-ησι(ν)* : *κλισήησι*.—(b) also often *-ης* : *πέτρης to rocks*.—(c) rarely the Att. *-αις* : *θεαῖς*.

143. In the accus. plur. -ās stands for -ας; cf. 133.

144. *Contract Substantives*.—These have the circumflex in all the cases (105). In contraction they follow the rule in 41: thus *μῦς*, *μῦς*, *μῦς* (for *μῦς-ā*, etc.) *μῖνα*, *γῆ*, *γῆς*, *γῆ*, *γῆν* (for *γῆ-ā* or *γα-ā*) *land*. See 'Ερμῆς (145), βορρᾶς (149).

145.

## II. MASCULINES.

EXAMPLE. STEM.	ὁ νεάνις <i>young man</i> (νεάνι-)	ὁ πολίτης <i>citizen</i> (πολίτᾱ-)	ὁ Ἑρμῆς <i>Hermes</i> (Ἑρμᾱ- for Ἑρμεᾱ-)
Sing. Nom.	νεάνις	πολίτης	Ἑρμῆς
Gen.	νεάνιου	πολίτου	Ἑρμοῦ
Dat.	νεάνιϊ	πολίτῃ	Ἑρμῇ
Accus.	νεάνι-ν	πολίτη-ν	Ἑρμῆ-ν
Voc.	νεάνιᾱ	πολίτα	Ἑρμῆ
Dual N. A. V.	νεάνιᾱ	πολίτᾱ	Ἑρμᾱ <i>images of H.</i>
G. D.	νεάνιαιν	πολίταιν	Ἑρμαῖν
Plur. N. V.	νεάνιαι	πολίται	Ἑρμαί
Gen.	νεάνιων	πολίτων	Ἑρμών
Dat.	νεάνιας	πολίταις	Ἑρμαῖς
Accus.	νεάνιας	πολίτας	Ἑρμάς

So *ταμίας* *steward*, Νῆκιάς, — κριτής *judge*, στρατιώτης *soldier*, παιδοτρίβης *gymnastic-master*, — Ἀλκιβιάδης (see 147 b).

146. In the singular of masculines, ā is *retained* after ε, ι, or ρ; but after other sounds it is *changed* to η.

a. Compounds in -μέτρης form an exception: γεω-μέτρης *land-measurer*.

147. The *vocative singular* takes -a short when the *nominative* ends in -της: thus πολίτα (nom. πολίτης *citizen*).

143 D. The Aeolic (of Lesbos) has -ας in the accus. plur.; cf. 84 D.

144 D. The Ionic generally has the *uncontracted* forms. Hd. uses γῆ (Hm. γαῖα); but has μῆτα for μῦς.

146 D. The Ionic has η for ā through the sing. (138 D c). The Doric has ā for η; and in the gen. sing. has -ᾱ (contracted from -ᾱο, 37 D h) for -ου: Ἀτρεῖδᾱ.

147 D. In some masculine words Hm. has a nom. sing. in -τα for -της: ἵπποτα for ἵπποτης *horseman*, αἰχμητά for αἰχμητής *spearman*, etc.: also, with accent thrown back, μητέρα *counsellor*, ἀκέκτητα *favorer*. So, too, εὐρύστα *far sounding*. Cf. Lat. *poeta*, *scriba*.

a. So, too, in names of *nations* and *compound* words, which make the nom. in -ης: Πέρσα (nom. Πέρσης *Persian*), γεω-μέτρα (nom. γεω-μέτρης *land-measurer*).

b. All other words in -ης have -η in the vocative: Κρονίδη (nom. Κρονίδης).

c. Δέσποτα, vocative of δεσπότης *master*, has irregular accent.

148. The gen. sing. of masculines originally ended in -ᾱ-ω, which became -ᾱ-ο (44), as in Homer. The Attic -ον is wholly irregular.

149. In the gen. sing. of βορᾶς (later contracted form of βορέας *north wind*), the earlier -ᾱο has the Doric contraction to ᾱ: βορᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας *Sulla*, ὀρνιθοθήρᾱς *bird-catcher*, G. S. Σύλλᾱ, ὀρνιθοθήρᾱ.

150. Two masculines have an *irregular accent* in the gen. plur. (141): χρήστης *usurer*, G. P. χρηστῶν (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἐτησίαι *annual winds*, G. P. ἐτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφύων G. P. of the adj. ἀφύης *dull*).

## SECOND DECLENSION (O-Declension).

151. Words of this declension have stems ending in -ο-. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have -ος in the nom. sing., the neuters -ον. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The nom. and voc. sing. take -ν, the accusative ending.

b. The nom., accus., and voc. plural end in -α.

152. The *feminines* may be known, in part, by the general rules (125): ἡ φηγός *kind of oak*, ἡ ἀμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining feminines the most important are:

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γήψος *chalk*, πλῖθος *brick*, σποδός *ashes*, κόπρος *dung*, ψῆφος *pebble*, βάσανος *touchstone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*,

d. In Hd. some words in -ης have -εα for -ην in the accus. sing. (as if from stems in -εσ-, see 190): δεσπότεα for δεσπότην.

148 D. In the gen. sing. Hm. has

1. -ᾱο, the original form: Ἀτρεῖδᾱο.

2. -εω, the Ionic form (36 D): Ἀτρεῖδεω. This -εω in Hm. is always sounded as one syllable (42). The accent remains as in the original form (103 a).

3. -ω, a contraction of -ᾱο, used after vowels: Ἑρμείω (nom. Ἑρμείας, Att. Ἑρμῆς), Βορέω (nom. Βορέας, 149).



κιβωτός *chest*, σφός *coffin*, ληνός *wine-press*, κάρδος *kneading-trough*, κάρμινος *oven*. So τάφος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἄτραπός *footpath*, ἁμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (*sc.* γραμμή *line*) *diameter*, σύγκλητος (*sc.* βουλή *council*) *legislative assembly*, ἡ διάλεκτος (*sc.* γλῶσσα *speech*) *dialect*.

e. Further, βίβλος *book*, ῥάβδος *staff*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

## 153.

EXAMPLE. STEM.	ὁ ἄνθρωπος <i>man</i> (ἄνθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
Sing. Nom.	ἄνθρωπο-ς	ὁδο-ς	δῶρο-ν
Gen.	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	ἀνθρώπῳ	ὁδῷ	δώρῳ
Accus.	ἄνθρωπον	ὁδόν	δῶρον
Voc.	ἄνθρωπε	ὁδέ	δῶρον
Dual N. A. V.	ἀνθρώτω	ὁδέ	δώρῳ
G. D.	ἀνθρώποιν	ὁδοῖν	δώροιιν
Plur. N. V.	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἀνθρώποις	ὁδοῖς	δώροις
Accus.	ἀνθρώπους	ὁδοὺς	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (see 155),—νῆσος (*fem.*) *island*,—σῦκον *fig*, μέτρον *measure*, ἱμάτιον *cloak*.

154. (a) In the *genitive singular* the case-ending -ιο with ο- of the stem gives -οιο (as in Homer): thence comes -οο and by contraction -ου.—(b) In the *dat. sing.* (-φ) and the *nom. dual* (-ω) the stem-vowel ο- appears as ω.—(c) In the *voc. sing.* of masculines and feminines ο- of the stem becomes ε.—(d) In the *gen. plur.* ο- of the stem disappears before the case-ending -ων, and is not contracted with it; ἀνθρώπων: hence this case is not always perisponemon (as in the first declension, 141). In like manner ο- disappears before -α of the *neuter plural*.—(e) In the *accusative plural* -ους has arisen from -ο-νς (see 133).

154 D. a. In the *gen. sing.* Hm. has two forms, -ου and -οιο, as πολέμιοι; and even -οο is required by the metre in a few places.

The Aeolic always and the Doric sometimes (but not Pindar) has -ω for -ου (37 D j).

e. In the *accus. plur.* the Doric (not Pindar) has -ως or -ος for -ους: λύκως or λύκος for λύκοις *wolves*. The Aeolic (Lesbian) has -οις; cf. 34 D.

f. In the *gen. dat. dual* Hm. has -οιν for -οιν: ὤμοιν from ὤμος *shoulder*.

155. The *nominative* is often used in place of the *vocative*; in *θεός* *god* it is always so: *ὦ θεός* (Lat. *deus*).

a. The *vocative* singular of *ἀδελφός* *brother* is *ἄδελφε*, with irregular accent.

156. The *dative plural* in poetry often has the older ending *-οισι*. This is very rare in Attic prose.

### Contract Substantives.

157. Words which have stems in *-eo-*, *-oo-* suffer contraction. This takes place according to the rules in 37, 39, and 41.

EXAMPLE. STEM.	δ νοῦς <i>mind</i> (νοο-)	τὸ δοτοῦν <i>bone</i> (οστεο-)
Sing. Nom.	(νόο-ς) νοῦ-ς	(δοτέο-ν) δοτοῦ-ν
Gen.	(νόου) νοῦ	(δοτέου) δοτοῦ
Dat.	(νόφ) νῶ	(δοτέφ) δοτῶ
Accus.	(νόο-ν) νοῦ-ν	(δοτέο-ν) δοτοῦ-ν
Voc.	(νόε) νοῦ	(δοτέο-ν) δοτοῦ-ν
Dual N. A. V.	(νόω) νῶ	(δοτέω) δοτῶ
G. D.	(νόουν) νοῖν	(δοτέουν) δοτοῖν
Plur. N. V.	(νόοι) νοῖ	(δοτέα) δοτᾶ
Gen.	(νόων) νῶν	(δοτέων) δοτῶν
Dat.	(νόοις) νοῖς	(δοτέοις) δοτοῖς
Accus.	(νόους) νοῦς	(δοτέα) δοτᾶ

So *πλοῦς* (from *πλόος*) *voyage*, *περίπλους* (from *περίπλοος*) *circumnavigation*, *ῥοῦς* (from *ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 224) *basket*.

158. The *accent* of the contract forms is, in two points, inconsistent with the rules in 105.

a. The *nominative* dual, when accented on the ultima, is oxytone: *δοτῶ* (from *δοτέω*) instead of *δοτᾶ*.

b. Compounds keep the accent on the same syllable as in the contract *nominative* singular: *περίπλους* (from *περίπλοος*), *dat. sing. περιπλῶφ* (from *περιπλόφ*) instead of *περιπλῶφ*.

156 D. In the *dative plural* Hm. usually has *-οισι*, Hd. always so.

157 D. The *Ionic* generally has the *uncontracted* forms.

*Attic Second Declension.*

159. The O-Declension includes a few stems ending in  $-\omega$ . This  $\omega$  appears in all the cases; but takes  $\iota$  subscript where the common ending has  $\iota$ . This form of the O-Declension, though not confined to Attic writers, is known as the Attic Second Declension.

$\delta$ νεώ-s temple		
S. N. νεώ-s	D. N. A. νεώ	P. N. νεῖ
G. νεώ	G. D. νεῖν	G. νεῖν
D. νεῖ		D. νεῖς
A. νεώ-ν		A. νεῶς

So λεώς *people*, κῶς *cable*, Μενέλεως (see 162 a) *Menelaus*.

160. Most of these words are produced by *transfer of quantity* (36), νεός, λεός for νᾱός, λᾱός, the latter forms being also in use. Others are formed by *contraction*: λαγώς *hare* from λαγῶς; adjective ἀγήρως *ageless* from ἀγήρως.

161. Some words have  $-\omega$  or  $-\omega\nu$  in the accusative singular: λαγῶς *hare*, accus. sing. λαγῶ or λαγῶν. So the proper names Ἄθως, Κῶς, Κέως, Μίτῶς. Ἔως *dawn* has only ἔω.

162. The *accent* of these words is peculiar in two respects:

a. The long  $\omega$  in the ultima does not exclude the accent from the antepenult: Μενέλεως (= Μενέλᾱος) *Menelaus*.

b. The genitive and dative, when accented on the ultima, are oxytone; yet there is some diversity of theory and usage in this.

THIRD DECLENSION (*Consonant-Declension.*)

163. To this declension belong words whose stems end in a *consonant* or a *close vowel* ( $\iota$ ,  $υ$ ).

a. In this declension the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to know also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping the ending  $-\sigma$ .

159 D. In the other dialects this variety of declension is little used, except in proper names. For νεός, λεός, κῶς, λαγῶς, Hm. has νηός, λᾱός, κᾱός, λαγῶς; Hd. νηός, λεός (or ληός?), κᾱός, λαγῶς. For Ἄθως, Κῶς, γᾱός, Hm. has Ἀθῶς, Κῶς, γᾱῶς. For ἔως, both Hm. and Hd. have ἥς (196 D).

An older form of the gen. is seen in Πετῶ-ο, Hm. (for Πετῶ-ιο), nom. Πετῶ-ς.

164. GENDER.—The gender may be known in many cases by the last letters of the stem. Thus :

Neuter are stems ending in

a. -ατ-, -αρ- : as σῶμα (σωματ-) *body*, νέκταρ *nectar*.

b. -ασ-, -εσ- : as γένος (γενεσ-) *race*, γῆρας *old age*.

c. -ι-, -υ-, with nom. in -ι, -υ : ἄστυ *city*.

Feminine are those ending in

d. -τητ-, -δ-, -θ- : as ταχυτής (ταχυτητ-) *swiftness*, ἀσπίς (ασπιδ-) *shield*.

e. -γον-, -δον- : as σταγών (σταγον-) *drop*, χελιδών (χελιδον-) *swallow*.

f. -ι-, -υ-, with nom. in -ις, -υς : πόλις *city*, ἄρκυς *net*.

Masculine are those ending in

g. -ευ- : as γραφεύς *writer*.

h. -ντ- : as ὀδούς (οδοντ-) *tooth*, τένων (τενοντ-) *tendon*.

i. -ητ-, -ωτ- : as τάπης (ταπητ-) *carpet*, ἔρως (ερωτ-) *love*. (Except those in -τητ-.)

j. -ν- : as κτεís (κτεν-) *comb*, λειμών *meadow*. (Except those in -γον-, -δον-.)

k. -ρ- : as κρατήρ *mixing-bowl*. (Except those in -αρ-.)

l. Stems ending in a labial or palatal mute are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

165. Several words of masculine form, denoting *persons* or *animals*, are of *common* gender (126) : as δ, ἡ μάρτυς (μαρτυρ-) *witness*, δ, ἡ ἀλεκτρυών (αλεκτρυον-) *cock* or *hen*, δ, ἡ αἰθήρ (αιθερ-) *aether*.

166. *Exceptions to the above rules*.—Some are evident from the meaning (ἡ θυγάτηρ *daughter*). Others are :

*Exceptions to a* : δ ψάρ *starling* ;—to d : δ ποῦς (ποδ-) *foot*, δ, ἡ ὄρνις (ορνιθ-) *bird* ;—to f : masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, βότρυς *cluster of grapes*, θρήνυς *foolstool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς *corpse*, στήχυς *ear of corn*, πέλεκυς *axe*, πῆχυς *fore-arm* : also δ, ἡ σῦς or ὕς *swine* ;—to i : ἡ ἐσθής (εσθητ-) *dress*, τὸ φῶς (φωτ-) *light* ;—to j : fem. φρήν (φρεν-) *midriff*, ἀκρίς (ακτιν-) *ray*, γλαχίς (γλωχιν-) *point of arrow*, ἰς (ιν-) *strength*, ρίς (ρίν-) *nose*, ὠδὶς (ωδιν-) *rang* ; ἀλκυών (αλκυον-) *halcyon*, εἰκὼν (εικον-) *image*, ἡῖον (ἡιον-) *shore*, χθών (χθον-) *earth*, χιών (χιον-) *snow*, βλήχων *pennyroyal*, μήκων *poppy* ;—to k : fem. γαστήρ (γαστερ-) *belly*, κῆρ *fate*, χεῖρ *hand* ; neut. πῦρ (πυρ-) *fire*.

## FORMATION OF CASES.

For the case-endings see 133.

167. The *nominative*, *accusative*, and *vocative singular* of *neuter* words are the *simple stem*. Final -τ- is dropped (86) : σῶμα (for σωματ-) *body*.

168 D. k. Several poetic stems (most of them defective) in -ορ, -ωρ are neuter : ἔορ *sword*, ἥτορ *heart*, ἔλωρ *prey*, τέκμορ = τέκμαρ *bound*.

168. (1) The *nominative singular* of masculines and feminines adds -s to the stem.

(2) But stems in -ν-, -ρ-, -σ-, -οντ- reject the ending -s, and lengthen a preceding ε, ο to η, ω : thus

λιμὴν (λιμεν-) harbor, ῥήτωρ (ῥητορ-) orator, τριήρης (τριηρεσ-) trireme, λέων (λεοντ-) lion. (Cf. 84 a.)

a. Stems in -ιν- take -s: δελφίς dolphin. But in late Greek occur δελφίν and the like.

b. -s appears also in κτεῖς (κτεν-) comb and ὀδοὺς (οδοντ-) tooth.

169. The *accusative singular* of masculines and feminines adds -α to consonant-stems : πούς foot, accus. πόδα.

-ν to vowel-stems : πόλις city, accus. πόλιν.

a. The same rule, in general, governs the use of the endings -ας and -ας in the accusative plural.

b. Only stems in -ευ- take -α and -ας; see 206.

170. The *vocative singular* of masculines and feminines is regularly the mere stem. But many words make the vocative singular like the nominative, thus:

a. Oxytone stems ending in a liquid : nom. voc. ποιμήν (ποιμεν-) shepherd (but δαίμων divinity, barytone, voc. δαίμον like the stem).

b. Stems ending in a mute : nom. voc. φύλαξ (φυλακ-) watchman. Excepting stems in -ιδ- and barytone stems in -ντ-; these, of course, drop the -δ and -τ : γέρον voc. of γέρον (γεροντ-) old man. Proper names with stems in -αντ- have -ās in Attic, as Αἰᾶς.

172. SPECIAL RULE OF ACCENT.—Monosyllabic stems of the third declension accent the case-ending in the genitive and dative of all numbers : -ων and -οιν taking the circumflex (129).

Thus πούς (ποδ-) foot : genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν ; datives ποδ-ί, ποδ-οῖν, πο-σί.

Exceptions.—a. The genitive dual and plural of παῖς boy, girl, δμῷς slave, θῶς jackal, Τρώς Trojan, τὸ φῶς light, ἡ φῆς blister, ἡ δᾶς torch,

168 D. b. For ὀδοὺς, Hd. has ὀδῶν according to the rule.

170 D. b. From ἀναξ king Hm. has, beside the regular voc. sing. ἀναξ, a form ἀνα (for ανακτ) used in addressing gods.—The proper names in -ās (stem -αντ-) have in Hm. the voc. in -αν : Αἰᾶν ; but two have -ā : Πουλυδάμᾶ, Λαοδάμᾶ.

171 D. a. In the gen. dat. dual Hm. has -οιν for -οιν : ποδοῖν.

b. In the dat. plur. Hm. has both -σι and -εσι : παισί (for παιδ-σι) and παῖδ-εσι. Rarely also -εσι : ἀγγ-εσι. He has also sometimes -σσι after vowels : νέκυ-σσι. But in forms like ἔπεσ-σι (62 D), the first σ belongs to the stem ; so in δέκασ-σι, and ποσσί = ποδ-σι (54 D), ἱρῖσσι = ἱριδ-σι.

τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶων, θῶων, Τρώων, φάτων, φῆδων, δῆδων, ὄτων, σέων.

b. Some words in which a stem of two syllables is contracted to one: *ἔαρ spring*, gen. *ἔαρος* or *ἥρος*, dat. *ἔαρι* or *ἥρι*.

173. The paradigms of the third declension will be given in the following order:

1. Stems ending in a labial or palatal mute (-π-, -β-, -φ-, -κ-, -γ-, -χ-).
2. a lingual mute (-τ-, -δ-, -θ-).
3. a liquid (-λ-, -ν-, -ρ-).
4. -σ- (-εσ- and -ασ-).
5. *ου* (-f-).
6. a simple close vowel (-ι-, -υ-).
7. a diphthong (-ευ-, -αυ-, -ου-).

174. I. *Stems ending in a Labial or Palatal Mute.*

	ὁ φύλαξ (φυλακ-) <i>watchman</i>	ἡ φλέψ (φλεβ-) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ-) <i>trumpet</i>	ἡ θρίξ (τριχ-) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Accus.	φύλακ-α	φλέβ-α	σάλπιγγ-α	τρίχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Dual N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τρίχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπιγγ-οῖν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τρίχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπιγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεβί	σαλπιγγι	θρίξι
Accus.	φύλακ-ας	φλέβ-ας	σάλπιγγ-ας	τρίχ-ας

So ὁ κλώψ (κλωπ-) *thief*, ὁ Αἰθίοψ (Αἰθιοπ-) *Aethiopian*, ὁ Ἀραβ (Αραβ-) *Arabian*, ἡ κλίμαξ (κλιμακ-) *ladder*, ἡ μαστίξ (μαστιγ-) *whip*, ὁ ὄνυξ (ονυχ-) *claw*, ἡ φάλαγξ (φαλαγγ-) *phalanx*.

a. For ξ and ψ in the nominative singular and dative plural see 54. For the vocative singular see 170 b. For the change of aspiration in *θρίξ*, *τριχός*, see 74 a.

175. The stem *αλωπεκ-* makes nom. sing. *ἡ ἀλώπηξ* *fox* irregularly. On the contrary, the stems *κηρύκ-*, *φοινίκ-* make nom. sing. *ὁ κήρυξ* *herald*, *ὁ φοῖνιξ* *palm*, with short υ and ι (100 b).

## II. Stems ending in a Lingual Mute (-τ-, -δ-, -θ-).

## 176. A. Masculines and Feminines.

	ὁ θής (θητ-) laborer	ἡ ἐλπίς (ελπιδ-) hope	ἡ ἔρις (εριδ-) strife	ὁ ἦ ὕρνις (ορνιθ-) bird	ὁ γέρων (γεροντ-) old man
Sing. Nom.	θής	ἐλπίς	ἔρις	ὕρνις	γέρων
Gen.	θητ-ός	ἐλπιδ-ος	ἐριδ-ος	ορνιθ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπιδ-ι	ἐριδ-ι	ορνιθ-ι	γέροντ-ι
Accus.	θητ-α	ἐλπιδ-α	ἔριν	ορνιν	γέροντ-α
Voc.	θής	ἐλπί	ἐρι	ὕρνις	γέρον
Dual N. A. V.	θητ-ε	ἐλπιδ-ε	ἐριδ-ε	ορνιθ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπιδ-οῖν	ἐριδ-οῖν	ορνιθ-οῖν	γέροντ-οῖν
Plur. N. V.	θητ-ες	ἐλπιδ-ες	ἐριδ-ες	ορνιθ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπιδ-ων	ἐριδ-ων	ορνιθ-ων	γέροντ-ων
Dat.	θησί	ἐλπίσι	ἐρισί	ορνισί	γέρουσι
Accus.	θητ-ας	ἐλπιδ-ας	ἐριδ-ας	ορνιθ-ας	γέροντ-ας

So ἡ νύξ (νυκτ-) *night*, ὁ γέλως (γελωτ-) *laughter*, ἡ λαμπάς (λαμπαδ-) *torch*, ἡ χάρις (χαριτ-) *favor*, ὁ γίγας (γιγαντ-) *giant*, ὁ λέων (λεοντ-) *lion*. For another declension of ὕρνις *bird*, see 216, 14.

177. For the dropping of τ, δ, θ before σ in the nom. sing. and dat. plur. see 54. For the dat. plur. γέρουσι see 57.

178. The nom. ποῦς *foot* (ποδ-) is irregular. Δάμαρ (δαμαρτ-) *wife* drops both τ and -s.

179. In the accusative singular, barytone stems in -τ-, -δ-, -θ-, after a close vowel, commonly omit the mute and take the case-ending -ν: as ἔριν, ὄρνι-ν.

a. This applies to barytone stems in -ιτ-, -ιδ-, -ιθ-, -υδ-, -υθ-. Thus χάρις (χαριτ-) *favor*, accus. χάριν, rarely χάριτ-α. But oxytones take -α,

178 D. A few stems in -ωτ- have forms without τ. Χρῶς (χρωτ-) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶτ, χρῶα. Hm. has also, but rarely, χρωτός, χρωτά. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ close. From ἰδρῶς (ιδρωτ-) *sweat*, γέλως (γελωτ-) *laughter*, ἔρως (ερωτ-) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλω, ἔρφ, and accus. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

179 D. In Hm. words of this class often form the accus. sing. in -α: ἐριδα more frequent than ἔριν, γλαυκῶπιδα from γλαυκῶπις *right-eyed*.

a. For κλείς Hm. uses the Ionic κληῖς accus. sing. κληῖδα: the Doric has κλαῖς (Lat. *clavis*), rarely κλέξ.

ἐπίς accus. ἐπίδ-α. Only the oxytone κλείς (κλειδ-) *key* has in the accus. sing. κλείν (rarely κλειδα), and in the accus. plur. κλείς or κλειδας.

b. In these words the τ, δ, or θ, is an accessory sound, which did not originally belong to the stem: hence its omission.

180. For the vocative singular see 170 b. παῖς *boy, girl* has voc. παῖ, as an -ιδ- stem.

### 181. B. Neuters.

	τὸ σῶμα <i>body</i> (σωματ-)	τὸ ἥπαρ <i>liver</i> (ἥπατ-)	τὸ κέρας <i>horn</i> (κεράτ-, κερασ-)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κεράτ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κεράτ-ι (κεραῖ) κέραι
Accus.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Dual N. A. V.	σώματ-ε	ἥπατ-ε	κεράτ-ε (κεραε) κέρᾱ
G. D.	σωμάτων	ἥπατ-ων	κεράτ-ων (κεραῖων) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρᾱ
Gen.	σωμάτων	ἥπατ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κεράσι
Accus.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρᾱ

So στόμα (στοματ-) *mouth*, ὄνομα (ονοματ-) *name*, δέλεαρ (δελεατ-) *baît*, μέλι (μελιτ-) *honey*, γάλα (γαλακτ-) *milk* (see 86).

182. The words like ἥπαρ, in -αρ, gen. -ατος, are ἄλειφαρ *fat*, δέλεαρ *baît*, στέαρ *tallow*, φρέαρ (Att. gen. φρέατος), and the poetic εἶδαρ *food*, ἥμαρ *day*, πείραρ *limit*. It is thought that their stems ended originally in -αρτ-, and that ρ has been dropped in some cases and τ in others.

a. ὕδωρ (ὕδατ-) *water* and σκῶρ (σκατ-) *filth* have irregularly ω for α in nom. accus. voc. sing.

183. A few words have double stems in -ατ- (or -ᾱτ-) and -ασ-, and form the nom., accus., and voc. sing. from the latter (like γέρας, 190). So κέρας gen. κεράτ-ος; and τέρας *prodigy*, πέρας *end*, gen. τέρατ-ος πέρατ-ος with short α. κέρας makes other (contracted) forms, κέρως, etc., from the stem in -ασ- (see paradigm); but in τέρας and πέρας these do not occur. The contract noun φῶς (for φάος) *light*, gen. φωτ-ός, belongs also here.

183 D. In κέρας, τέρας, the forms with τ are not used in the Ionic. Hm. has κέρας, κέραι, κέρᾱ, κερῶν, κέρασι, and κερᾶσσι; τέρας, τέραα, τεράων, τεράεσσι. Hd. changes α before a vowel to ε, and does not contract: κέρει, τέρεα.—For πέρας, περάτος, Hm. has πείραρ, πείρατος.—For φῶς Hm. has only φάος or φῶας; dat. φάει, plural φάεα. φάος is used also by Attic (Tragic) poets.



## 184.

## III. Stems ending in a Liquid.

	ὁ ποιμήν (ποιμεν-) shepherd	ὁ δαίμων (δαιμον-) divinity	ὁ αἰών (αιων-) age.	ὁ θήρ (θηρ-) wild beast	ὁ ῥήτωρ (ρητορ-) orator
Sing. Nom.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	θηρ-ι	ῥήτορ-ι
Accus.	ποιμέν-α	δαίμον-α	αἰών-α	θήρ-α	ῥήτορ-α
Voc.	ποιμήν	δαίμον	αἰών	θήρ	ῥήτορ
Dual N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	θηρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαίμόν-οιν	αἰών-οιν	θηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	θήρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμόν-ων	αἰών-ων	θηρ-ῶν	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰώσι	θηρ-σί	ῥήτορ-σι
Accus.	ποιμέν-ας	δαίμον-ας	αἰών-ας	θήρ-ας	ῥήτορ-ας

So ὁ μῆν (μην-) *month*, ὁ λιμήν (λιμεν-) *harbor*, ὁ ἡγεμών (ἡγεμον-) *leader*, ὁ ἀγών (αγων-) *contest*, ὁ αἰθήρ (αιθερ-) *aether*, ὁ κρατήρ (κρατηρ-) *mixing-bowl*, ὁ φῶρ (φωρ-) *thief*.

185. In the voc. sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σώτερ, Ἀπολλων, Πόσειδον. — The accent is also thrown back in compound proper names in -ων: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον. Except those in -φρων: voc. Λυκόφρων.

186. Ἀπόλλων and Ποσειδῶν have shorter forms of the accus. sing. Ἀπόλλω and Ποσειδῶ, used chiefly in expressions of swearing after νῆ τόν and μὰ τόν.

187. a. The only stem in -λ- is ἄλ-, nom. ὁ ἅλς *salt*, ἡ ἅλς (poetic) *sea*.

b. The neuter word πῦρ (πυρ-) *fire* has irregularly ῦ in the nom. sing.

#### SYNCOPATED STEMS IN -ερ-.

188. Πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*, drop ε of the stem in the genitive and dative singular, and accent the case-ending (cf. 172). In the other cases they retain ε and accent it. Only in the vocative singular all throw the accent back to the first syllable. And in the dative plural -έρ- is changed to -ρά- (64).

185 D. The Epic δάφρ (δαερ-) *husband's brother* has voc. sing. δᾶερ.

186 D. These shorter forms are not used by Hm. or Hd.; but from κυκεῶν *mixed draught* Hm. makes accus. sing. κυκεῶ or κυκειῶ.

188 D. The poets often have the full forms in the gen. and dat. sing.:

a. The proper name *Δημήτηρ* (vocative *Δήμητηρ*) syncopates *all* the oblique cases, but accents them on the first syllable: *Δήμητρος*, *Δήμητρα*.—*Ἀστήρ* (*αστερ*-) *star* has no syncopated forms, but makes dat. plur. *Ἀστράσι*.

b. *Ἄνῆρ* (*αερ*-) *man* follows the analogy of *πατήρ*, but syncopates *all* the cases in which -*ερ*- comes before a vowel, and inserts *δ* between *ν* and *ρ* (60).

189.	δ πατήρ (πατερ-) father	ἡ μήτηρ (μητερ-) mother	ἡ θυγάτηρ (θυγατερ-) daughter	δ ἄνῆρ (αερ-) man
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἄνῆρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Accus.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρ-α
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
Dual N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἀνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οιν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἀνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ων
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Accus.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρ-ας

#### IV. Stems ending in -*εσ*- and -*ασ*-.

190. The final -*σ*- of the stem appears only in the nominative singular, and elsewhere where there is no case-ending. Before all case-endings it falls away, and the vowels thus brought together are then contracted.—The neuter stems in -*εσ*- have -*ος* instead of -*ες* in the nominative singular (28).

*πατέρος*, *πατέρι*. In *θυγάτηρ* they sometimes syncopate other cases: *θύγατρα*, *θύγατρες*, *θυγατρῶν*; this happens also in *πατρῶν* for *πατέρων*. In the dat. plur. the Epic -*εσσι* may be used: *θύγατέρεσσι*.

b. From *ἄνῆρ* the poets use *ἀνέρος*, *ἀνέρες*, etc., as well as *ἀνδρός*, *ἄνδρες*, etc.; in the dat. plur. Hm. has both *ἀνδράσι* and *ἄνδρεσσι*.

190 D. Stems in -*εσ*-.—The uncontracted forms prevail in Hm.; yet he often contracts -*εῖ* to -*ει*: *γένει*; and sometimes -*εος* to -*εως*: *θάρσεως* from *θάρσος courage*.—*κλέος* *fame* makes accus. plur. *κλέα* for *κλέεα*.—In the dat. plur. Hm. has three forms: *βελέεσσι*, *βέλεσ-σι*, and *βέλε-σι*, from *βέλος missile*.

*σπέος* or *σπέιος cave* has gen. *σπέους*, dat. *σπήϊ* (for *σπέε-ι*), dat. plur. *σπήεσσι* and irreg. *σπέσσι*.—*δέος* *fear* has irreg. gen. *δείους*.

Hd. has only the uncontracted forms.

191.	τὸ γένος <i>race</i> (γενεσ-)	ὁ Σωκράτης <i>Socrates</i> (Σωκρατεσ-)	τὸ γέρας <i>prize</i> (γερασ-)
S. N.	γένος	Σωκράτης	γέρας
G.	(γένε-ος) γένους	(Σωκράτε-ος) Σωκράτους	(γέρα-ος) γέρας
D.	(γένε-ϊ) γένει	(Σωκράτε-ϊ) Σωκράτει	(γέρα-ϊ) γέραι
A.	γένος	(Σωκράτε-α) Σωκράτη	γέρας
V.	γένος	Σώκρατες	γέρας
Dual.	(γένε-ε) γένῃ (γενέ-οιν) γενοῖν		
P. N.	(γένε-α) γένῃ		(γέρα-α) γέρα
G.	(γενέ-ων) γενῶν		(γέρα-ων) γερῶν
D.	γένεσι		γέραςι
A.	(γένε-α) γένῃ		(γέρα-α) γέρα

So τὸ εἶδος *form*, ἔτος *year*, μέλος *song*.—ὁ Δημοσθένης *Demosthenes*.—τὸ γῆρας *old age*, κρέας *flesh*.

192. The nominative plural of neuters in -ος contracts -εα into -ᾶ after an ε: χρῆᾶ from χρέος (*χρεεσ-*) *debt*. The genitive plural is sometimes uncontracted, even in prose.—In the dual, -εε gives -ῃ, contrary to 37 e.

193. Names like Σωκράτης retract the accent in the vocative, contrary to 128. They have often an irregular accusative in -ην, Σωκράτην, as if of the first declension.

194. Proper names in -κλης, compounded with κλέος (*κλεεσ-*) *fame*, are peculiar in their contraction.

N. Περικλῆς Περικλῆς	D. (Περικλεε-ϊ) Περικλεῖ
G. (Περικλεε-ος) Περικλέους	A. (Περικλεε-α) Περικλεᾶ
V. (Περικλεεσ) Περικλεῖς.	

*Stems in -ασ-*.—In Hm. mostly uncontracted, but contraction sometimes occurs in the dat. sing., δέπαι; rarely in other cases, κρείων. In the nom. and accus. plur. he has always -α short: γέρα, δέπα *cup*. In the dat. plur. he has three forms: δεπά-εσι, δέπασ-σι, κρέαςι.

οὔδας *ground, floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α: οὔδεος οὔδει οὔδεις, κῶεα κῶεσι, κτέρεα κτερέων *funeral-gifts*: so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέρα. The only contract forms in Hd. are κρέα, κρείων.—Dor. κρήs = κρέας.

194 D. Hm. declines Ἑρακλῆς, Ἑρακλήος, Ἑρακλήϊ, Ἑρακλήα, Ἑράκλεις.—Hd. Ἑρακλῆς, Ἑρακλέος, Ἑρακλεῖ, Ἑρακλέα, Ἑράκλεες, one ε being rejected before endings that begin with a vowel.

195. The dat. sing. of neuters in *-as* is sometimes wrongly written with *-ā*. Forms of the nom. plur. in short *-a* occur rarely in Attic poets: *κρέα*.

196. There is one stem in *-os-*, *αἰδοσ-* *shame* (ἦ); inflected N. *αἰδώς*, G. (*αἰδο-ος*) *αἰδοῦς*, D. (*αἰδο-ι*) *αἰδοῖ*, A. (*αἰδο-α*) *αἰδῶ*. No dual or plural.

197.

## V. Stems ending in -F.

	ὁ ἥρως <i>hero</i> (ἥρωF-)	ἡ πειθῶ <i>persuasion</i> (πειθοF-)
Sing. Nom.	ἥρως	πειθῶ
Gen.	ἥρω-ος	(πειθο-ος) πειθοῦς
Dat.	ἥρω-ι, ἥρω	(πειθο-ι) πειθοῖ
Accus.	ἥρω-α, ἥρω	(πειθο-α) πειθῶ
Voc.	ἥρως	πειθοῖ
Dual N. A. V.	ἥρω-ε	
G. D.	ἥρῶ-οιν	
Plur. N. V.	ἥρω-ες, ἥρως	
Gen.	ἥρῶ-ων	
Dat.	ἥρω-σι	
Accus.	ἥρω-ας, ἥρως	

So ὁ Τρῶς *Trojan* (see 172 a), ὁ μήτρως *mother's brother*,—ἡ ἠχώ *echo*, *Ἀητά*, *Καλυψώ*.

198. These words are few in number. The dative and accus. sing. of the masculines are usually contracted, *ἥρω*, *ἥρω*. Some of these words occasionally have forms according to the *Attic second declension*: gen. sing. *ἥρω*, accus. *ἥρων*.

199. The feminines are all oxytone, and chiefly women's names. The nom. sing. is without case-ending, and the contract accus. sing. is oxytone like the nom. These stems seem to have formerly ended in *-of-*: hence the voc. sing. in *-oi*, and an older form of the nom. in *-φ*: *Σαπφώ*.

a. In the dual and plural, which occur very rarely, they follow the second declension: nom, *λεχόι*, accus. *γοργούς*; from *λεχῶ*, *γοργῶ*.

196 D. Besides *αἰδώς*, the Ionic has another *-os-* stem, *ἡ ἡώς dawn* (= Att. *ἔως* declined according to 159). Both words always have the contract form, even in Hm. and Hd.

198 D. Hm. has *ἥρωι* and *ἥρω*, *Μίρῳα* and *Μίρῳα*.

199 D. Even the Ionic has only the contracted forms. Hd. makes the accus. sing. in *-οῦν*, *\*Ιοῦν* for *\*Ιῶ*.

200. A few feminine nouns in -ών occasionally have forms as if from nouns in -ή: εἰκόν (εικον-) *image*, gen. εἰκούς, accus. εἰκά; ἀηδών (αηδον-) *nightingale*, voc. ἀηδοί.

## 201.

## VI. Stems in -i- and -v-.

	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>fore-arm</i> (πηχυ-)	τὸ ἄστυ <i>town</i> (αστυ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)
S. N.	πόλι-ς	πῆχυ-ς	ἄστυ	ἰχθύ-ς
G.	πόλε-ως	πήχε-ως	ἄστε-ως	ἰχθύ-ος
D.	(πόλε-ϊ) πόλα	(πήχε-ϊ) πήχα	(ἄστε-ϊ) ἄστα	ἰχθύ-ϊ
A.	πόλι-ν	πῆχυ-ν	ἄστυ	ἰχθύ-ν
V.	πόλι	πῆχυ	ἄστυ	ἰχθύ
Du.	πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	ἄστε-ε ἄστέ-οιν	ἰχθύ-ε ἰχθύ-οιν
P. N.	(πόλε-ες) πόλας	(πήχε-ες) πήχας	(ἄστε-α) ἄστη	ἰχθύ-ες
G.	πόλε-ων	πήχε-ων	ἄστε-ων	ἰχθύ-ων
D.	πόλε-σι	πήχε-σι	ἄστε-σι	ἰχθύ-σι
A.	πόλεις	πήχας	(ἄστε-α) ἄστη	ἰχθύς

So ἡ δύναμι-ς *power*, ἡ στάσι-ς *faction*, ὁ πέλεκυ-ς *axe*, (like πῆχυς), ὁ μῦ-ς *mouse* (like ἰχθύς, but see 205), ὁ βότρυ-ς *cluster of grapes* (like ἰχθύς, but with short υ, 205).

202. The final -i- or -v- of the stem always appears in the nom., accus., and voc. sing. In the other cases most i-stems and some v-stems insert an ε before the -i- or -v-, and the latter drops out (44): πολε(ι)-ες, αστε(υ)-α. Contraction then takes place in the dat. sing. and nom. plur. The accus. plur. πόλεις, πήχεις are irregularly made to conform to the nom. plur. The nom. and accus. dual are seldom contracted (-εε to -η, cf. 191): πόλη, ἄστη.

201 D. *Stems in -i-*.—(a) The New Ionic and the Doric and Aeolic retain i in all the forms, but contract -i-i in the dat. sing. to -ι, and form the accus. plur. in -ις (for -ι-ς, 84) or -ιας. Thus sing. πόλις, πόλιος, πόλι, πόλιω, πόλι, plur. πόλιες, πόλιων, πόλισι, πόλις or πόλιας.

(b) Hm. declines sing. πόλις, πόλιος, πόλει (and πτόλει), πόλιω, πόλι, plur. πόλιες, πόλιων, πόλεσι or πόλεισσι, πόλιας or πόλις (written in some editions πόλεις). Perhaps πόλει πόλεσι should be written πόλι πόλισι. In other datives he has -ι: κόνι, μήτι, from κόνι-ς *dust*, μήτι-ς *wisdom*.

(c) From πόλις itself Hm. has also a peculiar form with η: πόληος, πόληϊ, πόληες, πόληας.

*Stems in -v-*.—The Ionic always has -ος in the gen. sing. Hm. sometimes contracts -ει to -ει, -οι to -υ in the dat. sing: πήχει, πληθυῖ (from πληθύς *multitude*). Hd. has no contraction. Both have ἰχθύας as well as ἰχθύς in the accus. plur. For the datives νέκυσσι, πίτυσσι see 171 D b.

203. After -ε- the gen. sing. has -ως instead of -ος, which, however, does not affect the accent (103 a): πόλεως, πήχεως. The gen. plur. follows the accent of the gen. sing.: πόλεων, πήχεων.

a. For the origin of -ως by transfer of quantity (πόλεως perhaps from πόλεος, 201 D c), cf. 36. But such forms as πόλεος, πήχεος, ἡστέος occur, especially in poetry.

b. δ κί-ς, gen. κί-ος *veevil*, preserves ι in all cases.

204. Most substantive stems in -υ- keep this vowel throughout. The nom. dual and plural may be contracted: ἰχθῦ (for ἰχθύς), ἰχθύς (for ἰχθύες). The accus. plur. has -ῦς (for -υ-ς, 34): in late writers -υας.

a. Ἐγγέλους *eel* is declined like ἰχθύς in the sing., but like πῆχυς in the plur.: gen. sing. ἐγγέλου-ος, nom. plur. ἐγγέλεις.

205. Oxytone substantives and monosyllables with -υ- stems have long ῦ in the nom., accus., and voc. sing.: ἰχθύς, ἰχθύν, ἰχθύ; and monosyllables take the circumflex in these cases: μῦς, μύν, μῦ. Barytones have short -υ-: βότρυς, βότρυν, βότρυ.

## 206. VII. Stems ending in a Diphthong.

	ὁ βασιλεύ-ς <i>king</i>	ὁ ἡ βοῦ-ς <i>ox, cow</i>	ἡ γραῦ-ς <i>old woman</i>	ἡ ναῦ-ς <i>ship</i>
Sing. Nom.	βασιλεύ-ς	βοῦ-ς	γραῦ-ς	ναῦ-ς
Gen.	βασιλέ-ως	βο-ός	γραῦ-ός	νε-ός
Dat.	(βασιλέ-ι) βασιλεῖ	βο-ι	γραῦ-ι	νη-ι
Accus.	βασιλέ-α	βοῦ-ν	γραῦ-ν	ναῦ-ν
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Dual N. A. V.	βασιλέ-ε	βό-ε	γραῦ-ε	νή-ε
G. D.	βασιλέ-οιν	βο-οῖν	γραῦ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ-ες) βασιλεῖς	βό-ες	γραῦ-ες	νή-ες
Gen.	βασιλέ-ων	βο-ών	γραῦ-ών	νε-ών
Dat.	βασιλεῦ-σι	βου-σί	γραυ-σί	ναυ-σί
Accus.	βασιλέ-ας	βοῦ-ς	γραῦ-ς	ναῦ-ς

So ὁ γονεύ-ς *parent*, ὁ ἱερεύ-ς *priest*, Ὀδυσσεύ-ς, Ἀχιλλεύ-ς.

206 D. Stems in -ευ-.—Hd. has only the uncontracted forms. Hm. has η instead of ε, wherever υ falls away: βασιλεύς, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆι, etc., dat. plur. ἀριστήεσσι. Yet in proper names he often has ε: Πηλῆος and Πηλέος, Πηλῆι and Πηλέϊ, etc.; rarely with contraction: gen. Ὀδυσεύς, dat. Ἀχιλλεῖ, accus. Τυδῆη. In the acc. sg. and plur., α is short.

Βοῦς Dor. βῶς, accus. sing. βούν Dor. βῶν (once in Hm.): Hm. has in dat. plur. βόεσσι and βουσί, accus. plur. βόας and βούς.

Γραῦς: Hm. has only γρηῦς (14 D d) and γρηῦς, dat. γρηῖ, voc. γρηῦ and γρηῖ.

207. The final *υ* of the diphthong disappears before all vowels, according to 44.—The stem *ναυ-* (originally *νᾱυ-*) becomes *νη-* before a *short* vowel-sound, *νε-* before a *long* one.

208. In regard to stems in *-ευ-*, observe that

a. The contract nom. plur. has *-ῆς* in the older Attic and in Plato, as *βασιλῆς*, instead of *βασιλεῖς*.

b. The gen. sing. has *-εως*, arising from *-ηος* (36); see the Homeric form, 206 D. In the same way

c. The accus. sing. and plur. have *-εᾶ* and *-εᾶς*, arising from *-ηα*, *-ηας*.

d. When *-ευ-* follows a vowel, contraction may occur in the gen. and accus. sing.: *Πειραιεύ-ς* *Piræeus*, gen. *Πειραιῶς*, accus. *Πειραιᾶ*.

e. The accus. plur. in *-εις* belongs to late Greek.

209. *Χοῦς* (*χου-*) *three-quart measure* is declined like *βοῦς*, but has accus. sing. *χόᾱ*, accus. plur. *χόᾶς*.

210. The only diphthong-stem ending in *-ι-* is *οι-* (formerly *οφι-*, see 72), sing. *οἷ-ς* *sheep*, *οἷ-ός*, *οἷ-ι*, *οἷ-ν*; plur. *οἷ-ες*, *οἷ-ων*, *οἷ-σί*, *οἷ-ς*.

### IRREGULAR DECLENSION.

211. In some instances, a word has forms belonging to *two* different stems. This is a common cause of irregular declension.

212. Such words are called *heteroclites* (*ἑτερόκλητα* *differently declined*) when the nom. sing. can be formed alike from either stem. Thus N. S. *σκότος* *darkness* (stem *σκοτο-*, 2d declension, or *σκοτεσ-*, 3d declension), G. S. *σκότου* or *σκότους*.

213. But usually the nom. sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός* *change of formation*). Thus *τὸ πῦρ* *fire*, plur. *τὰ πυρά* (2d decl.) *watch-fires*, D. *πυροῖς*; *ὁ ὄνειρος* *dream* (2d decl.), but also G. S. *ὀνείρατ-ος*, N. P. *ὀνείρατ-α* (3d decl.); *ἡ ἄλω-ς*

*Ναῦς* is declined by Hm., nom. sing. *νηῦς* (14 D d), gen. (*νηός*) *νεός*, dat. *νηῖ*, accus. (*νηᾶ*) *νέα*, nom. plur. (*νηές*) *νέες*, gen. (*νηῶν*) *νεῶν*, dat. *νηοσί* (*νηεσσι*, *νέεσσι*), accus. (*νηᾶς*) *νέας*. The forms not in ( ) belong also to Hd.

209 D. Hippocrates and late writers have forms from stem *χοευ-*: *χοέως*, *χοέει*, etc.

210 D. Hm. (commonly) and Hd. have *οῖ-* for *οι-*: *οῖς*, *οῖος*, etc., dat. plur. Hm. *οῖεσσι* (once *οῖεσι*) and *οῖεσι*.

212 D. From *Σαρπηδών* Hm. has *Σαρπηδόνης*, etc., also *Σαρπηδοντος*, etc.—From *Μίνως*, Att. gen. *Μίνω*, etc. (159), Hm. *Μίνωος*, etc. (197).

213 D. Hm. ἀλκ-ι D. S. of *ἀλκή* *strength*,—*δωμῖν-ι* D. S. of *δωμῖνη* *battle*,—*μάστι* D. S., *μάστι-ν* A. S., of *μάστιξ* *whip*,—*ἰχῶ* (as if for *ἰχω-α*, see 197) A. S. of *ἰχώρ* *lymph*,—*ἰῶκ-α* A. S. of *ἰωκή* *roul*,—*ἀγκαλίδ-εσσι* D. P. of *ἀγκάλη* *elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν* *elave*,—*δέσματ-α* plur. of *δεσμός* *bond*,—*προσώπατ-α* plur. of *πρόσωπο-ν* *face*,—*τὰ πλευρά* Ion. and poet. plur. of *ἡ πλευρά* *side*.

*threshing-floor* declined like *ἔως* (161), but sometimes G. *ἄλων-ος*, etc. : like *ἄλως* are *ὁ ταῶς peacock*, and (in poetry) *ὁ τυφῶς whirlwind*.

214. In some words the sing. and plur. are of different genders (*heterogeneous*), though alike in stem. Thus *ὁ σίτο-s corn*, plur. *τὰ σίτα*; *ὁ σταθμός station, stall*, plur. often *τὰ σταθμά*; *ὁ δεσμός band*, plur. often *τὰ δεσμά*; *τὸ στάδιον stade*, plur. commonly *οἱ στάδιοι*.

215. a. Many words are *defective in number*, often from the nature of their meaning. Thus *αἰθήρ aether*, only in the sing.; *οἱ ἐτησίου annual winds*, *τὰ Διονύσια festival of Dionysus*, only in the plural.

b. Other words are *defective in case*. Thus *ὕπνῳ dream*, *ὕπνῳ waking*, *ὄφελος use*, all neuter and used only in the nom. and accus.

216. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. *Ἄρης* (Ἀρεσ-) the god *Ares*, G. *Ἄρεως* (poet. *Ἀρεος*), D. *Ἄρει*, A. *Ἄρῃ*, V. reg. *Ἀρες*.

2. Stem *ἀρν-* *lamb* (N. S. *ἀρὴν* only in an inscription); hence (τοῦ, τῆς) *ἀρνός, ἀρνί, ἀρνα, ἀρνες, ἀρνάσι*. The N. S. is supplied by *ἀμνός*, 2d decl., regular.

3. *τὸ γόνυ knee* (Lat. *genu*), N. A. V. S. All other cases are formed from stem *γονατ-*: *γόνατος, γόνατι*, etc.

4. *ἡ γυνή woman*. All other forms come from a stem *γυναικ-*: the genitives and datives accent the case-ending: G. S. *γυναικός*, D. *γυναικί*, A. *γυναικα*, V. *γύναι*; dual *γυνάϊκε, γυναικοῖν*; plur. *γυνάϊκες, γυναικῶν, γυναιξί, γυναικάς*.

5. *τὸ δόρυ spear*, N. A. V. S. All other cases from stem *δορατ-* (cf. no. 3): *δόρατος, δόρατι*, etc. Poetic G. *δορός*, D. *δορί* and *δόρει*.

From *Πάτροκλος* declined regularly, Hm. has also *Πατροκλῆος, Πατροκλήα, Πατρόκλεις* (stem *Πατροκλεσ-*, 194 D).

From *ἡνίοχο-s charioteer*, declined regularly, Hm. has also *ἡνιοχῆα, ἡνιοχῆες* (stem *ἡνιοχευ-*, 206 D); cf. *Αἰθίοπας* and *Αἰθιοπῆας*, A. P. of *Αἰθίοψ*.

214 D. Hm. *δρυμά* plur. of *δρυμός oak-wood*,—*ἔσπερα* plur. of *ἔσπερος evening*,—*κέλευθα* (also *κέλευθοι*) plur. of *ἡ κέλευθος way*.

Hd. *λύχνα* plur. of *λύχνος lamp*.

215 D. a. Hm. plur. *ἔγκατα entrails*, D. *ἔγκασι*,—*ὄσσε eyes*, only N. A. dual (in Trag. also plur., G. *ὄσσων*, D. *ὄσσοις*),—plur. *ὄχρα, ὄχραν, ὄχεσφι chariot* (sing. *ὁ ὄχος*, not in Hm.).

b. Only nom. or accus., Hm. *δῶ* (for *δῶμα*) *house*,—*κῆ* (for *κῆρή*) *barley*,—*ὄφειος wealth*,—*δέμας body*,—*ἥδος delight*,—*ἥρα* only in *ἥρα φέρειν to render a service*,—*ἤτορ heart*,—*τέκμαρ* (Att. *τέκμαρ*) *bound*,—all neuter. Only voc., *ἡλέ* or *ἡλέε* (Hm.) *foolish*,—*μέλε* (Attic poets) *my good sir or madam*. Only dat., Hm. *κτεδτ-εσι* to possessions,—(*ἐν*) *dat in battle*.

216 D. The dialects have the following peculiar forms:

1. *Ἄρης*: Hm. *Ἄρηος, Ἀρηϊ, Ἀρηα*, also *Ἀρεος, Ἀρει* (Hd. *Ἀρεϊ, Ἀρεα*).

3. *γόνυ*: Ion. and poetic *γόνατος, γόνατι, γόνατα, γουνάτων, γούνασι*. Epic also *γουνός, γουνί, γούνα, γούνων, γούνεσσι*.

5. *δόρυ*: Ion. *δούρατος, δούρατι, δούρατα, δουράτων, δούρασι*. Epic also *δουρός, δουρί, δούρε, δούρα, δούρων, δούρεσσι*.



6. Ζεύς the god *Zeus*, G. Διός, D. Διί, A. Δία, V. Ζεῦ.  
 7. ἡ θέμις (θεμιδ-) *right*, declined reg.: but in the phrase θέμις εἶναι (*fas esse*, indic. θέμις ἐστὶ *fas est*), the nom. is used for the accus.  
 8. τὸ κάρᾱ *head*, D. S. κάρᾱ. Other cases from stem κᾱτ-: G. κᾱτός, D. κᾱτί: also τὸ κᾱτᾱ N. A. sing., and even κᾱτας accus. plur. *masc.* Poetic word.  
 9. ὁ ἡ κοινῶν-*s partaker*, regular; but also N. A. P. κοινῶν-ες, -ας.  
 10. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κυν-: κυνός, κυνί, κύνα; plur. κύνες, κυνῶν, κυσί, κύνας.  
 11. ὁ λᾱ-s *stone*, contracted from λᾱα-s, G. λᾱ-ος, D. λᾱ-ϊ, A. λᾱα-ν, λᾱ-ν: plur. λᾱ-ες, λᾱ-ων, λᾱ-εσσι, or λα-εσι. Poetic word for λίθος.  
 12. ὁ ἡ μάρτυ-s *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ-: μάρτυρος, μάρτυρι, etc.  
 13. Οἰδίπους *Oedipus* makes G. Οἰδίπου (D. Οἰδίπῳ does not occur), A. Οἰδίπουν, V. Οἰδίπους and Οἰδίπου. Late writers have G. D. A. Οἰδίποδος, -δι, -δα.  
 14. ὁ ἡ ὄρνις (ορνιθ-) *bird*, declined regularly (176); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι-, are N. S. ὄρνι-s, A. S. ὄρνι-ν, N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις.  
 15. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ-: ὠτός, ὠτί; plur. ὠτα, ὠτων, ὠσί. (These forms were made by contraction from ουας, οὔατος, etc., see below.)  
 16. ἡ Πνύξ *Pygæ*, stem Πυκν-: Πυκνός, Πυκνί, Πύκνα.  
 17. ὁ πρεσβευτής (πρεσβευτᾱ-) *ambassador*: in the plur. commonly πρέσβεις, πρέσβων, πρέσβει. These forms come from the poetic sing. πρέσβυ-s *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.  
 18. τᾶν, defective; only in voc. ὦ τᾶν (or ὦ τᾶν) *my dear sir*.  
 19. ὁ νιός *son*, declined regularly: also from a stem νιν-, G. νιέος, D. νιεί; dual νιέε, νιέων; plur. νιείς, νιέων, νιέσι, νιείς. Forms νιύς and νιύν in inscriptions. This word was also written without ι, υός, etc.,  
 20. ἡ χεῖρ *hand*, stem χεῖρ-; but G. D. D. χερσίν, D. P. χερσί.

6. Ζεύς: poet. also Ζηνός, Ζηνί, Ζῆνα. Pind. Δί for Διί.

7. θέμις: Hm. θέμιστος, etc., Pind. θέμιτος, etc.

8. Hm. has stems καρητ-, κᾱτ-, and uncontracted καρῆατ-, κᾱῆατ-.

N. A. Sing. κᾱῆα also κᾱρ

G. κᾱῆατος κᾱτός κᾱῆατος κᾱῆατος

D. κᾱῆατι κᾱτί κᾱῆατι κᾱῆατι

N. A. Plur. κᾱῆα κᾱῆα κᾱῆα κᾱῆα also κᾱῆα κᾱῆων

G. κᾱῆων κᾱῆων

D. κᾱσί.

9. The Doric (Pind.) has κοινᾶν, κοινᾶνος, etc.

12. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.

13. To Οἰδίπους belong also gen. Οἰδιπόδᾱο Hm., Οἰδιπόδew Hd.; and in Trag. gen. Οἰδιπόδᾱ, accus. Οἰδιπόδᾱν, voc. Οἰδιπόδα.

14. ὄρνις: Hm. and Hd. have only forms from stem ορνιθ-. Dor. ὄρνιχος, ὄρνιχι, etc., from stem ορνίχ-.

15. οὖς: Dor. ὤs, Hm. οὔατος, plur. οὔατα, οὔασι, once ὠσί.

21. τὸ χρεὼς *debt*, N. A. V. S. ; only another form of τὸ χρεός, which is declined regularly, but see 192.

### Local Endings.

217. Closely analogous to case-endings are certain endings which mark relations of place. These are

- θι for the place *where*: ἄλλο-θι *elsewhere*.
- θεν for the place *whence*: οἶκο-θεν *from home*.
- δε for the place *whither*: οἶκα-δε *homeward*.

218. The endings -θι and -θεν are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but -ο- is sometimes used for final -ᾱ- of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and consonant-stems assume an -ο-: πᾶσι-ο-θεν *from every side*.

219. The ending -δε (enclitic, 113 d) is affixed to the *accusative*: Μεγάρα-δε *toward Megara*, Ἐλευσινά-δε *toward Eleusis*; οἶκα-δε (from οἶκο-ς) is irregular.

a. With a preceding -ς, -δε makes -ζε by transposition (63): Ἀθήνας-δε *toward Athens*, Θήβας-δε *toward Thebes*, θύρας-δε *out of doors*.

19. υἱός: Hm. often has υἱός, υἱόν, υἱέ,—other forms of the 2d decl. very rarely. From stem υἱ- he has υἱέος, υἱέι (υἱεῖ), υἱέα, υἱέες (υἱεῖς), υἱέας (υἱεῖς). Further, from stem υἱ- he has υἱός (gen.), υἱί, υἱά, υἱε, υἱές, υἱάσι, υἱάς.—Hd. uses only the 2d decl. forms.

20. χεῖρ: poet. χερός, χερί. Hm. D. P. χερσί and χεῖρσσι.

The following appear as irregular only in the dialects:

22. δ ἄηρ (fem. in Hm.) *air*. Ion. ἡέρος, ἡέρι, ἡέρα.

23. δ Ἀΐδης Hm. (Att. Ἄιδης the god *Hades*) 1st decl., G. Ἀΐδαο or Ἀΐδew, D. Ἀΐδῃ, A. Ἀΐδην: but also G. Ἀΐδος, D. Ἀΐδι (stem Αἰδ-, 8d decl.). Rare N. Ἀΐδωνε-ς, D. Ἀΐδωνῆι (206 D).

24. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. Also irreg. D. P. δένδρεσι (as if from stem δενδρεσ-).

25. δ μεῖς (for μεν-ς, and that for μην-ς), only nom. sing., Ionic and poetic form for δ μὴν *month*.

26. ἡ πληθὺς (declined like ἰχθὺς) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only πλήθει, πλήθει.

27. ἡ πτυχή *fold*, not in Hm., who uses only the defective D. S. πτυχί, N. A. P. πτύχες, πτύχας.

28. δ στίχος *row*, not in Hm., who uses only the defective G. S. στιχός, N. A. P. στίχες, στίχας.

217 D. The local endings are much more frequent in Hm.: οἰκοθι *at home*, Ἰαδίη πρό before *Troy*, οὐρανόθεν *from heaven*, ἀγορῇθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρῆθεν *from the head down, wholly*, ἐξ ἁλόθεν *out of the sea*.

219 D. Homeric forms are: οἰκονδε *homeward*, ὄνδε δόμονδε *to his own house*, ἡμέτερονδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἐπάζε, χαμαῖζε *to earth*, Ἀΐδόςδε *to (the abode of) Hades* (216 D, 28).

b. An ending -σε, added to the stem, also occurs: ἔλλο-σε toward another place, παντο-σε in every direction.

220. For some words we find an ancient *Locative case*, denoting the place *where*, with the ending -ι for the singular, and for the plural -σι: οἶκοι at home, Πύθοι at Pytho, Ἴσθμοι at the Isthmus, Ἀθῆνη-σι at Athens, Πλαταιῶσι at Plataea, θύρῃσι (Lat. *foris*) at the doors; abroad, ὥρῃσι at the proper season.

a. It appears from inscriptions that the oldest Attic used the form in -ᾶσι, -ῃσι as *dative* of the first declension: τοῖς ταμῖασι, τοῖς ἐπιστάτησιν.

## ADJECTIVES.

### ADJECTIVES OF THE VOWEL-DECLENSION.

222. This is much the most numerous class. The masculine and neuter follow the second declension; the feminine usually follows the first declension. Thus the nominative singular ends in -ος, -η (or -ᾶ), -ον (Lat. *-us, -a, -um*).

	M. good	F.	N.	M. friendly	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλος	φιλᾶ	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φίλου	φιλᾶς	φίλου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φίλῳ	φιλᾷ	φίλῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλᾶν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλᾶ	φίλιον
Dual.	ἀγαθῷ	ἀγαθαῖ	ἀγαθῷ	φίλῳ	φιλᾶ	φίλῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φίλοιιν	φιλᾶιν	φίλοιιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλοι	φίλαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φίλων	φίλων	φίλων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλοις	φιλᾶις	φίλοις
A.	ἀγαθοῖς	ἀγαθᾶς	ἀγαθά	φίλοις	φιλᾶς	φίλια

221 D. EPIC CASE-ENDING -φι.—A peculiar suffix of the Epic language is *φι*- (or -φιν, 87 D), added to the stem. The form with -φι serves as a *genitive* or *dative*, both *singular* and *plural*. Thus—(a) in the 1st declension always singular: βίη-φι with violence, κλισίῃ-φι in the tent, ἀπὸ νευρῆ-φι from the bow-string; irregular ἐπ' ἐσχάρῳ-φι (for ἐσχαρῇ-φι) on the hearth.—(b) in the 2d declension: Ἰλίδ-φι of Troy, θεῶν-φι with the gods.—(c) in the 3d declension, almost always plural: ἀπ' ὕχσῳ-φι from the car, παρὰ ναῦ-φι by the ships, πρὸς κοτυληδόν-ό-φι to the feelers; irregular ἀπὸ κράτεσ-φι from the head (216 D, 8).

222 D. a. For Ionic *ῃ* instead of *ᾶ* in the feminine, see 138 D c. Hm. has *ῃα* fem. of *ἰδῖος* divine, with short *α*: *ῃα θεῶν* divine among goddesses.

a. The nominative singular feminine always has a *long* vowel, either  $\bar{a}$  or  $\eta$ , according to 138. After  $-o-$ ,  $\eta$  is used;  $\delta\gamma\delta o\varsigma$  *eightth* fem.  $\delta\gamma\delta\eta$ ; but  $\bar{a}$  after  $-po-$ ;  $\acute{\alpha}\theta\rho\acute{o}\sigma$  *collected* fem.  $\acute{\alpha}\theta\rho\acute{\alpha}$ .

b. The feminine, in the nom. and gen. plur., follows the accent of the masculine: thus  $\phi\acute{\iota}\lambda\alpha\iota$ , not  $\phi\acute{\iota}\lambda\acute{\iota}\alpha$  as we might expect from nom. sing.  $\phi\acute{\iota}\lambda\acute{\iota}\alpha$  (128);  $\phi\acute{\iota}\lambda\omega\iota\nu$ , not  $\phi\acute{\iota}\lambda\acute{\omega}\nu$  as in substantives (141).

c. The dual forms of the feminine in  $\bar{a}$ ,  $\alpha\upsilon\nu$ , are often (but not always) replaced by the masculine forms:  $\tau\omicron\iota\nu$   $\phi\acute{\iota}\lambda\omega\iota\nu$  *the (two) dear (maidens)*. This applies to all adjectives and participles.

**223. CONTRACT ADJECTIVES.**—Adjectives in  $-\epsilon\omicron\varsigma$  and  $-\omicron\omicron\varsigma$  are subject to contraction. Thus  $\acute{\alpha}\pi\lambda\omicron\iota\varsigma$  *simple*,  $\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\varsigma$  *of silver*, contracted from  $\acute{\alpha}\pi\lambda\acute{o}\omicron\varsigma$ ,  $\acute{\alpha}\rho\gamma\upsilon\rho\epsilon\omicron\varsigma$ . The contract forms are as follows:

S. N.	$\acute{\alpha}\pi\lambda\omicron\iota\varsigma$	$\acute{\alpha}\pi\lambda\eta$	$\acute{\alpha}\pi\lambda\omicron\upsilon\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\varsigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\nu$
G.	$\acute{\alpha}\pi\lambda\omicron\theta$	$\acute{\alpha}\pi\lambda\eta\varsigma$	$\acute{\alpha}\pi\lambda\omicron\theta$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}\varsigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon$
D.	$\acute{\alpha}\pi\lambda\tilde{\omega}$	$\acute{\alpha}\pi\lambda\tilde{\eta}$	$\acute{\alpha}\pi\lambda\tilde{\omega}$	$\acute{\alpha}\rho\gamma\upsilon\rho\tilde{\omega}$	$\acute{\alpha}\rho\gamma\upsilon\rho\tilde{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\tilde{\omega}$
A.	$\acute{\alpha}\pi\lambda\omicron\upsilon\nu$	$\acute{\alpha}\pi\lambda\eta\nu$	$\acute{\alpha}\pi\lambda\omicron\upsilon\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\nu$
V.	$\acute{\alpha}\pi\lambda\omicron\iota\varsigma$	$\acute{\alpha}\pi\lambda\eta$	$\acute{\alpha}\pi\lambda\omicron\upsilon\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\varsigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\nu$
Dual.	$\acute{\alpha}\pi\lambda\acute{\omega}$	$\acute{\alpha}\pi\lambda\acute{\alpha}$	$\acute{\alpha}\pi\lambda\acute{\omega}$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}$
	$\acute{\alpha}\pi\lambda\omicron\iota\upsilon\nu$	$\acute{\alpha}\pi\lambda\alpha\iota\nu$	$\acute{\alpha}\pi\lambda\omicron\iota\upsilon\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\upsilon\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\alpha\iota\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\upsilon\nu$
P. N.	$\acute{\alpha}\pi\lambda\omicron\iota$	$\acute{\alpha}\pi\lambda\alpha\iota$	$\acute{\alpha}\pi\lambda\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota$	$\acute{\alpha}\rho\gamma\upsilon\rho\alpha\iota$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$
G.	$\acute{\alpha}\pi\lambda\acute{\omega}\nu$	$\acute{\alpha}\pi\lambda\acute{\omega}\nu$	$\acute{\alpha}\pi\lambda\acute{\omega}\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}\nu$
D.	$\acute{\alpha}\pi\lambda\omicron\iota\varsigma$	$\acute{\alpha}\pi\lambda\alpha\iota\varsigma$	$\acute{\alpha}\pi\lambda\omicron\iota\varsigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\varsigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\alpha\iota\varsigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\varsigma$
A.	$\acute{\alpha}\pi\lambda\omicron\iota\varsigma$	$\acute{\alpha}\pi\lambda\acute{\alpha}\varsigma$	$\acute{\alpha}\pi\lambda\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\varsigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}\varsigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$

So  $\chi\rho\upsilon\sigma\omicron\upsilon\varsigma$ ,  $\chi\rho\upsilon\sigma\tilde{\eta}$ ,  $\chi\rho\upsilon\sigma\omicron\upsilon\nu$  ( $\chi\rho\upsilon\sigma\epsilon\omicron\varsigma$ ,  $-\acute{\epsilon}\tilde{\alpha}$ ,  $-\epsilon\omicron\nu$ ).

**224.** For the peculiarities of contraction see 41. The rules of accent in 158 apply here too. Adjectives of material in  $-\epsilon\omicron\varsigma$ , as  $\acute{\alpha}\rho\gamma\upsilon\rho\epsilon\omicron\varsigma$ , accent their contract syllables,  $-\omicron\upsilon\varsigma$ ,  $-\tilde{\eta}$  ( $-\acute{\alpha}$ ),  $-\omicron\upsilon\nu$ . Thus  $\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\varsigma$ , as if from  $\acute{\alpha}\rho\gamma\upsilon\rho\epsilon\omicron\varsigma$ .

**225. ADJECTIVES OF TWO ENDINGS.**—In these the masculine form is used also for the feminine: M. F.  $\eta\sigma\upsilon\chi\omicron\varsigma$ , N.  $\eta\sigma\upsilon\chi\omicron\nu$  *quiet*. So most compound adjectives:  $\acute{\alpha}\text{-}\tau\epsilon\kappa\nu\omicron\varsigma$  *childless*,  $\kappa\alpha\rho\pi\acute{o}\text{-}\phi\acute{o}\rho\omicron\varsigma$  *fruit-bearing*,  $\epsilon\tilde{\upsilon}\text{-}\nu\omicron\upsilon\varsigma$  ( $\epsilon\tilde{\upsilon}\text{-}\nu\omicron\omicron\varsigma$ ) *well-disposed*.

a. Many adjectives of three endings are sometimes used as of two, and, conversely, some adjectives of two endings have occasionally a distinct form for the feminine. These exceptional cases are most frequent in poetry.

**223 D.** For contraction omitted in Ionic, see 157 D, 144 D.

226.

S. N. G. D. A. V.	M. F. <i>quiet</i>	N.	M. F. <i>propitious</i>	N.
	ἡσυχος	ἡσυχον	ἔλεως	ἔλεων
	ἡσύχου		ἔλεω	
	ἡσύχῳ		ἔλεφ	
	ἡσυχον		ἔλεων	
Dual.	ἡσυχε	ἡσυχον	ἔλεως	ἔλεων
	ἡσύχω	ἡσύχουν	ἔλεω	ἔλεφν
P. N. G. D. A.	ἡσυχοι	ἡσυχᾱ	ἔλεφ	ἔλεα
	ἡσύχων		ἔλεων	
	ἡσύχοις		ἔλεφς	
	ἡσύχοις	ἡσυχᾱ	ἔλεως	ἔλεα

227. A few adjectives like *ἔλεως* follow the Attic second declension (159); but the neut. plur. has *-a* (seldom *-ω*). Of these, *πλέως* *full* has a separate feminine form: *πλέως*, *πλέᾱ*, *πλέων*. The defective adjective M. F. *σῶς*, N. *σῶν* (formed from *σαος safe*) has A. S. *σῶν*, A. P. *σῶς*; also *σᾶ* as N. S. fem. and neut. plur.

#### ADJECTIVES OF THE CONSONANT-DECLENSION.

228. The feminine of these, when it differs from the masculine, follows the first declension: its nominative singular always ends in short *-a* (second class, 139).

a. The feminine is formed from the stem of the masculine by annexing *-ia*, but this addition causes various phonetic changes.

b. For the feminine dual, cf. 222 c.

#### Stems in *-v*.

229. The masculine of these is declined like *πῆχυς*, the neuter like *ἄστν* (201): but the genitive singular has *-os* (not *-ως*) and the neuter plural is uncontracted. The feminine has *-eia* (for *-ευ-ia*, 44).

227 D. For *ἔλεως*, Hm. has *ἔλαος* or *ἔλαος*: for *πλέως*, Hm. *πλεῖος*, *πλεῖη*, *πλεῖον*, Hd. *πλέος*, *-η*, *-ον*.—Hm. has *σῶς* (only in this form), and *σῶος*, *σῶη*, *σῶον*, comp. *σαώτερος*.—With *ζῶς*, *-ή*, *-όν* *living*, he has N. S. *ζῶς*, A. *ζῶν*.

229 D. For fem. *-εία*, *-είας*, etc., Hd. has *-έα*, *-έης*, *-έη*, *-έαν*, etc. Hm. commonly has *-εία*, *-είης*, etc., but *ῶκεία* for *ῶκεία*, *βαθείης* and *βαθείης*, *βαθείαν* and *βαθέαν*. In Hm., *ἡδύς* and *πολύς* (for *πολύς*), as well as *θῆλυς*, are sometimes fem. In the A. S., Hm. sometimes has *-έα* for *-όν*: *εὐρέα πόντον* *the wide sea*.

Sing. Nom. Gen. Dat. Accus. Voc.	<i>sweet</i>		
	ἡδύς	ἡδέα	ἡδύ
	ἡδέος	ἡδέας	ἡδέος
	(ἡδέϊ) ἡδέτ	ἡδέα	(ἡδέϊ) ἡδέτ
	ἡδύν	ἡδέων	ἡδύ
Dual N. A. V. G. D.	ἡδέε	ἡδέα	ἡδέε
	ἡδέων	ἡδέων	ἡδέων
Plur. Nom. Gen. Dat. Accus.	(ἡδέες) ἡδέες	ἡδέων	ἡδέων
	ἡδέων	ἡδέων	ἡδέων
	ἡδέσι	ἡδέσι	ἡδέσι
	ἡδέσι	ἡδέσι	ἡδέσι

So γλυκύς *sweet*, βραδύς *slow*, ταχύς *swift*, εὐρύς *wide*.

a. All these are oxytone except θήλυς *female* and ἡμῶν *half*. In θήλυς the poets sometimes use the masculine form for the feminine.

#### Stems in -*ει*-.

230. These are of two endings: M. F. εὐγενής (*ευ-γενεσ-*), N. εὐγενές *well-born*.

S. N. G. D. A. V.	M. F. εὐγενής		N. εὐγενές
		(εὐγενέ-ος) εὐγενοῦς	
		(εὐγενέ-ι) εὐγενεῖ	
	(εὐγενέ-α) εὐγενή		εὐγενές
		εὐγενές	
Dual.		(εὐγενέ-ε) εὐγενή (εὐγενέ-οιν) εὐγενοῖν	
P. N. G. D. A.	(εὐγενέ-ες) εὐγενεῖς		(εὐγενέ-α) εὐγενή
		(εὐγενέ-ων) εὐγενῶν	
		εὐγενέσι	
	εὐγενεῖς		(εὐγενέ-α) εὐγενή

So σαφής *clear*, ἀληθής *true*, πλήρης *full*.

230 D. a. Hm. and Hd. use uncontracted forms: both have -*εας* in accus. plur. masc. and fem. But Hm. sometimes contracts -*εῖ*, -*εες*: καταπληνέει, ἐναργεῖς. Hd. has ἀκλεῖα for ἀκλεέα.

231. a. Cf. 190. The accusative plural in -εις irregularly follows the nominative.

b. -εα is contracted into -ᾶ, not -ῆ, when an ε precedes (192): ἐνδεᾶ from ἐνδεής *needy*. After ι and υ both vowels occur: ὑγιᾶ and ὑγιῆ from ὑγιής *healthy*; εὐφυᾶ and εὐφυῆ from εὐφυής *comely*.

232. Compound paroxytones in -ης have recessive accent everywhere, even in contract forms: αὐτάρκης *self-sufficient*, neut. αὐταρκες, gen. plur. αὐταρκῶν (not αὐταρκῶν). This does not apply to words in -ῶδης, -ῶλης, -ῶρης, -ήρης, which were not felt as compounds; yet τριήρων, from τριήρης *trireme*, is commonly written.

a. The neuter ἀληθές, when used as an exclamation, throws back its accent: ἀληθες *indeed!*

### Stems in -ν-.

233. Stems in -αν- form the nominative masculine with -ς (μελᾶς for μελαν-ς, 34), and are of three endings. The feminine μέλαινα is for μελαν-ια (65).

234. Other stems in -ν- form their nominative masculine according to 168 (2), and are of two endings, except τέρην, τέρεινα, τέρεν *tender*. The accent is recessive: neuter εὐδαιμον.

### 235.

	<i>black</i>			<i>fortunate</i>	
Sing. Nom.	μελᾶς	μέλαινα	μέλαν	εὐδαίμων	εὐδαιμον
Gen.	μελανος	μελαίνης	μελανος	εὐδαιμόνος	
Dat.	μελανι	μελαίνῃ	μελανι	εὐδαιμόνι	
Accus.	μέλαινα	μέλαιναν	μέλαν	εὐδαίμονα	εὐδαιμον
Voc.	μέλαν	μέλαινα	μέλαν	εὐδαιμον	
Dual N. A. V.	μελανε	μελαίνᾱ	μελανε	εὐδαίμονι	
G. D.	μελάνοιν	μελαίνοι	μελάνοιν	εὐδαιμόνοιν	
Plur. Nom.	μελανε	μελαιναι	μελانا	εὐδαίμονες	εὐδαίμονα
Gen.	μελάνων	μελαινῶν	μελάνων	εὐδαιμόνων	
Dat.	μέλασι	μελαίνασι	μέλασι	εὐδαίμοσι	
Accus.	μέλανάς	μελαίνᾱς	μέλανά	εὐδαίμονας	εὐδαίμονα

So τάλᾱς, τάλαινα, τάλαν *wretched*, σῶφρων, σῶφρον *discreet*, ἄρρην, ἄρρεν (older ἄρσην, ἄρσεν) *male*.

b. In adjectives in -ης Hm. rarely contracts -εε- of the stem: εὐκλείας for εὐ-κλείας, εὐπρεῖος for εὐ-πρεῖος. Cf. 194 D.

*Comparative Stems in -ov-.*

236. Adjectives of the comparative degree in -ov (stem -ov-) have, in some of their cases, shorter forms, which are more used in Attic.

Sing. Nom.	M. F. <i>greater</i> μεῖζων	N. μεῖζον
Gen.		μεῖζον-ος
Dat.		μεῖζον-ι
Accus.	μεῖζον-α, μεῖζω	μεῖζον
Voc.		μεῖζον
Dual N. A. V.		μεῖζον-ε
G. D.		μεῖζόν-ουν
Plur. N. V.	μεῖζον-ες, μεῖζους	μεῖζον-α, μεῖζω
Gen.		μεῖζόν-ων
Dat.		μεῖζοσι
Accus.	μεῖζον-ας, μεῖζους	μεῖζον-α, μεῖζω

So βελτῶν *better*, αἰσχτῶν *more shameful*, ἀλγτῶν *more painful*.

a. The forms in -ov have recessive accent : βελτῶν.

b. The shorter forms are from a different stem in -ov- : μεῖζω and μεῖζους are contracted from μεῖζο-α, μεῖζο-es (never used). The accus. plur. μεῖζους follows the nominative.

*Stems in -vt-.*

237. In these the feminine has -σα with the preceding vowel lengthened (for -vt-ια, -vσα, 67 and 34). But stems in -evt- (like χαρίεις) have the feminine in -εσσα (for -evt-ια, 67) from shorter stems in -evt-. From the same is the dative plur. χαρίεσι.

a. The nom. sing. χαρίεις, πᾶς are for χαριεντ-s, παντ-s (56).

238. Contracted forms of adjectives in -εις occur : πτερούvτα for πτερόεντα, μελιττοῦvτα (48) for μελιτόεσσα *honey-cake*. So many names of places, Ραμνοῦς (-όεις), gen. Ραμνοῦvτος.

239. In πᾶν the vowel is exceptionally long : the compounds sometimes have it short : ἀπαν.—The gen. and dat. sing. conform their accent to 172, but not the gen. and dat. dual and plural.

236 D. Hm. and Hd. use both the shorter and longer forms.

238 D. Hm. seldom contracts : τιμῆς for τιμήεις (40 a), τιμῆvτα for τιμήεντα. The Doric has -ās, -ᾶvτος for -ᾶεις, -ᾶεντος : ἀργᾶvτα.



240.

	<i>pleasing</i>			<i>all</i>		
S. N.	χαρίας	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πάν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	παντός	πάσης	παντός
D.	χαρίεντι	χαρίεσση	χαρίεντι	παντί	πάσῃ	παντί
A.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πᾶσαν	πάν
V.	χαρίεν	χαρίεσσα	χαρίεν	πάν	πᾶσα	πάν
Dual.	χαρίεντε	χαρίεσσᾶ	χαρίεντε	πάντε	πάσᾶ	πάντε
	χαρίέντοι	χαρίέσαι	χαρίέντοι	πάντοι	πάσαι	πάντοι
P. N.	χαρίεντες	χαρίεσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
G.	χαρίέντων	χαρίεσῶν	χαρίέντων	πάντων	πᾶσῶν	πάντων
D.	χαρίεσι	χαρίεσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
A.	χαρίεντας	χαρίεσᾶς	χαρίεντα	πάντας	πᾶσᾶς	πάντα

So πτερόεις *winged*, φωνήεις *voiced*.

*Participle-Stems in -ντ-.*

241. Stems in -οντ-, in general, form the nominative singular like γέων (176), according to 168 (2). But stems in -οντ- in presents and aorists of the *μi*-form, and all stems in -αντ-, -εντ-, -υντ- form it with -s, according to 56. The vocative singular is like the nominative.

242.

	<i>loosing</i> (λύοντ-)			<i>giving</i> (διδοντ-)		
S. N.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
G.	λύοντος	λύούσης	λύοντος	διδόντος	διδούσης	διδόντος
D.	λύοντι	λύούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
A.	λύοντα	λύουσιν	λύον	διδόντα	διδούσιν	διδόν
V.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
Dual.	λύοντε	λύούσᾶ	λύοντε	διδόντε	διδούσᾶ	διδόντε
	λύόντοι	λύούσαι	λύόντοι	διδόντοι	διδούσαι	διδόντοι
P. N.	λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα
G.	λύόντων	λύουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων
D.	λύουσι	λύούσαις	λύουσι	διδούσι	διδούσαις	διδούσι
A.	λύοντας	λύούσας	λύοντα	διδόντας	διδούσας	διδόντα

242 D. The Aeolic has -οισα for -ουσα and -αισα for -ᾶσα in the feminine participle; also -αις for -ᾶς in the masculine (34 D): τρέφοισα *nourishing*,

	<i>loosed</i> (λυθεντ-)			<i>showing</i> (δεικνυντ-)		
S. N.	λυθείς	λυθείσα	λυθέν	δεικνύς	δεικνύσα	δεικνύν
G.	λυθέντος	λυθείσης	λυθέντος	δεικνύντος	δεικνύσης	δεικνύντος
D.	λυθέντι	λυθείσῃ	λυθέντι	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	λυθέντα	λυθείσαν	λυθέν	δεικνύντα	δεικνύσαν	δεικνύν
V.	λυθείς	λυθείσα	λυθέν	δεικνύς	δεικνύσα	δεικνύν
<hr/>						
Dual.	λυθέντε	λυθείσᾱ	λυθέντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
	λυθέντοι	λυθείσαι	λυθέντοι	δεικνύντοι	δεικνύσαι	δεικνύντοι
<hr/>						
P. N.	λυθέντες	λυθείσαι	λυθέντα	δεικνύντες	δεικνύσαι	δεικνύντα
G.	λυθέντων	λυθείσων	λυθέντων	δεικνύντων	δεικνύσων	δεικνύντων
D.	λυθείσι	λυθείσαις	λυθείσι	δεικνύσι	δεικνύσαις	δεικνύσι
A.	λυθέντας	λυθείσας	λυθέντα	δεικνύντας	δεικνύσας	δεικνύντα

Decline also λύσας, λύσᾱσα, λύσαν;

λύσαντος, λύσᾶσης, λύσαντος

like πᾶς (240); but voc. sing. λύσας, and short *a* in λύσαν.

a. Monosyllabic participles do not follow 172 in accent: δοῦς, gen. δόντος (not δοντός).

243. Participles in -άνων, -έων, -όνων are contracted:

τιμάων, τιμάουσα, τιμάων *honoring*, contr. τιμών, τιμῶσα, τιμών;

φιλέων, φιλέουσα, φιλέων *loving*, contr. φιλῶν, φιλοῦσα, φιλοῦν;

δηλόων, δηλόουσα, δηλόων *showing*, contr. δηλῶν, δηλοῦσα, δηλοῦν.

The *uncontracted* forms are like those of λύων (242); the *contract* forms are as follows:

	τιμών	τιμῶσα	τιμών	φιλῶν	φιλοῦσα	φιλοῦν
S. N.	τιμών	τιμῶσα	τιμών	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμώντος	τιμῶσης	τιμώντος	φιλοῦντος	φιλοῦσης	φιλοῦντος
D.	τιμώντι	τιμῶσῃ	τιμώντι	φιλοῦντι	φιλοῦσῃ	φιλοῦντι
A.	τιμώντα	τιμῶσαν	τιμών	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμών	τιμῶσα	τιμών	φιλῶν	φιλοῦσα	φιλοῦν
<hr/>						
Dual.	τιμώντε	τιμῶσᾱ	τιμώντε	φιλοῦντε	φιλοῦσᾱ	φιλοῦντε
	τιμώντοι	τιμῶσαι	τιμώντοι	φιλοῦντοι	φιλοῦσαι	φιλοῦντοι
<hr/>						
P. N.	τιμώντες	τιμῶσαι	τιμώντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμώντων	τιμῶσων	τιμώντων	φιλοῦντων	φιλοῦσων	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλοῦσαις	φιλοῦσι
A.	τιμώντας	τιμῶσας	τιμώντα	φιλοῦντας	φιλοῦσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

θρέψας, θρέψαισα *having nourished*. The first of these forms is used by Theocritus, and all of them by Pindar.

**244. PERFECT ACTIVE PARTICIPLES.**—These have stems in -οτ-. The feminine ends in -νια.

	<i>having loosed</i> (λελυκοτ-)			<i>standing</i> (ἑστωτ-)		
S. N.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυῖας	λελυκότος	ἑστῶτος	ἑστῶσης	ἑστῶτος
D.	λελυκότι	λελυκυῖᾱ	λελυκότι	ἑστῶτι	ἑστῶσῃ	ἑστῶτι
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual.	λελυκότε	λελυκυῖᾱ	λελυκότε	ἑστῶτε	ἑστῶσᾱ	ἑστῶτε
	λελυκότοιιν	λελυκυῖαιιν	λελυκότοιιν	ἑστῶτοιιν	ἑστῶσαιιν	ἑστῶτοιιν
P. N.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G.	λελυκότων	λελυκυῖῶν	λελυκότων	ἑστῶτων	ἑστῶσῶν	ἑστῶτων
D.	λελυκόσι	λελυκυῖαις	λελυκόσι	ἑστῶσι	ἑστῶσαις	ἑστῶσι
A.	λελυκότας	λελυκυῖᾱς	λελυκότα	ἑστῶτας	ἑστῶσᾱς	ἑστῶτα

a. *ἑστώς* is contracted from *ἑσταως*, and is irregular in the formation of the feminine. The neuter form *ἑστός* is also irregular : *ἑστός* seems to have been also used.

**245. OTHER ADJECTIVES.**—Of *two endings* are some compounds of substantives, with stems ending in various ways ; as

ἀπάτωρ, ἀπατορ : gen. ἀπάτορ-ος *fatherless*.

εὐελπις, εὐελπι : gen. εὐελπιδ-ος *of good hope*.

εὐχαρις, εὐχαρι : gen. εὐχαριτ-ος *agreeable*.

**246. Adjectives of One Ending.**—In these the feminine is like the masculine ; but, owing either to their meaning or their form, they have no neuter : thus ἀρπαξ, ἀρπαγ-ος *ravenous*, φυγᾶς φυγάδ-ος *fugitive*, ἄγνος, ἄγνωτ-ος *unknowing*, ἄπαις, ἄπαιδ-ος *childless*, μάκαρ, μάκαρ-ος *blessed*, πένης, πένητ-ος *poor*, γυμνής, γυμνήτ-ος *light-armed*, ἴδρις, nom. plur. ἴδρι-ες *knowing*.

**247. Irregular Adjectives.**—Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα- and μεγαλο-) *great*, πολὺς (πολυ- and πολλο-) *much*, many.

246 D. Hm. has many adjectives which appear only in the feminine : πότνια (in voc. also πότνη) *revered*, λᾶχεια (or perhaps ἐλάχεια *small*) : εὐπατέρεια *of noble father*, δβριμοπάτερη *of mighty father*, ἀντιάνειρα *match for men*, βωτιάειρα *nourishing men*, κυδιάνειρα *making men glorious*, πουλυβότειρα *much nourishing*, τοχέειρα *arrow-showering*, ἱπποδάσεια *thick with horse-hair*, καλλυγνῆαικα A. S. *rich in fair women*. To fem. θάλεια *rich* there is a neut. plur. θάλεια.

247 D. Hm. and Hd. have πολλός, -ή, -όν reg. like ἀγαθός. But Hm. has

Σ. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολό
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολόν	πολλήν	πολό
V.	μέγα	μεγάλη	μέγα	πολό	πολλή	πολό
Dual.	μεγάλῳ μεγάλῳιν	μεγάλῃ μεγάλῃιν	μεγάλῳ μεγάλῳιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλους	μεγάλας	μεγάλους	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλαις	μεγάλα	πολλοῖς	πολλάς	πολλά

a. *πρῶος mild* forms the whole feminine from stem *πρᾶυ-*: *πρᾶεία*, *πρᾶείας*, etc. The masculine and neuter singular are formed from stem *πρᾶο-*: *πρᾶον*, *πρᾶφ*, *πρᾶον*. In the masculine and neuter plural, both formations are used: *πρᾶοι* and *πρᾶεῖς*, *πρᾶα* and *πρᾶετα*.

b. Some compounds of *ποῦς* (*ποδ-*) *foot* form the nom. sing. neuter, and sometimes the accus. sing. masc. in *-ων*, after the analogy of *ἄπλους* (228); *τρίπους three-footed*, *τρίπων* (but in the sense *tripod*, accus. always *τρίποδα*).

## COMPARISON OF ADJECTIVES.

### A. BY *-τερος* AND *-τατος*.

248. The usual ending of the *comparative* degree is *-τερος*, *-τερᾶ*, *-τερον* (stem *-τερο-*); of the *superlative*, *-τατος*, *-τατῃ*, *-τατον* (stem *-τατο-*). These endings are applied to the masculine stem of the positive. Thus:

also the common forms *πολύς*, *πολύ*, *πολόν*, as well as *πουλύς*, *πουλύ*, *πουλόν*; and from the same stem, *πολυ-*, he makes likewise G. S. *πολέος*, N. P. *πολέες*, G. *πολέων*; D. *πολέεσσι* or *πολέσι*, A. *πολέας*.

Pindar has *πρᾶος*, *πρᾶθ*, the Ionic *πρῆος* *πρῆθ*. Compare *πρῆντερος* in Hd.

Hm. has some feminine adjectives which are not formed from the stem of the masculine: *θοῦρις*, *-ιδος impetuous*, M. *θοῦρος*; *πείρα* *fat, rich*, M. *πιών*; *πρέσβα* and *πρέσβειρα honored*, M. *πρέσβυς*; *πρόφρασσα favorable*, M. *πρόφρων*.—The following are made from the stem of the masculine, but by an unusual mode of formation: *χαλκοβάρεια heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια early-born* (M. *ἡριγενής* later); *ἡδυέπεια* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the plur. only, *θαμειὰ crowded*, *ταρφεῖα frequent*, M. *θαμέες*, *ταρφέες*.

In Hm. *ἐρίηρος* *trusty*, makes plur. nom., and accus. *ἐρίηρες*, *ἐρίηρας*.

248 D. The force of the ending is nearly lost in the Homeric forms: *θηλύτερος feminine*, *ἀγρότερος wild* (*living in the country*), *δρεστέρος living in*

Positive.	Comparative.	Superlative.
κούφος (κουφο-) <i>light</i>	κουφό-τερος, -ᾶ, -ον	κουφό-τατος, -ῆ, -ον
γλυκὺς (γλυκυ-) <i>sweet</i>	γλυκύ-τερος	γλυκύ-τατος
μελᾶς (μελαν-) <i>black</i>	μελάν-τερος	μελάν-τατος
μάκαρ (μακαρ-) <i>blessed</i>	μακάρ-τερος	μακάρ-τατος
σαφής (σαφεσ-) <i>clear</i>	σαφέσ-τερος	σαφέσ-τατος
χαρίεις (χαριεντ-) <i>pleasing</i>	χαρίεσ-τερος	χαρίεσ-τατος
πένης (πενητ-) <i>poor</i>	πενέσ-τερος	πενέσ-τατος

χαριέστερος and πενέστερος arise from χαριετ-τερος (237) and πενητ-τερος by change of τ to σ (52). In the latter, η is shortened.

249. Adjectives in -ος with short penult lengthen -ο- to -ω-: this prevents the excessive multiplication of short syllables: σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφός, ἀξιος.

a. But if the penult is long by nature or position, -ο- remains: πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always when a mute and liquid follow the vowel of the penult: πικρό-τατος *bitterest*.

250. The adjective γεραίος *aged* always, παλαιός *ancient*, and σχολαῖος *leisurely*, sometimes, drop -ο- after -αι-: γεραί-τερος, παλαί-τατος.

a. μέσος *middle*, ἴσος *equal*, εὐδαις *serene*, ἡσυχος *quiet*, πρόιος *early*, ὕψιος *late*, make -αιτερος, -αιτατος, as if from forms in -αιος: μεσαί-τατος, προίαι-τερον. ἡσυχάστερος occurs once. From πλησίον *adv.* near (*adj.* πλῆσιος *poetic*) come πλησιαί-τερος, -τατος; and from προὔργον (*for* πρὸ ἔργου *advantageous*) comes προὔργαι-τερος.

b. φίλος *dear* makes φίλτερος (*poetic*) and φίλτατος. The comparative in prose is usually μᾶλλον φίλος (256).—φιλαιτερος, φιλαίτατος occur only in Xenophon.

251. Some adjectives take the irregular endings -εστερος, -εστατος. So

a. Stems in -ον: σώφρων (σωφρον-) *discreet*, σωφρονέσ-τερος, εὐδαιμών (ευδαιμον-) *happy*, εὐδαιμονέσ-τατος.—Special exceptions are πῖων *fat*, πῖότερος, -τατος; and πέπων *ripe*, πεπαίτερος, -τατος.

b. ἀκράτος *unmixed*, ἐρρωμένος *strong*, ἔσμενος *glad*, and occasionally some others in -ος: ἀκράτιστερος, ἐρρωμένεστερος.

c. Some contract adjectives in (-οος) -ους: εὐνούστερος (*for* εὐνοέστερος) from εὐνους (εὐνοος) *well-disposed*.

252. a. The *adj.* ἀλῶς *talkative*, πτωχός *beggarly*, ὀσφοδύος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτης *thievish*, have -ιστερος, -ιστατος: λαλίστερος, πτωχίστατος, κλεπτίστερος.

the mountains, θεώτερος *belonging to the gods*, δεξιτερός *Lat. dexter*, which differ little from θήλυς, ἄγριος, ὕψιος, θεῖος, δεξιός.

249 D. The poets sometimes use -ω- after a long syllable: διζυράτερος *Hm. more wretched*.—From ἵθις *straight*, *Hm.* makes ἰθύντατα; from φαεινός *shining*, φαεινότερος, but φαάντατος.

b. Other adjectives of one gender in -ης (G. -ου) follow the rule for stems in -ο-: ὑβριστότερος from ὑβριστής insolent.

c. Compounds of χάρις favor form the comparative and superlative as if they ended in -χαριτο-: ἐπιχαριτότερος from ἐπιχαρίς agreeable.

## B. BY -ΙΩΝ AND -ΙΣΤΟΣ.

253. A much less frequent ending of the comparative is -ίων, -ιον (stem -ιον-); of the superlative, -ιστος, -ιστη, -ιστον (stem -ιστο-).

These endings are applied, not to the stem of the positive, but to the root of the word. Hence a final vowel, or syllable -ρο-, in the stem of the positive disappears:

Positive.		Comparative.	Superlative.
ἡδ-ύ-ς pleasant	(ἡδ-ομαι am pleased)	ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-ς swift	(τάχ-ος swiftness)	θάσσων (for ταχ-ίων)	τάχ-ιστος
μέγ-α-ς great	(μέγ-εθος greatness)	μείζων (for μεγ-ίων)	μέγ-ιστος
ἐχθ-ρό-ς hostile	(ἐχθ-ος hatred)	ἐχθ-ίων	ἐχθ-ιστος
αἰσχ-ρό-ς shameful	(αἰσχ-ος shame)	αἰσχ-ίων	αἰσχ-ιστος

a. In μείζων, for μεγ-ίων, the ι passes into the first syllable, as in ἀμείνων for ἀμεν-ίων. For -σσ- in θάσσων (θάπτων), see 67.

## 254. The following require special notice:

Positive.	Comparative.	Superlative.
1. ἀγαθός good	ἀμείνων βέλτιων κρείσσων (κρείττων) λῦων	ἀριςτος (ἀρ-ετή virtue) βέλτιστος κράτιστος (κράτ-ος strength) λῦστος

ἀμείνων, ἀριςτος, refer more to excellence or worth; κρείσσων, κράτιστος, more to power and superiority. The opposite of κρείσσων is ἥσσων.

252 D. c. Hm. has ἀχαρίσ-τερος (for ἀχαριτ-τερος), from ἀχαρίς graceless.

253 D. In Epic and Doric poetry -ίων (with short ι) is used. The forms in -ίων, -ιστος are much more frequent in poetry than in prose: thus (the starred forms are un-Homeric), \*βαθίων, βάθιστος (βαθύς deep),—βράσσων or \*βραδίων, βάρδιστος or \*βράδιστος (βραδύς slow),—\*βράχιστος (βραχύς short),—γλυκίων (γλυκύς sweet),—ἐλέγχιστος (ἐλεγχέες plur. infamous),—\*κυδίων, κυδιστος (κυδρός glorious),—μάσσων, μήκιστος, Dor. \*μάκιστος (μακρός long),—οἰκτίστος (οἰκτρός pitiable),—πάσσων or \*παχίων, πάχιστος (παχύς thick),—φιλίων, \*φίλιστος (φίλος dear),—ώκιστος (ώκός quick).—Hd. has μέζων for μείζων.

254 D. 1. Hm. comp. ἀρείων: pos. κρατύς powerful, sup. κάρτιστος (64): comp. λωίων and λωίτερος.—Hd. and Dor. κρέσσων for κρείσσων.—Poet. βέλτερος, βέλτατος (not used in Hm.): φέρτερος more excellent, φέρτατος and φέριστος.

2. κακός <i>bad</i>	κακῶν χειρῶν ( <i>deterior</i> ) ἡσσων, ἡττων ( <i>inferior</i> )	κάκιστος χείριστος ἡκιστα <i>adv. least of all</i>
3. μικρός <i>small</i>	μικρότερος μείων	μικρότατος
4. ὀλίγος <i>little, few</i>	(ὀλείζων inscriptions) ἐλάσσων (ἐλάττων)	ὀλίγιστος <i>fewest</i> ἐλάχιστος <i>least</i>
5. πολὺς <i>much, many</i>	πλείων or πλέων (44) neut. πλέον, also πλεῖν	πλείστος
6. καλός <i>beautiful</i>	καλλίων	κάλλιστος (κάλλος <i>beauty</i> )
7. ῥάδιος <i>easy</i>	ῥάων	ῥάστος
8. ἀλγυνός <i>painful</i>	ἀλγίων	ἀλγιστος (ἀλγ-ος <i>pain</i> )

255. *Defective Comparison*.—The following adjectives are without the positive :

(πρὸ <i>before</i> )	πρότερος <i>prior</i> ὑστερος <i>later, latter</i>	πρώτος <i>primus</i> ὑστάτος <i>latest, last</i>
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a. A superlative ending -ατος appears in ἔσχατος *extremus*; and in the (mostly poetic) forms νέατος *novissimus, last in place* (from νέος *novus*), and ὑπατος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic comp. ὑπέρτερος, sup. ὑπέρτατος).

256. For the comparative and superlative may be used μάλλον *more, μάλιστα most*, with the positive : μάλλον ἄξιος *more worthy, μάλιστα παράνομος most unlawful*. For participles this is the only mode of comparison.

2. Hm. comp. κακότερος : χειρῶν, χειριότερος, χειρότερος : also the defective forms, D. S. χέρηι, A. S. χέρηα, N. P. χέρηes, neut. χέρηα.—Hd. ἔσσων for ἡσσων.

4. Hm. comp. ὀλίζων.

5. In the comp. Hm. has also the defective forms πλέες, πλέας.—Hd. contracts eo to eu : πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. pos. ῥηίδιος (also in Hd.); adv. ῥηιδίως, often ρεῖα, ρέα; comp. ῥηίτερος; sup. ῥηίτατος and ῥηίστος.

To the above add for Hm.

9. κερδίων, κέρδιστος (κερδαλέος *gainful, artful, κέρδος gain*).

10. βίγιων, βίγιστος *more, most dreadful* (βιγηλός Hes. *chilling*, βίγος *cold*).

11. κηδιστος (κηδεῖος *dear, κηδος care*).

12. Poet. (not in Hm.) ὕψιων, ὕψιστος (ὕψηλός *high, ὕψος height*).

255 D. Doric πῶτος for πρώτος. Hm. sometimes forms a comp. or sup. from a substantive: βασιλεύτερος, -τατος (from βασιλεύς *king*), κουρότερος (κοῦρος *youth*), κύντερος *more dog-like* (κῶν *dog*).

Other defectives in Hm. are: δολότερος *younger, δολότατος*,—ἀφάρτερος (ἀφαρ *forthwith*);—and several expressing place: παροίτερος (παροῖθεν *before*),—ὀπίστατος (ὀπίσθεν *behind*),—ἐκαστότερος (ἐκασον *nearer*),—μυχότατος (ἐν μύχῳ *in a recess*).—The ending -ατος appears also in μέσστατος from μέσος *middle*,

## FORMATION AND COMPARISON OF ADVERBS.

257. Adverbs are formed from adjectives by adding *-ως* to the stem. The stem takes the same form as before *-ων* in the genitive plural. The adverb has also the accent of the genitive plural, and is contracted when the latter is contracted.

Thus *δίκαιος* *just* (G. P. *δικαίων*), adv. *δικαίως* *justly*, *σοφός* *wise* (*σοφών*) *σοφῶς* *wisely*, *πᾶς* *whole, all* (*πάντων*) *πάντως* *wholly*, *ταχύς* *quick* (*ταχέων*) *ταχέως* *quickly*, *σαφής* *clear* (*σαφών* contr. from *σαφείων*), *σαφῶς* contr. from *σαφείως* *clearly*.

258. A less common ending of adverbs is *-α*: *ταχύς* *quick*, adv. *τάχα* *quickly*, in Attic prose *perhaps*, *ἅμα* *at the same time*, *μᾶλα* *very, much*. The comp. of *μᾶλα* is *μᾶλλον* (for *μαλ-ιον*, 66) *more*, the sup. *μάλιστα* *most*.—*εὖ* *well* is used as the adverb of *ἀγαθός* *good*.

259. For the comparative and superlative of adverbs, the *accusative neuter* of the adjective is commonly used; in the *singular* for the comparative, in the *plural* for the superlative: *σοφῶς* *wisely*, *σοφώτερον*, *σοφώτατα*; *καλῶς* *finely*, *κάλλιον*, *κάλλιστα*.

a. Forms in *-ως* also occur: *βεβαιοτέρως* *more firmly*, *καλλιόνως* *more finely*.

260. Adverbs in *-ω* (such as *ἄνω* *above*, *κάτω* *below*, *ἔσω* *within*, *ἔξω* *with-out*) make the comp. and sup. in *-ω*: *ἄνωτέρω*, *κατωτέρω*. So also *ἄπωτέρω* *further* from prep. *ἀπό* *from*, *περαιτέρω* *further* from *πέρα* *beyond*, *ἐγγυτέρω*, *ἐγγυτάτω* (or *ἐγγύτερον*, *ἐγγύτατα*) from *ἐγγύς* *near*, and a few others.

and *πρώτος* *last*.—Hm. has *δυστάτιος* for *δυστατος*, and in the same sense *δευτάτος* (*δευτερος* *second*). A strengthened sup. is Hm. *πρώτιστος* *first of all*.

258 D. Adverbs in *-α* are more frequent in Hm.: *κάρτα* *very* (*κρατός*), *λίγα* *shrilly* (*λιγός*), *σάφα* *clearly* (*σαφής*), *ῥα* *quickly* (*ῥαχύς*).

For *εὖ*, Hm. has *εὖ*, whenever the *υ* would be long by position: *εὖ* *γνοίην*. So too in compound words: *εὖζωνος*; yet rarely *εὖ*: *εὖπλεκτος* or *εὐπλεκτος*.—Hm. has also a defective adj. *εὖς* or *ἦς*, A. S. *εὖν* or *ἦν*, also G. S. *ἐῆος*.

260 D. *ἐκός* *far*, Hm. *ἐκαστέρω*, *-τάτω*,—*τῆλε* or *τηλοῦ* *far*, Hm. *τηλοτάτω*,—*ἐγγί* or *ἀγγού* *near*, Hm. *ἄσσον* (for *αγγίον*, 67), also *ἄσσοτέρω*, *ἄγγιστα* (*ἄγγιστος* Hd.). The adj. *ἀγχότερος*, *ἀγχότατος*, and *ἀγχιστος* are post-Homeric.



## PRONOUNS.

## 261. PERSONAL PRONOUNS.

	FIRST PERSON.	SECOND PERSON.	THIRD PERSON.
Sing. Nom.	ἐγώ <i>I</i>	σύ <i>thou</i>	
Gen.	ἐμοῦ, μου	σοῦ	οὗ <i>of him, her, it</i>
Dat.	ἐμοί, μοί	σοί	οἱ
Accus.	ἐμέ, μέ	σέ	ἑ
Dual N. A. V.	νώ	σφά	
Gen. D.	νῶν	σφῶν	
Plur. Nom.	ἡμεῖς <i>we</i>	ὅμοις <i>you</i>	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὁμῶν	σφῶν
Dat.	ἡμῖν	ὁμῖν	σφίσι
Accus.	ἡμᾶς	ὁμᾶς	σφᾶς

261 D. *Personal Pronouns in the Dialects.*—Hm. has the following forms: those not in ( ) are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (σύνη)	
G.	ἐμέο, ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ἐο), εῦ (εῖο, εῖθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεῖν)	οἱ, (ἐοῖ)
A.	ἐμέ, μέ	σέ	(ἐ), (ἐέ), μίν
Dual.	(νῶϊ, νῶ) (νῶϊν)	(σφῶϊ, σφά) (σφῶϊν)	(σφῶε) (σφῶϊν)
P. N.	ἡμεῖς, (ἄμμες)	ὅμοις, (ὅμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμείων)	ὁμέων, (ὁμείων)	σφέων, (σφείων)
D.	ἡμῖν, (ἄμμι)	ὁμῖν, (ὅμμι)	σφίσι, σφί
A.	ἡμέας, (ἄμμε)	ὁμέας, (ὅμμε)	σφέας, σφέ

ἐγών is used before vowels (87 D). The datives σοί and τοί are distinguished in the same way as ἐμοί and μοί (263). The forms with -μμ-, ἄμμες, ὅμμες, belong to the (Lesbian) Aeolic.

a. For μίν, the Dor. and Trag. have νίν: both are enclitic, both used in all genders, and νίν is sometimes plural.—In Hd. and Trag. σφέ is sometimes singular.—In Hd. σφίσι (not σφί) is reflexive: he has also a neut. plur. σφέα.

b. The Dor. has N. S. ἐγών even before a consonant, τό (tu) for σύ, G. τεῦ, τοῦς, τοῦς, D. τοί for σοί; also ἐμίν, τίν, ἡν for ἐμοί, σοί, οἱ, A. τέ, enclitic τό, for σέ. N. P. ἄμές, ὁμές G. ἄμέων, D. ἄμῖν, A. ἄμέ, ὁμέ, and ψέ for σφέ. Of these Pind. has only τό, τοί, τίν.

262. The stems of the singular are *εμε-* (Lat. *me*), *σε-* (*te*), *ε-* (*se*). But the nominative is differently formed: *ἐγώ*, *σύ*; and in the third person is entirely wanting. The stems of the dual are *νω-* (Lat. *no-s*), *σφε-*. The stems of the plural are *ἡμε-*, *ὑμε-*, *σφε-*: *ε-* is contracted with most of the endings (cf. 261 D).

263. The forms mentioned in the list of *enclitics* (113 a) lose their accent when there is no emphasis upon the pronoun; and in the first person singular the shorter forms (*μοῦ*, *μοί*, *μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ*, *ἐμοί*, *ἐμέ*) are used in the first person. So also, in general, after prepositions. Thus *δοκεῖ μοι* *it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει* *this pleases me, not thee*; *παρ' ἐμοῦ* *from me* (not *παρά μου*), *ἐπὶ σοὶ* *upon thee* (not *ἐνί σοι*): yet *πρός με* *to me* frequently occurs.

264. The genitive, dative, and accusative plural of the first and second persons, when unemphatic, sometimes throw the accent on the first syllable: *ἡμῶν*, *ὑμῶν*; the last syllable of the dative and accusative is then usually shortened: *ἡμιν*, *ὑμιν*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμῖν*, *ὑμῖν*.

#### INTENSIVE PRONOUN.

265. The intensive pronoun *αὐτός* *self* (Lat. *ipse*) is inflected

<i>αὐτός</i>	<i>αὐτή</i>	<i>αὐτό</i>
<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i> etc.,

like *ἀγαθός* (222), except that the neuter singular, in the nominative and accusative, does not take *-ν*.

Preceded by the article, *ὁ αὐτός*, *ἡ αὐτή*, *τὸ αὐτό* (or with crasis, 77 b, *αὐτός*, *αὐτή*, *ταὐτό*, also *ταὐτόν*), it signifies *the same* (Lat. *idem*). The neut. plur. *ταὐτά*, for *τὰ αὐτά*, must not be confounded with *ταῦτα these* (272).

a. In the oblique cases, it also serves as a personal pronoun of the third person: *him*, *her*, *it*.

#### REFLEXIVE PRONOUNS.

266. The reflexive pronouns are formed from the stems of the personal pronouns compounded with *αὐτός*. They have no nominative. In the plural both stems are declined together, yet the third person plural has also the compound form.

265 D. For Ionic crasis in *αὐτός* (Hm.), *αὐτός* (Hd.), see 77 D.

266 D. Hm. always has the separate forms, even in the sing.: *ἐπὶ αὐτόν*, *ἄντ' αὐτόν*, not *ἐμ'αὐτόν*, *ἐαὐτόν*.—For *ἐμ'αὐτοῦ*, etc., Hd. has *ἐμ'εαυτοῦ*, etc.; and in like manner *σεαυτοῦ*, *ἐαυτοῦ* (14 D).

	<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Sing. G.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς	ἐαυτοῦ, -ῆς
D.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ	ἐαυτῷ, -ῇ
A.	ἐμαυτόν, -ήν	σεαυτόν, -ήν	ἐαυτόν, -ήν, -ό
	<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
Plur. G.	ἡμῶν αὐτῶν	ὁμῶν αὐτῶν	ἐαυτῶν or σφῶν αὐτῶν
D.	ἡμῖν αὐτοῖς, -αῖς	ὁμῖν αὐτοῖς, -αῖς	ἐαυτοῖς, -αῖς or σφίσιν αὐτοῖς, -αῖς
A.	ἡμᾶς αὐτούς, -ές	ὁμᾶς αὐτούς, -ές	ἐαυτούς, -ές, -ά or σφᾶς αὐτούς, -ές

a. *σεαυτοῦ* and *ἐαυτοῦ* are often contracted: *σαντοῦ*, *σαντῆς*; *αὐτοῦ*, *αὐτῆς*, etc.

267. The *indefinite* pronoun ἄλλος *other* (Lat. *alius*) is inflected like αὐτός (265): ἄλλος, ἄλλη, ἄλλο.

#### RECIPROCAL PRONOUN.

268. The reciprocal pronoun, meaning *each other*, is used only in the oblique cases of the dual and plural.

	M.	F.	N.
Dual G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλων
A.	ἀλλήλω	ἀλλήλαῖ	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

a. It is formed from the stem of ἄλλος (267), compounded with itself, ἀλλ-ηλο- (for ἀλλ-αλλο-).

#### POSSESSIVE PRONOUNS.

269. The possessive pronouns are formed from the stems of the personal pronouns. They are:

ἐμός	ἐμή	ἐμόν	<i>my, mine.</i>	ἡμέτερος	-ᾱ	-ον	<i>our, ours.</i>
σός	σή	σόν	<i>thy, thine.</i>	ὁμέτερος	-ᾱ	-ον	<i>your, yours.</i>
ός	ῆ	όν	<i>his (her, its) own.</i>	σφέτερος	-ᾱ	-ον	<i>their own.</i>

a. *ός* is never used in Attic prose, seldom in Attic poetry.

269 D. Hm. has also *τεός* (also Doric, = *tuis*) *thy*, *έός* *his*; *ἐμός* *our* (properly Dor.), *ὁμός*, *σφός*; also (from the dual stems *να-*, *σφα-*) *νωίτερος*, *σφωίτερος*,

## ARTICLE AND DEMONSTRATIVE PRONOUNS.

270. The article  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$  *the*, has the two stems  $\delta$ - and  $\tau\omicron$ -  
For its inflection see 272.

271. The most important demonstrative pronouns are :

$\delta\delta\epsilon$	$\eta\eta\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	<i>this (here)</i>
$\sigma\acute{\upsilon}\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\tau\omicron\upsilon\tau\omicron$	<i>this, that</i>
$\epsilon\kappa\epsilon\iota\nu\omicron\varsigma$	$\epsilon\kappa\epsilon\iota\nu\eta$	$\epsilon\kappa\epsilon\iota\nu\omicron$	<i>that (there, yonder)</i>

$\delta\delta\epsilon$  is formed from the article and the demonstrative ending  $-\delta\epsilon$  (enclitic) : it is declined like the article, with  $-\delta\epsilon$  added to each form.

$\sigma\acute{\upsilon}\tau\omicron\varsigma$  follows the article in respect to the  $h$  or  $t$  at the beginning. It takes  $\alpha\upsilon$  in the penult, wherever the last syllable has an  $a$ -sound ( $\alpha$ ,  $\eta$ ) ; but  $\omicron\upsilon$  where it has an  $o$ -sound ( $o$ ,  $\omega$ ,  $\omicron\upsilon$ ).

$\epsilon\kappa\epsilon\iota\nu\omicron\varsigma$  is declined like  $\alpha\upsilon\tau\acute{\omicron\varsigma}$  (265).

## 272.

S. N.	$\delta$	$\eta$	$\tau\acute{o}$	$\delta\delta\epsilon$	$\eta\eta\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	$\sigma\acute{\upsilon}\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\tau\omicron\upsilon\tau\omicron$
G.	$\tau\omicron\upsilon$	$\tau\eta\varsigma$	$\tau\omicron\upsilon$	$\tau\omicron\upsilon\delta\epsilon$	$\tau\eta\sigma\delta\epsilon$	$\tau\omicron\upsilon\delta\epsilon$	$\tau\omicron\acute{\upsilon}\tau\omicron\upsilon$	$\tau\alpha\acute{\upsilon}\tau\eta\varsigma$	$\tau\omicron\acute{\upsilon}\tau\omicron\upsilon$
D.	$\tau\tilde{\omega}$	$\tau\tilde{\eta}$	$\tau\tilde{\omega}$	$\tau\tilde{\omega}\delta\epsilon$	$\tau\tilde{\eta}\delta\epsilon$	$\tau\tilde{\omega}\delta\epsilon$	$\tau\omicron\acute{\upsilon}\tau\omega$	$\tau\alpha\acute{\upsilon}\tau\eta$	$\tau\omicron\acute{\upsilon}\tau\omega$
A.	$\tau\acute{o}\nu$	$\tau\eta\acute{\nu}$	$\tau\acute{o}$	$\tau\acute{o}\nu\delta\epsilon$	$\tau\eta\nu\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\nu$	$\tau\alpha\acute{\upsilon}\tau\eta\nu$	$\tau\omicron\upsilon\tau\omicron$
Dual.	$\tau\acute{\omega}$	$\tau\acute{\omega}$	$\tau\acute{\omega}$	$\tau\acute{\omega}\delta\epsilon$	$\tau\acute{\omega}\delta\epsilon$	$\tau\acute{\omega}\delta\epsilon$	$\tau\omicron\acute{\upsilon}\tau\omega$	$\tau\omicron\acute{\upsilon}\tau\omega$	$\tau\omicron\acute{\upsilon}\tau\omega$
	$\tau\omicron\iota\nu$	$\tau\omicron\iota\nu$	$\tau\omicron\iota\nu$	$\tau\omicron\iota\nu\delta\epsilon$	$\tau\omicron\iota\nu\delta\epsilon$	$\tau\omicron\iota\nu\delta\epsilon$	$\tau\omicron\acute{\upsilon}\tau\omicron\iota\nu$	$\tau\omicron\acute{\upsilon}\tau\omicron\iota\nu$	$\tau\omicron\acute{\upsilon}\tau\omicron\iota\nu$
P. N.	$\omicron\iota$	$\alpha\iota$	$\tau\acute{\alpha}$	$\omicron\iota\delta\epsilon$	$\alpha\iota\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\sigma\acute{\upsilon}\tau\omicron\iota$	$\alpha\acute{\upsilon}\tau\alpha\iota$	$\tau\alpha\acute{\upsilon}\tau\alpha$
G.	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\omicron\acute{\upsilon}\tau\omega\nu$	$\tau\omicron\acute{\upsilon}\tau\omega\nu$	$\tau\omicron\acute{\upsilon}\tau\omega\nu$
D.	$\tau\omicron\iota\varsigma$	$\tau\alpha\iota\varsigma$	$\tau\omicron\iota\varsigma$	$\tau\omicron\iota\sigma\delta\epsilon$	$\tau\alpha\iota\sigma\delta\epsilon$	$\tau\omicron\iota\sigma\delta\epsilon$	$\tau\omicron\acute{\upsilon}\tau\omicron\iota\varsigma$	$\tau\alpha\acute{\upsilon}\tau\alpha\iota\varsigma$	$\tau\omicron\acute{\upsilon}\tau\omicron\iota\varsigma$
A.	$\tau\omicron\upsilon\varsigma$	$\tau\acute{\alpha}\varsigma$	$\tau\acute{\alpha}$	$\tau\omicron\upsilon\sigma\delta\epsilon$	$\tau\acute{\alpha}\sigma\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\omicron\acute{\upsilon}\tau\omicron\upsilon\varsigma$	$\tau\alpha\acute{\upsilon}\tau\alpha\varsigma$	$\tau\alpha\acute{\upsilon}\tau\alpha$

a. Separate feminine forms for the dual,  $\tau\acute{\alpha}$   $\tau\alpha\iota\nu$ ,  $\tau\acute{\alpha}\delta\epsilon$   $\tau\alpha\iota\nu\delta\epsilon$ ,  $\tau\alpha\acute{\upsilon}\tau\alpha$   $\tau\alpha\iota\nu\tau\alpha\nu$ , are rare, and perhaps not Attic.

b. When used as demonstrative,  $\delta$ ,  $\eta$ ,  $\omicron\iota$ ,  $\alpha\iota$  are best written with an accent,  $\delta$ ,  $\eta$ ,  $\omicron\iota$ ,  $\alpha\iota$ .

c. The adverb of  $\delta\delta\epsilon$  is  $\delta\delta\epsilon$ , that of  $\sigma\acute{\upsilon}\tau\omicron\varsigma$  is  $\sigma\acute{\upsilon}\tau\omega\varsigma$  or  $\sigma\acute{\upsilon}\tau\omega$  (88 c), *thus, so*.

*belonging to us (you) both*.— $\epsilon\mu\acute{o}\varsigma$  (also written  $\epsilon\mu\acute{o}\varsigma$ ) is found in Attic poetry for  $\epsilon\mu\acute{o}\varsigma$ .— $\delta\varsigma$  is sometimes used without reference to the third person, in the sense of *own*.

271 D. For  $\epsilon\kappa\epsilon\iota\nu\omicron\varsigma$  the poets have  $\kappa\epsilon\iota\nu\omicron\varsigma$ .

272 D. In Hm., the article is usually a demonstrative, and has the following peculiar forms : G. S.  $\tau\omicron\iota\omega$ , G. D.  $\tau\omicron\iota\nu$ , N. P.  $\tau\omicron\iota$ ,  $\tau\alpha$ , G. Fem.  $\tau\acute{\alpha}\nu$ ,

273.—*Demonstratives of Quantity, Quality, and Age.*—These were *τόσος, τοῖος, τηλίκος*, which occur often in poetry. In place of them the Attic prose uses chiefly the strengthened forms :

τοσόσδε	τοσήδε	τοσόνδε	so much, so many
τοῖόσδε	τοῖάδε	τοῖόνδε	such (in quality)
τηλικόσδε	τηλικήδε	τηλικόνδε	so old, so great
τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	so much, so many
τοιούτος	τοιαύτη	τοιούτο(ν)	such (in quality)
τηλικούτος	τηλικαύτη	τηλικούτο(ν)	so old, so great

The last three are declined like *οὗτος*; but the neuter singular, in the nominative and accusative, has two forms, with and without *-ν*: *τοσοῦτο* and *τοσοῦτον*, etc.

274. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented *-ι*, *iota paragogicum*, before which the short vowels (*a, e, o*) are elided: *οὔτοστί, αἰτήτι, τουτί, ταυτί; ὁδέτι, τοισδέτι, ἐκευωντί*. The particle *γέ* is sometimes put between: *τουτογτί*.

### RELATIVE PRONOUN.

275. The relative pronoun is *ὅς, ἥ, ὃ* *who, which*.

S. N. ὅς	ἥ	ὃ	D. N. A. ὅς	ἥ	ὃ	P. N. οἷ	αἷ	ὃ
G. οὗ	ἥς	οὗ	G. D. οῖν	οῖν	οῖν	G. ὧν	ὧν	ὧν
D. ᾧ	ᾧ	ᾧ				D. οἷς	αἷς	οἷς
A. ὧν	ᾧν	ὃ				A. οὔς	αῖς	ὃ

a. Separate feminine dual forms, *ᾗ* and *αῖν*, are seldom or never used in Attic.

b. *ὅς* is used as a *demonstrative* in the phrases *καὶ ὅς ἔφη* and *he said, ἥ δ' ὅς* said *he*. In the plural we have *καὶ οἳ* and *they*; in which *οἳ* may be taken as the article (272 b).

D. *τοῖσι, τῇσι*, or *τῇς*. For *τοῖσδε* Hm. rarely has *τοῖσδεσσι* or *ταῖσδεσσι*. The forms *τοί, ταί* are also Doric.

Hd. has D. P. *τοῖσι, τῇσι*; also *τοισίδε, τρισίδε*.

273 D. Hm. has *τόσσος* for *τόσος* (47 D).

275 D. Hm. has also *ὃ* for *ὅς*; *δου*, properly written *δο*, for *οδ*; *ἑς* for *ἥς*: the nom. sing. and plural he sometimes uses as demonstrative.

Hd. has *ὅς, ἥ, οἷ, αἷ*: for all other forms of the relative he uses the article *τό, τοῦ, τῇς*, etc., except after certain prepositions: *παρ' ὃ, ἐξ οἷ*.—This use of the article (*τ*-forms) for the relative is often found in Hm., and sometimes even in Tragedy.

276. Relatives corresponding to the demonstratives in 273 are *ὅσος* as much as, *οἷος* of which sort, *ἡλικός* of which age.

### INTERROGATIVE AND INDEFINITE PRONOUNS.

277. The interrogative pronoun is *τίς, τί* who? which? The same word when *enclitic* is the indefinite pronoun, *some, any*.

	INTERROGATIVE.		INDEFINITE.	
	M. F.	N.	M. F.	N.
Sing. Nom.	τίς	τί	τις	τι
Gen.	τίνος, τοῦ		τινός, τοῦ	
Dat.	τίνι, τῷ		τινί, τῷ	
Acc.	τίνα	τί	τινά	τι
Dual N. A. V.	τίνα		τινά	
G. D.	τίνουν		τινοῦν	
Plur. Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τίσι	
Acc.	τίνας	τίνα	τινάς	τινά

a. The acute accent of *τίς, τί* interrogative never changes to the grave (see 108).

b. *ἄττα* (never enclitic, Hm. *ἄσσα*) is sometimes used for the indefinite *τινά*.

278. Other interrogative pronouns are *πότερος* which of two? *πόσος* how much? *ποῖος* of what sort? *πῆλικος* how old or large? *πότερος* and (with different accent) *ποσός, ποιός* are also indefinite.

279. Another indefinite pronoun is *δεῖνα* so and so, *what's his name*, used in colloquial speech, always with preceding article: *ὁ (ἡ, τὸ) δεῖνα*. This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing. N. *ὁ δεῖνα*  
G. *τοῦ δεῖνος*  
D. *τῷ δεῖνι*  
A. *τὸν δεῖνα*

Plur. N. *οἱ δεῖνες*  
G. *τῶν δεῖνων*  
A. *τοὺς δεῖνας*

276 D. Hm. has often *ὄσος* for *δσος* (47 D); once *ὄσσάτιος*.

277 D. The Ion. (Hm. Hd.) has G. S. *τέο, τεῦ*, D. *τέφ*, G. P. *τέων*, D. *τέοισι*.

278 D. Hd. has *κ* for *π* in the interrogatives and indefinites: *κότερος, κόςος, κοῖος*; so the adverbs *κοῦ, κότε*, etc. Cf. Lat. *qu* in *quis, quot, qualis*, etc.

## INDEFINITE RELATIVE PRONOUN.

280. The indefinite relative *ὅστις, ἥτις, ὃ τι* *whoever, whichever*, is formed by uniting the relative *ὅς* with the indefinite *τις*, each being separately declined.

	M.	F.	N.
Sing. Nom.	ὅστις	ἥτις	ὃ τι
Gen.	οὗτινος, ὅτου	ἧτινος	οὗτινος, ὅτου
Dat.	ᾧτινι, ὅτῳ	ἧτινι	ᾧτινι, ὅτῳ
Acc.	ὅτινα	ἥτινα	ὃ τι
Dual N. A. 7.	ὅτινε	ἥτινε	ὅτινε
G. D.	οἰντινοιν	οἰντινοιν	οἰντινοιν
Plur. Nom.	οἵτινες	αἵτινες	ἅτινα
Gen.	ὧντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
Dat.	οἷστίσι, ὅτοις	αἷστίσι	οἷστίσι, ὅτοις
Acc.	οὗστίνας	ἄστίνας	ἅτινα

a. The shorter forms *ὅτου, ὅτῳ, ὅτων, ὅτοις* are invariably used in the older Attic, and *ὅτου, ὅτῳ* are at all times much more common than *οὗτινος, ᾧτινι*.

b. For *ἅτινα*, there is another form *ἅττα*, not to be confounded with *ἅττα* = *τινά* (277 b).

281. Other indefinite relatives (cf. 278) are *ὁ-πότερος* *whichever* (of two), *ὁ-πόσος* *however much*, *ὁ-ποῖος* *of whatever sort*, *ὁ-πῆλικος* *of whatever age or size*.

## CORRELATION OF PRONOUNS.

282. The following table shows the correspondence, in form and meaning, of the last four classes of pronouns:

280 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in *ὁ-πόσος, ὁ-ποῖος*, etc (281).

S. ( <i>ὅτις</i> )	N. ( <i>ὃ ττι</i> )	P.	N. <i>ἄσσα</i>
<i>ὅτεν (ὅττεο, ὅττεν)</i>		<i>ὅτεων</i>	
<i>ὅτεφ</i>		<i>ὀτέοισι</i>	
<i>(ὅτινα)</i>	N. ( <i>ὃ ττι</i> )	<i>(ὅτινας)</i>	N. <i>ἄσσα</i>

The forms not in ( ) occur also in Hd.—In the nominative and accusative, Hm. has also the usual forms.

281 D. Hm. often doubles *π* in the indefinite relatives: *ὁππότερος, ὁπποῖος*; and in adverbs *ὅππως, ὅππότε*, etc. (47 D).

Hd. has *ὁκότερος, ὁκόσος*, etc.; and in adverbs *ὁκου, ὁκόθεν*, etc. Cf. 278 D.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE, INDEF. REL.
Simple	τίς <i>who?</i> ἥτις <i>which? what?</i>	τίς <i>some</i>	ὅδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who,</i> ὃς, ὃστις <i>which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how much, many?</i>	ποσός <i>of some quan.</i> <i>or number</i>	(τόσος) <i>so</i> τοσούδε <i>much,</i> τοσοῦτος <i>many</i>	ὅσος, ὁπόσος <i>of which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of what sort?</i>	ποῖός <i>of some sort</i>	(τοῖος) <i>such</i> τοιούδε τοιούτος	ὁῖος, ὁποῖος <i>of which sort</i> <i>(such) as</i>
Age or Size	πηλίκος <i>how old?</i> ὅπως <i>how large?</i>	πηλίκος <i>of some age, size</i>	(τηλίκος) <i>so old,</i> τηλικόσδε <i>large</i> τηλικούτος	ἡλίκος, ὁπηλίκος <i>of which age, size,</i> <i>(as old, large) as</i>

283. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	REL., INDEF. REL.
Place	ποῦ <i>where?</i>	ποῦ <i>somewhere</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>there</i>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from some place</i>	(ἐνθεν) ἐνθένδε, ἐντεῦθεν, <i>thence</i>	θεν, ὁθεν <i>whence</i>
	ποῖ <i>whither?</i>	ποῖ <i>to some place</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some time, ever</i>	τότε <i>then</i>	ότε, ὁπότε <i>when</i>
	πηνίκα <i>at what time?</i>		(τηνίκα) <i>at</i> τηνικάδε <i>that</i> τηνικάυτα <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which way? how?</i>	πῇ <i>some way, somehow</i>	τῇδε, ταύτῃ <i>this way, thus</i>	ῇ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	(ὥς) ὥδε, οὕτω(ς) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>



The indefinite adverbs are all enclitic (113 b).

a. To the pronoun *ἐκεῖνος* that (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ* there, *ἐκεῖθεν* thence, *ἐκείσε* thither.

284. The demonstratives in parentheses are not used in Attic prose except in particular phrases: *καὶ ὥς* even thus, *οὐδ' ὥς*, *μηδ' ὥς* not even thus; *ἐνθα* μέν . . . *ἐνθα* δέ here . . . there; so *ἐνθεν* μέν . . . *ἐνθεν* δέ.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly relative, *ἐνθα* being used instead of *οὐ* and *οἱ*, *ἐνθεν* instead of *ὅθεν*.

285. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν* who (which, what) soever, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*: these are also written as single words, *ὅστισοῦν*, *ὅστισδή*, *ὅστισδήποτε*, *ὅστισδηποτοῦν*. With the same force, *τίς* is sometimes added to indefinite relatives: *ὅποιός τις* and even *ὅποιός τις οὖν* of what sort soever.

286. The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι πέρ* of which number precisely, *ὥσπερ* just as. *οὖν* is sometimes added after it: *ὥσπεροῦν*.

287. Observe also the negative pronouns and adverbs: *οὔτις*, *μήτις* no one (poet. for *οὐδείς*, *μηδείς*, 290 a; in prose only *οὔτι*, *μήτι* not at all), *οὐδέτερος*, *μηδέτερος* neither of two, *οὐδαμοῦ*, *μηδαμοῦ* nowhere, *οὐδαμῇ*, *μηδαμῇ* in no way, *οὐδαμῶς*, *μηδαμῶς* in no manner, with some others of similar formation.

## NUMERALS.

288. The words which express number are of various classes; the most important are given in the following table:

283 D. Poetic are *πόδι* = *ποῦ*, *ποδί* = *πού*, *δοί* = *οῦ*; *τόδι* there; *τόθεν* thence;—also *ἡμος*, *τῆμος* (Dor. *ἄμος*, *τᾶμος*) = *ὅτε*, *τότε*.—For Att. *ἕως* as long as, *τέως* so long, Hm. has also *εἰως*, *τεῖως*, and sometimes *εἰος*, *τεῖος*. In the same sense, he has *ὅφρα*, *τόφρα*. Beside *ῥ*, he has the form *ῥχι*, but uses both only in the local meaning, *which way*, *where*: for *ποι*, *δοι*, he always uses *πόσε*, *δπόσε*.—For *ἐνθαῦτα*, *ἐνθεῦτεν* in Hd., see 74 D.

a. For *ἐκεῖ*, etc., the poets use *κεῖθι*, *κεῖθεν*, *κεῖσε* (271 D).

284 D. The demonstrative *ὅς* (distinguished by its accent from the relative *ὥς* as, 120) is frequent in Epic poetry: it is sometimes written *ὄς*. The poets have also *τάς* = *οὗτως*.

285 D. For the first four cardinal numbers, see 290 D.

Hm. has for 12, *δώδεκα*, *δυῶδεκα*, and *δυοκαῖδεκα*; 20, *εἴκοσι* and *λείκοσι*; 30, *τρίηκοντα*; 80, *ὀγδόηκοντα*; 90, *ἐνεήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι*, *τρηκόσιοι*; 9,000 and 10,000, *ἐννεάχλιοι*, *δεκάχλιοι*. He has also the ordinals 3d, *τρίτατος*; 4th, *τέρτατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόματος*; 9th, *ἐνάματος*; 12th, *δυωδέκατος*; 20th, *εἰκοστός*; together with the Attic form of each.

		CARDINAL NUMBERS.	ORDINAL.	NUM. ADVERBS.
1	α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἀπαξ <i>once</i>
2	β'	δύο	δεύτερος	δὶς
3	γ'	τρεῖς, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δωδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρискаιδέκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ις'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ις'	ἐπτακαίδεκα	ἐπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιβ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἰκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ	τριᾱκόσιοι, -αι, -α	τριᾱκοσιοστός	
400	υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός	
500	φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός	
600	χ'	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός	
700	ψ'	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός	
800	ω	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός	
900	Ϟ	ἐνακόσιοι, -αι, -α	ἐνακοσιοστός	
1,000	,α	χίλιοι, -αι, -α	χίλιοστός	χιλιάκις
2,000	,β	δισχίλιοι, -αι, -α	δισχίλιοστός	
3,000	,γ	τρισχίλιοι, -αι, -α	τρισχίλιοστός	
10,000	,ι	μύριοι, -αι, -α	μύριοστός	μυριάκις

Hd. has δωδεκα (δωδέκατος), τριήκοντα (τρηκοστός), ὀγδώκοντα, διηκόσιοι (διηκοσιοστός), τρηκόσιοι: for ἐνατος he has εἰνατος, and so εἰνάκις, εἰνακόσιοι, εἰνακισχίλιοι.

Dor. εἰκατι for εἰκοσι.—Aeol. πέμπε for πέντε, cf. the ordinal πέμπτος.

289. NOTATION.—The letters from  $\alpha'$  to  $\theta'$  denote units 1—9,  $\varsigma'$  (for former  $\zeta$ , *vau*) being inserted after  $\epsilon'$  for the number 6. Those from  $\iota'$  to  $\pi'$  denote tens 10—80,  $\kappa'$  (*koppa*) being added after  $\pi'$  for 90. Those from  $\rho'$  to  $\omega'$  denote hundreds 100—800,  $\sigma'$  (*sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus  $\beta\tau\mu\delta' = 2344$ ,  $\alpha\omega\nu\theta' = 1859$ .

a. *Sampi*, like *vau* and *koppa* ( $\gamma$ ), was a letter of the primitive Greek alphabet, which became obsolete except as a numeral sign.

b. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus  $\lambda$  is used for 21, being the 21st letter of the alphabet. The books of the *Iliad* and *Odyssey* are numbered in this way.

290. The cardinal numbers from 1 to 4 are *declinable*:

one	two	three	four
$\epsilon\iota\varsigma$ $\mu\acute{\iota}\alpha$ $\epsilon\nu$	N. A. $\delta\acute{\upsilon}\omicron$	$\tau\rho\epsilon\iota\varsigma$ $\tau\rho\acute{\iota}\alpha$	$\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$ $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha$
$\acute{\epsilon}\nu\omicron\varsigma$ $\mu\acute{\iota}\alpha\varsigma$ $\acute{\epsilon}\nu\omicron\varsigma$	G. D. $\delta\upsilon\omicron\iota\nu$	$\tau\rho\acute{\iota}\omega\nu$	$\tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu$
$\acute{\epsilon}\nu\acute{\iota}$ $\mu\acute{\iota}\grave{\alpha}$ $\acute{\epsilon}\nu\acute{\iota}$		$\tau\rho\iota\sigma\acute{\iota}$	$\tau\acute{\epsilon}\sigma\sigma\alpha\rho\sigma\acute{\iota}$
$\acute{\epsilon}\nu\alpha$ $\mu\acute{\iota}\alpha\nu$ $\acute{\epsilon}\nu$		$\tau\rho\epsilon\iota\varsigma$ $\tau\rho\acute{\iota}\alpha$	$\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha\varsigma$ $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha$

a. Like  $\epsilon\iota\varsigma$ , are declined  $\omicron\upsilon\delta\epsilon\iota\varsigma$ ,  $\omicron\upsilon\delta\epsilon\mu\acute{\iota}\alpha$ ,  $\omicron\upsilon\delta\acute{\epsilon}\nu$ , and  $\mu\eta\delta\epsilon\iota\varsigma$ , *no one*: these are found also in the plural. They may be written in two words for emphasis:  $\omicron\upsilon\delta\acute{\epsilon}$   $\epsilon\iota\varsigma$  *not a soul*; and  $\acute{\alpha}\nu$  or a preposition may be interposed:  $\mu\eta\delta' \acute{\alpha}\nu \epsilon\iota\varsigma$ ,  $\omicron\upsilon\delta\acute{\epsilon}$   $\pi\alpha\rho' \acute{\epsilon}\nu\omicron\varsigma$ .

b. With a plural noun  $\delta\upsilon\omicron$  is sometimes used without inflection. The forms  $\delta\upsilon\epsilon\iota\nu$  and  $\delta\upsilon\sigma\acute{\iota}$  belong to late Greek.

c. For  $\sigma\sigma$  in  $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$  and all its forms,  $\tau\tau$  is also used (48).

d. The cardinal numbers from 5 to 199 are *indeclinable*. Those from 200 on, and all the ordinals, are regular adjectives of three endings.

291. a. For 13  $\tau\rho\iota\sigma\kappa\alpha\iota\delta\epsilon\kappa\alpha$  also occurs. For the ordinals 13th—19th separate forms are also found:  $\tau\rho\acute{\iota}\tau\omicron\varsigma$   $\kappa\alpha\iota$   $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ , etc.

b. For the union of 20, 30, etc., with units there are three forms:

Cardinal.	Ordinal.
$\pi\acute{\epsilon}\nu\tau\epsilon$ $\kappa\alpha\iota$ $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$	$\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$ $\kappa\alpha\iota$ $\epsilon\acute{\iota}\kappa\omicron\sigma\acute{\omicron}\varsigma$
$\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ $\kappa\alpha\iota$ $\pi\acute{\epsilon}\nu\tau\epsilon$	$\epsilon\acute{\iota}\kappa\omicron\sigma\acute{\omicron}\varsigma$ $\kappa\alpha\iota$ $\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$
$\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ $\pi\acute{\epsilon}\nu\tau\epsilon$	$\pi\acute{\epsilon}\nu\tau\epsilon$ $\kappa\alpha\iota$ $\epsilon\acute{\iota}\kappa\omicron\sigma\acute{\omicron}\varsigma$

Cf.  $\tau\omega \acute{\epsilon}\nu\acute{\iota}$   $\kappa\alpha\iota$   $\tau\rho\iota\acute{\alpha}\kappa\omicron\sigma\acute{\omicron}\phi$   $\xi\tau\epsilon\iota$  (*uno et tricesimo anno*).

290 D. 1. Hm. has also fem.  $\tau\alpha$ ,  $\iota\eta\varsigma$ ,  $\iota\eta$ ,  $\tau\alpha\nu$ , with D. S. masc.  $\iota\phi$ .

2. Hm. has  $\delta\upsilon\omicron$  and  $\delta\upsilon\omega$ , both indeclinable; also Du.  $\delta\omicron\iota\acute{\alpha}$ , Pl.  $\delta\omicron\iota\omicron\acute{\iota}$ , - $\acute{\alpha}\iota$ , - $\acute{\alpha}$ , D.  $\delta\omicron\iota\omega\acute{\iota}\sigma\iota$ , A.  $\delta\omicron\iota\omega\acute{\iota}\varsigma$ , - $\acute{\alpha}\varsigma$ , - $\acute{\alpha}$ .—Hd. with  $\delta\upsilon\omicron$ ,  $\delta\upsilon\omicron\iota\nu$ , has G. P.  $\delta\upsilon\omega\nu$ , D.  $\delta\upsilon\omega\acute{\iota}\sigma\iota$ ; also  $\delta\upsilon\omicron$  indeclinable.

4. Hm. with  $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$  has  $\pi\acute{\iota}\sigma\upsilon\rho\epsilon\varsigma$  (Aeol.).—Hd.  $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$  (so 14  $\tau\epsilon\sigma\sigma\epsilon\rho\epsilon\sigma\kappa\alpha\iota\delta\epsilon\kappa\alpha$  sometimes indeclinable, and 40  $\tau\epsilon\sigma\sigma\epsilon\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$ ).—Dor.  $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ , D.  $\tau\acute{\epsilon}\tau\omicron\rho\alpha\sigma\acute{\iota}$ .

a. Of  $\omicron\upsilon\delta\epsilon\iota\varsigma$ ,  $\mu\eta\delta\epsilon\iota\varsigma$ , Hm. has only  $\omicron\upsilon\delta\acute{\epsilon}\nu$ ,  $\mu\eta\delta\acute{\acute{\epsilon}\nu}$ ,  $\omicron\upsilon\delta\acute{\acute{\epsilon}\nu\acute{\iota}}$ .

292. The numbers 18, 19 are commonly expressed by ἐνός (or δυοῖν) δέοντες εἴκοσι *twenty wanting one or two*. So 28, 29, 38, 39, etc.; νανσὶ μέσας δεοῦσας πενήτηκοντα *with 49 ships*. So too the ordinals: δυοῖν δέοντι τριακοστῷ ἔτει *in the 28th year*.

293. Examples of *fractional expressions* are: ἡμῖς (229 a)  $\frac{1}{2}$ ; ἡμιτάλαντον *half a talent*; — ἡμιμόλιον  $1\frac{1}{2}$ ; τρία ἡμιτάλαντα  $1\frac{1}{2}$  talents; τρίτον ἡμιτάλαντον  $2\frac{1}{2}$  talents; — τριτημόριον  $\frac{2}{3}$ , τεταρτημόριον  $\frac{1}{4}$ ; — ἐπίτριτος  $1\frac{2}{3}$ ; — τὰ δύο μέρη (*duae partes*)  $\frac{2}{3}$ ; τὰ τρία μέρη  $\frac{2}{3}$ ; τῶν πέντε αἱ δύο μοῖραι  $\frac{2}{5}$ .

294. To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrogative ποστός (*how-many-eth*, having what place in a series?), with a corresponding indefinite relative ὅστος.

295. From the numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together, two by two*, etc.

b. *Multiplicatives*, in -πλοῦς (from -πλοος, Lat. -plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσός *double*, τρισσός *treble*.

Further, multiplicatives in -πλάσιος: διπλάσιος *twice as much* (δὲς τοσοῦτος), τριπλάσιος *three times as much*, etc., πολλαπλάσιος *many times as much*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part, single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in -άς: μονάς (μονάδ-ος) *the number one, unity*, δυάς *the number two*, τριάς, πεμπάς, ἑξάς, ἑβδομάς, ὄγδοάς, ἑννέας, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μύριάς: hence τρεῖς μύριάδες = 30,000.

296. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),

ἕκαστος (with superlative ending) *each* (of any number),

ἄμφω, G. D. ἄμφοιν, *both* (Lat. *ambo*), for which ἀμφότεροι, -αι, -α is commonly used.

297. Observe also the adverbs in -akis; πολλάκις, *many times, often*, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὁσάκις *as often as*, πλειστάκις *very often*, λιγυτάκις *seldom*.

295 D. b. Hd. διξός, τριξός, for δισσός, τρισσός; also διπλήσιος, τριπλήσιος, etc., as if for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλή, τετραπλή.

297 D. Adverbs in -akis sometimes lose -s in poetry: ὁσσάκι Hm., see 88 D.

## VERBS.

298. VOICES.—The Greek verb has three voices, *active*, *middle*, and *passive*.

a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

299. MODES.—Each voice has six modes :

the *indicative*, *subjunctive*, *optative*, and *imperative* ;  
the *infinitive*, and *participle*.

a. The first four modes are called *finite modes*. In their inflection they distinguish three *numbers*, singular, dual, and plural; and three *persons*, first, second, and third.

b. The *infinitive* and *participle* are essentially nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both have some of the properties of the verb.

c. The *verbal adjectives* in *-rós* and *-téos* are like participles, though less clearly distinguished from ordinary adjectives.

300. TENSES.—The tenses of the *indicative* mode are seven :

the *present*, and *imperfect* (for continued action) ;  
the *aurist*, and *future* (for indefinite action) ;  
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three :

the *present* (for continued action) ;  
the *aurist* (for indefinite action) ;  
the *perfect* (for completed action).

The *optative*, *infinitive*, and *participle* have also the *future* and *future perfect*.

301. The tenses of the indicative are also distinguished as

1. *Principal* tenses: the *present*, *future*, *perfect*, and *future perfect* ; which express present or future time ;

2. *Past* tenses: the *imperfect*, *aurist*, and *pluperfect* ; which express past time.

302. a. The *passive* voice has a distinct form only for the *aurist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no *future perfect* (yet see 467).

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300 D. The future and future perfect optatives are never found in Hm.

303. TENSE-SYSTEMS.—The different forms of the verb are divided into the following *systems* of tenses:

1. the *present* system including the *Present* and *Imperfect*.
2. the *future* system " *Future Active* and *Middle*.
3. the *first aorist* system " *1st Aorist Active* and *Middle*.
4. the *second aorist* system " *2d Aorist Active* and *Middle*.
5. the *first perfect* system " *1st Perf.* and *1st Plup. Act.*
6. the *second perfect* system " *2d Perf.* and *2d Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " *1st Aor.* and *1st Fut. Pass.*
9. the *second passive* system " *2d Aor.* and *2d Fut. Pass.*

304. a. The tenses called *second* differ from the corresponding *first* tenses in form, but have like meaning. Very few verbs have both the *first* and *second* form of the same tense.

b. Most verbs, therefore, have only *six* of the above systems. Many have less than six; and hardly any verb is used in all nine systems.

c. The 'principal parts' of a verb are the first person singular indicative of every system used in it. Thus:

λύω, λύσω, ἐλύσα, λέλυκα, λέλυμαι, ἐλύθη (see 813).

305. STEMS.—Each tense-system has a separate stem, called a *tense-stem*.

a. The passive, perfect, and perfect middle systems have, besides the principal tense-stems, *secondary* tense-stems, for the future passive, the pluperfect, and the future perfect.

b. Each subjunctive and optative has furthermore a stem of its own (*mode-stem*) derived from its proper tense-stem.

306. INFLECTION.—The forms of the verb are made by adding to its different stems certain *endings* (375–382) which, in the finite modes, mark the persons and numbers. Cf. 299 a.

307. THEMES AND ROOTS.—The various tense-stems of a verb are made from a common *theme* (sometimes called the *verb-stem*). This may be either a *root* (543), or a longer formation consisting of a root with a derivative suffix added. Thus *τι-* (present *τίω honor*) is a root; *τιμα-* (present *τιμάω*) is a longer theme.

a. The longer themes are mostly noun-stems, slightly modified. They have two or more syllables, whereas roots are almost always of one syllable.

308. PRIMITIVE AND DENOMINATIVE VERBS.—A Primitive verb forms its tense-stems from a root; a Denominative verb from a longer theme, originally a noun-stem.

Thus the primitive verbs *λῶ* *loose* and *τιῶ* *honor* are from the roots *λυ-* and *τι-*; the denominative verbs *φιλέω* *love* and *τιμάω* *honor* are from the themes *φιλε-*, *τιμα-*, which are the stems *φιλο-*, *τιμα-* of the nouns *φίλος* *dear* and *τιμή* *honor*, slightly modified.

a. The following practical rule will generally serve to distinguish the two kinds of verbs. Primitive are verbs in *-μ* (311 c), and verbs in *-ω* of *two* syllables in the present indicative active, as *λέγω* *speak* (or *three* syllables in the middle, as *μάχομαι* *fight*, deponent). Others are denominative.

309. Verbs are named *mute-verbs*, *liquid-verbs*, *vowel-verbs*, etc., according as their themes end in a mute, a liquid, a vowel, etc.

310. VARIABLE VOWEL.—The final vowel of a tense-stem is said to be *variable* when it is *-ο-* in some of the forms and *-ε-* in others. Thus *λῶ-μεν* *we loose* but *λῷ-τε* *you loose*. The sign for the variable vowel is *-ο|ε-*.

Thus *λῶ|ε-* means that the stem is sometimes *λῶο-* and sometimes *λῶε-*. It may be read 'λῶο- or λῶε-'.  
 a. The subjunctive has also a *long* variable vowel, *-ο|η-*.

311. THE MI-FORM.—There are two slightly different ways of inflecting tense-stems, called the *common form* of inflection, and the *μ-form*.

The Present and Second Aorist systems are inflected according to the *μ-form* when the tense-stem does not end in a variable vowel.

a. Otherwise they follow the common form. The rest of the tenses follow, some the one form, some the other.

b. The *μ-form* is thus called, because when the present indicative active is so inflected, its first person singular ends in *-μ*.

c. Verbs whose present system has the *μ-form* are called 'verbs in *-μ*'; and those whose present system has the common form, 'verbs in *-ω*.' But it must be remembered that these designations refer only to the present system.

312. In the following synopsis of the verb *λῶ* *loose*, the meanings of the indicative, infinitive, and participle are given for the active voice. The subjunctive and optative cannot be adequately rendered by any single English expressions: their various meanings must be learned from the Syntax. Meanwhile the following may serve as examples: Subj. (*ἰάν*) *λῶ* (*if*) *I loose*; Opt. (*εἰ*) *λῶμι* (*if*) *I should loose*.

The meanings of the *passive* may be inferred from those of the active: thus *λῶμαι* *I am loosed*, etc. The *middle* of *λῶ* means to *loose for one's self* (*deliver, ransom*): so *λῶμαι* *I loose for myself*, and so on.

## 313.

## Synopsis of the Verb ἄνω loose.

VOICE.	MODE.	PRESENT AND IMPERFECT.	FUTURE.	AORIST.	PERFECT AND PLUPERFECT.
Active.	Ind.	ἄνω I loose (or am losing) ἄνω I was losing	ἄνω I shall loose	ἄνω I loosed ἄνω	ἄνω I have loosed ἄνω I had loosed
	Sub.	ἄνω	ἄνω	ἄνω	ἄνω
	Opt.	ἄνω	ἄνω	ἄνω	ἄνω
	Imv.	ἄνω loose	ἄνω	ἄνω loose	ἄνω
	Inf.	ἄνω to loose	ἄνω to be about to loose	ἄνω to loose	ἄνω to have loosed
	Par.	ἄνω losing	ἄνω about to loose	ἄνω having loosed	ἄνω having loosed
Middle.	Ind.	ἄνω I loose for myself ἄνω	ἄνω	ἄνω	ἄνω
	Sub.	ἄνω	ἄνω	ἄνω	ἄνω
	Opt.	ἄνω	ἄνω	ἄνω	ἄνω
	Imv.	ἄνω	ἄνω	ἄνω	ἄνω
	Inf.	ἄνω	ἄνω	ἄνω	ἄνω
	Par.	ἄνω	ἄνω	ἄνω	ἄνω
Passive.	Ind.	like the middle	ἄνω I shall be loosed	ἄνω I was loosed	like the middle
	Sub.		ἄνω	ἄνω	
	Opt.		ἄνω	ἄνω	
	Imv.		ἄνω	ἄνω	
	Inf.		ἄνω	ἄνω	
	Par.		ἄνω	ἄνω	

Fut. Perf. Pass. Ind. ἄνω (I shall have been loosed), Opt. ἄνω, Inf. ἄνω, Par. ἄνω.

Verbal Adjectives: ἄνω loose or looseable, ἄνω (requiring) to be loosed.



314.

λύ-ω <i>loose</i>		<i>Present System.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indica- tive.	S. 1	λύω	ἐ-λύο-ν	λύο-μαι	ἐ-λύό-μην
	2	λύεις	ἐ-λύε-ς	λύαι	ἐ-λύου
	3	λύει	ἐ-λύε	λύε-ται	ἐ-λύε-το
	D. 2	λύε-τον	ἐ-λύε-τον	λύε-σθον	ἐ-λύε-σθον
	3	λύε-τον	ἐ-λύέ-την	λύε-σθον	ἐ-λύέ-σθην
	P. 1	λύο-μεν	ἐ-λύο-μεν	λύό-μεθα	ἐ-λύό-μεθα
	2	λύε-τε	ἐ-λύε-τε	λύε-σθε	ἐ-λύε-σθε
	3	λύουσι	ἐ-λύο-ν	λύο-νται	ἐ-λύο-ντο
		Present.		Present.	
Sub- junc- tive.	S. 1	λύω		λύω-μαι	
	2	λύῃ-ς		λύῃ	
	3	λύῃ		λύῃ-ται	
	D. 2	λύῃ-τον		λύῃ-σθον	
	3	λύῃ-τον		λύῃ-σθον	
	P. 1	λύω-μεν		λύώ-μεθα	
	2	λύῃ-τε		λύῃ-σθε	
	3	λύωσι		λύω-νται	
Opta- tive.	S. 1	λύοι-μι		λύοι-μην	
	2	λύοι-ς		λύοι-ο	
	3	λύοι		λύοι-το	
	D. 2	λύοι-τον		λύοι-σθον	
	3	λύοι-την		λύοι-σθην	
	P. 1	λύοι-μεν		λύοι-μεθα	
	2	λύοι-τε		λύοι-σθε	
	3	λύοιεν		λύοι-ντο	
Imper- ative.	S. 2	λύε		λύου	
	3	λύέ-τω		λύέ-σθε	
	D. 2	λύε-τον		λύε-σθον	
	3	λύέ-των		λύέ-σθων	
	P. 2	λύε-τε		λύε-σθε	
	3	λύέ-ντων		λύέ-σθων	
		or λύέ-τωσαν		or λύέ-σθωσαν	
Infinitive.		λύειν		λύε-σθαι	
Participle.		λύων, -ουσα, -ον		λύό-μενος, -η, -ον	

315.

316.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσω	λύσομαι	ἔλυσα	ἐλύσάμην
λύσεις	λύσῃ	ἔλυσας	ἐλύσω
λύσει	λύσεται	ἔλυσε	ἐλύσατο
λύσειτον	λύσεισθον	ἐλύσατον	ἐλύσασθον
λύσειτον	λύσεισθον	ἐλύσάτην	ἐλύσάσθην
λύσομεν	λύσόμεθα	ἐλύσαμεν	ἐλύσάμεθα
λύσετε	λύσεσθε	ἐλύσατε	ἐλύσασθε
λύσουσι	λύσονται	ἔλυσαν	ἐλύσαντο
		λύσω	λύσωμαι
		λύσης	λύσῃ
		λύσῃ	λύσεται
		λύσητον	λύσησθον
		λύσητον	λύσησθον
		λύσωμεν	λύσόμεθα
		λύσητε	λύσησθε
		λύσουσι	λύσονται
λύσοιμι	λύσοίμην	λύσαιμι	λύσάιμην
λύσεις	λύσοιο	λύσεις, λύσαις	λύσαιο
λύσοι	λύσοιτο	λύσαι, λύσαι	λύσαιτο
λύσοιτον	λύσοισθον	λύσαιτον	λύσαισθον
λύσοίτην	λύσοίσθην	λύσάιτην	λύσάισθην
λύσοιμεν	λύσοίμεθα	λύσαιμεν	λύσάιμεθα
λύσοιτε	λύσοισθε	λύσαιτε	λύσάισθε
λύσοιεν	λύσοιντο	λύσαιεν, λύσαιεν	λύσαιεντο
		λύσον	λύσαι
		λύσάτω	λύσάσθω
		λύσατον	λύσασθον
		λύσάτων	λύσάσθων
		λύσατε	λύσασθε
		λύσάντων	λύσάσθων
		or λύσάτωσαν	or λύσάσθωσαν
λύσαν	λύσεσθαι	λύσαι	λύσασθαι
λύσων, -ουσα, -ον	λύσόμενος, -η, -ον	λύσῃς, -σῆσα, -σαν	λύσάμενος, -η, -ον

317.

318.

λύ-ω loose		<i>First Perfect System.</i>		<i>Perfect Middle</i>	
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		1st Perfect.	1st Pluperfect.	Perfect.	Pluperfect.
	S. 1	λέλυκα	ἔ-λελύκη, -εν	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκα-ς	ἔ-λελύκη-ς, -ας	λέλυ-σαι	ἔ-λέλυ-σο
	3	λέλυκε	ἔ-λελύκε	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λέλύκα-τον	ἔ-λελύκει-τον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λέλύκα-τον	ἔ-λελυκέ-την	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λέλύκα-μεν	ἔ-λελύκα-μεν	λέλύ-μεθα	ἔ-λελύ-μεθα
	2	λέλύκα-τε	ἔ-λελύκα-τε	λέλυ-σθε	ἔ-λέλυ-σθε
Subjunctive.	3	λέλύκασι	ἔ-λελύκε-σαν	λέλυ-νται	ἔ-λέλυ-ντο
		1st Perfect.		Perfect.	
	S. 1	λέλύκω		λελυμένος (-η, -ον) ὦ	
	2	λέλύκης		" ἦς	
	3	λέλύκη		" ἦ	
	D. 2	λέλύκητον		λελυμένος (-ᾱ, -ω) ἦτον	
	3	λέλύκητον		" ἦτον	
	P. 1	λέλύκωμεν		λελυμένοι (-αι, -α) ὦμεν	
Optative.	2	λέλύκητε		" ἦτε	
	3	λέλύκωσι		" ὦσι	
	S. 1	λέλύκοιμι		λελυμένος (-η, -ον) εἶην	
	2	λέλύκοις		" εἶης	
	3	λέλύκοι		" εἶη	
	D. 2	λέλύκοιτον		λελυμένος (-ᾱ, -ω) εἶτον or εἶητον	
	3	λελυκοίτην		" εἶτην εἶήτην	
	P. 1	λέλύκοιμεν		λελυμένοι (-αι, -α) εἶμεν εἶημεν	
Imperative.	2	λέλύκοιτε		" εἶτε εἶητε	
	3	λέλύκοιεν		" εἶεν εἶησαν	
	S. 2			λέλυ-σο	
	3			λέλύ-σθω	
	D. 2			λέλυ-σθον	
	3			λέλύ-σθων	
	P. 2			λέλυ-σθε	
	3			λέλύ-σθων or λέλύ-σθωσαν	
Infin.		λελυκέναι		λέλύ-σθαι	
Part.		λελυκώς, -κυῖα, -κός		λελυ-μένος, -η, -ον	

## 319.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.).	PASSIVE.	
Future Perfect.	1st Aorist.	1st Future.
λελύσομαι λελύσει λελύσεται λελύσεσθον λελύσεσθον λελύσόμεθα λελύσεσθε λελύσονται	ἐλύθη-ν ἐλύθη-ς ἐλύθη ἐλύθη-τον ἐλύθη-την ἐλύθη-μεν ἐλύθη-τε ἐλύθη-σαν	λυθήσομαι λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθησόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθήῃς λυθήῃ λυθήγον λυθήγον λυθῶμεν λυθήτε λυθῶσι	
λελύσομην λελύσοιο λελύσοιτο λελύσοισθον λελύσοίσθην λελύσοιμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείτον or λυθείτων λυθείτην λυθείτην λυθείμεν λυθείμεν λυθείτε λυθείτε λυθείεν λυθείησαν	λυθησοίμην λυθήσοιο λυθήσοιτο λυθήσοισθον λυθησοίσθην λυθησοίμεθα λυθήσοισθε λυθήσονται
	λύθη-τι λυθή-τω λύθη-τον λυθή-των λύθη-τε λυθέ-ντων or λυθήτωσαν	
λελύσεσθαι	λυθή-ναι	λυθήσεσθαι
λελύσόμενος, -η, -ον	λυθείς, -είσα, -έν	λυθησόμενος, -η, -ον

320.

321.

λείπω (λιπ-) leave		Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
Indicative.		2d Aorist.		2d Perfect.	2d Pluperfect.
	S. 1	ἔ-λιπο-ν	ἔ-λιπό-μην	ἔλειπον	ἔ-λελοίπη, -εν
	2	ἔ-λιπε-ς	ἔ-λίπου	ἔλειπα-ς	ἔ-λελοίπης, -εις
	3	ἔ-λιπε	ἔ-λίπε-το	ἔλειπε	ἔ-λελοίπε
	D. 2	ἔ-λίπε-τον	ἔ-λίπε-σθον	ἔλειπα-τον	ἔ-λελοίπα-τον
	3	ἔ-λίπέ-την	ἔ-λίπέ-σθην	ἔλειπα-τον	ἔ-λελοιπέ-την
	P. 1	ἔ-λίπο-μεν	ἔ-λίπό-μεθα	ἔλειπα-μεν	ἔ-λελοίπα-μεν
	2	ἔ-λίπε-τε	ἔ-λίπε-σθε	ἔλειπα-τε	ἔ-λελοίπε-τε
	3	ἔ-λιπο-ν	ἔ-λίπο-ντο	ἔλειπῃσι	ἔ-λελοίπε-σαν
Subjunctive.				2d Perfect.	
	S. 1	λίπω	λίπωμαι	ἔλειπον	
	2	λίπῃς	λίπῃ	ἔλειπῃς	
	3	λίπῃ	λίπῃται	ἔλειπῃ	
	D. 2	λίπητον	λίπησθον	ἔλειπητον	
	3	λίπητον	λίπησθον	ἔλειπητον	
	P. 1	λίπομεν	λίπόμεθα	ἔλειπομεν	
	2	λίπητε	λίπησθε	ἔλειπητε	
	3	λίπωσι	λίπωνται	ἔλειπωσι	
Optative.					
	S. 1	λίποιμι	λίποίμην	ἔλειποίμι	
	2	λίποις	λίποιο	ἔλειποις	
	3	λίποι	λίποιτο	ἔλειποι	
	D. 2	λίποιτον	λίποισθον	ἔλειποιτον	
	3	λίποίτην	λίποίσθην	ἔλειποίτην	
	P. 1	λίποίμεν	λίποίμεθα	ἔλειποίμεν	
	2	λίποιτε	λίποισθε	ἔλειποιτε	
	3	λίποιεν	λίποιντο	ἔλειποιεν	
Imperative.					
	S. 2	λίπε	λίποθι		
	3	λίπέ-τω	λίπέ-σθω		
	D. 2	λίπε-τον	λίπε-σθον		
	3	λίπέ-των	λίπέ-σθων		
	P. 2	λίπε-τε	λίπε-σθε		
Infin.					
		λιπέειν	λιπέ-σθαι	ἔλειπέ-ναι	
Part.		λιπών, -ούσα, -όν	λιπό-μενος, -η, -ον	ἔλειπώς, -υία, -ός	

322.

στέλλω (στέλ-) <i>send</i>		<i>Second Passive System.</i>	
		PASSIVE.	
		2d Aorist.	2d Future.
Indica- tive.	S. 1	ἐστάλη-κ	σταλήσο-μαι
	2	ἐστάλη-ς	σταλήσῃς
	3	ἐστάλη	σταλήσεται
	D. 2	ἐστάλη-τον	σταλήσῃ-σθον
	3	ἐσταλή-την	σταλήσῃ-σθον
	P. 1	ἐστάλη-μεν	σταλήσο-μεθα
	2	ἐστάλη-τε	σταλήσῃ-σθε
	3	ἐστάλη-σαν	σταλήσονται
Sub- junc- tive.	S. 1	σταλῶ	
	2	σταλῇς	
	3	σταλῇ	
	D. 2	σταλή-τον	
	3	σταλή-τον	
	P. 1	σταλῶ-μεν	
	2	σταλή-τε	
	3	σταλῶ-σι	
Opta- tive.	S. 1	σταλείην	σταλήσοί-μην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλεί-τον or σταλεί-ητον	σταλήσοι-σθον
	3	σταλεί-την σταλεί-την	σταλήσοι-σθην
	P. 1	σταλεί-μεν σταλεί-μεν	σταλήσο-μεθα
	2	σταλεί-τε σταλεί-τε	σταλήσοι-σθε
	3	σταλεί-εν σταλεί-ησαν	σταλήσοιντο
Impera- tive.	S. 2	στάλη-θι	
	3	στάλη-τω	
	D. 2	στάλη-τον	
	3	στάλη-των	
	P. 2	στάλη-τε	
	3	στάλε-ντων or σταλή-τωσαν	
Infinitive.		σταλή-ναι	σταλήσῃ-σθαι
Participle.		σταλῆς, -είσα, -έν	σταλήσο-μενος, -η, -ον

323.

		<i>Present System of Contract Verbs in -αω.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τῖμ(δω)ᾶ	ἐτῖμ(αον)ων	τῖμ(δο)ᾶ-μαι	ἐτῖμ(αδ)ᾶ-μην
	2	τῖμ(δεis)ᾶs	ἐτῖμ(αes)ᾶs	τῖμ(δει)ᾶ	ἐτῖμ(δου)ᾶ
	3	τῖμ(δει)ᾶ	ἐτῖμ(αε)ᾶ	τῖμ(δε)ᾶ-ται	ἐτῖμ(δε)ᾶ-το
	D. 2	τῖμ(δε)ᾶ-τον	ἐτῖμ(δε)ᾶ-τον	τῖμ(δε)ᾶ-σθον	ἐτῖμ(δε)ᾶ-σθον
	3	τῖμ(δε)ᾶ-τον	ἐτῖμ(αε)ᾶ-την	τῖμ(δε)ᾶ-σθον	ἐτῖμ(αε)ᾶ-σθην
	P. 1	τῖμ(δο)ᾶ-μεν	ἐτῖμ(δο)ᾶ-μεν	τῖμ(αδ)ᾶ-μεθα	ἐτῖμ(αδ)ᾶ-μεθα
	2	τῖμ(δε)ᾶ-τε	ἐτῖμ(δε)ᾶ-τε	τῖμ(δε)ᾶ-σθε	ἐτῖμ(δε)ᾶ-σθε
	3	τῖμ(δου)ᾶσι	ἐτῖμ(αον)ων	τῖμ(δο)ᾶ-νται	ἐτῖμ(δο)ᾶ-ντο
		Present.		Present.	
Subjunctive.	S. 1	τῖμ(δω)ᾶ		τῖμ(δω)ᾶ-μαι	
	2	τῖμ(δης)ᾶs		τῖμ(δῃ)ᾶ	
	3	τῖμ(δῃ)ᾶ		τῖμ(δῃ)ᾶ-ται	
	D. 2	τῖμ(δῃ)ᾶ-τον		τῖμ(δῃ)ᾶ-σθον	
	3	τῖμ(δῃ)ᾶ-τον		τῖμ(δῃ)ᾶ-σθον	
	P. 1	τῖμ(δω)ᾶ-μεν		τῖμ(αδ)ᾶ-μεθα	
	2	τῖμ(δῃ)ᾶ-τε		τῖμ(δῃ)ᾶ-σθε	
	3	τῖμ(δω)ᾶσι		τῖμ(δω)ᾶ-νται	
Optative.	S. 1	τῖμ(αοι)ᾶ-ην or τῖμ(δοι)ᾶ-μι		τῖμ(αοι)ᾶ-μην	
	2	τῖμ(αοι)ᾶ-ῃs		τῖμ(δοι)ᾶ-ο	
	3	τῖμ(αοι)ᾶ-ῃ	τῖμ(δοι)ᾶ-ῃ	τῖμ(δοι)ᾶ-το	
	D. 2	τῖμ(δοι)ᾶ-τον		τῖμ(δοι)ᾶ-σθον	
	3	τῖμ(αοι)ᾶ-την		τῖμ(αοι)ᾶ-σθην	
	P. 1	τῖμ(δοι)ᾶ-μεν		τῖμ(αοι)ᾶ-μεθα	
	2	τῖμ(δοι)ᾶ-τε		τῖμ(δοι)ᾶ-σθε	
	3	τῖμ(δοι)ᾶ-ν		τῖμ(δοι)ᾶ-ντο	
Imperative.	S. 2	τῖμ(αε)ᾶ		τῖμ(δου)ᾶ	
	3	τῖμ(αε)ᾶ-τω		τῖμ(αε)ᾶ-σθω	
	D. 2	τῖμ(δε)ᾶ-τον		τῖμ(δε)ᾶ-σθον	
	3	τῖμ(αε)ᾶ-των		τῖμ(αε)ᾶ-σθων	
	P. 2	τῖμ(δε)ᾶ-τε		τῖμ(δε)ᾶ-σθε	
	3	τῖμ(αδ)ᾶ-ντων or τῖμ(αε)ᾶ-τωσαν		τῖμ(αε)ᾶ-σθων or τῖμ(αε)ᾶ-σθωσαν	
Infinitive.		τῖμ(δειν)ᾶν		τῖμ(δε)ᾶ-σθαι	
Participle.		τῖμ(δων)ᾶν, -ᾶσα, -ᾶν		τῖμ(αδ)ᾶ-μενος, -η, -ον	

324.

φιλέω  
love

*Present System of Contract Verbs in -εω.*

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ᾶ	ἐφιλ(εω)ουν	φιλ(έω)οῦμαι	ἐφιλ(έω)οῦ-μην
φιλ(έεις)ᾷς	ἐφιλ(εεις)αῖς	φιλ(έεις)ᾷς	ἐφιλ(έου)οῦ
φιλ(έει)εἶ	ἐφιλ(εει)εἰ	φιλ(έει)εἶ-ται	ἐφιλ(έει)εἶ-το
φιλ(έει)εἶ-τον	ἐφιλ(έει)εἶ-τον	φιλ(έει)εἶ-σθον	ἐφιλ(έει)εἶ-σθον
φιλ(έει)εἶ-τον	ἐφιλ(έει)εἶ-την	φιλ(έει)εἶ-σθον	ἐφιλ(έει)εἶ-σθην
φιλ(έω)οῦ-μεν	ἐφιλ(έω)οῦ-μεν	φιλ(έω)οῦ-μεθα	ἐφιλ(έω)οῦ-μεθα
φιλ(έει)εἶ-τε	ἐφιλ(έει)εἶ-τε	φιλ(έει)εἶ-σθε	ἐφιλ(έει)εἶ-σθε
φιλ(έου)οῦσι	ἐφιλ(έου)ουν	φιλ(έω)οῦ-νται	ἐφιλ(έω)οῦ-ντο
Present.		Present.	
φιλ(έω)ᾶ		φιλ(έω)οῦμαι	
φιλ(έης)ῆς		φιλ(έης)ῆς	
φιλ(έῃ)ῃ		φιλ(έῃ)ῃ-ται	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σθον	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σθον	
φιλ(έω)οῦ-μεν		φιλ(έω)οῦ-μεθα	
φιλ(έῃ)ῃ-τε		φιλ(έῃ)ῃ-σθε	
φιλ(έω)οῦσι		φιλ(έω)οῦ-νται	
φιλ(έοι)οῖ-ν or φιλ(έοι)οῖ-μι		φιλ(έοι)οῖ-μην	
φιλ(έοι)οῖ-ς	φιλ(έοις)οῖ-ς	φιλ(έοι)οῖ-ο	
φιλ(έοι)οῖ	φιλ(έοι)οῖ	φιλ(έοι)οῖ-το	
φιλ(έοι)οῖ-τον		φιλ(έοι)οῖ-σθον	
φιλ(έοι)οῖ-την		φιλ(έοι)οῖ-σθην	
φιλ(έοι)οῖ-μεν, -οῖη-μεν		φιλ(έοι)οῖ-μεθα	
φιλ(έοι)οῖ-τε, -οῖη-τε		φιλ(έοι)οῖ-σθε	
φιλ(έοι)οῖε-ν		φιλ(έοι)οῖ-ντο	
φιλ(έει)εἰ		φιλ(έου)οῦ	
φιλ(έει)εἶ-τω		φιλ(έει)εἶ-σθω	
φιλ(έει)εἶ-τον		φιλ(έει)εἶ-σθον	
φιλ(έει)εἶ-των		φιλ(έει)εἶ-σθων	
φιλ(έει)εἶ-τε		φιλ(έει)εἶ-σθε	
φιλ(έω)οῦ-ντων		φιλ(έει)εἶ-σθων	
or φιλ(έει)εἶ-τῶσαν		or φιλ(έει)εἶ-σθῶσαν	
φιλ(έειν)εἶν		φιλ(έει)εἶ-σθαι	
φιλ(έων)ᾶν, -οῦσα, -οῦν		φιλ(έω)οῦ-μενος, -η, -ον	



325.

δηλό-ω manifest		Present System of Contract Verbs in -ω.			
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		Present.	Imperfect.	Present.	Imperfect.
	S. 1	δηλ(δω)ᾶ	ἰδηλ(δον)ουν	δηλ(δω)οῦ-μαι	ἰδηλ(οῶ)οῦ-μην
	2	δηλ(δεις)οῖς	ἰδηλ(οεις)ουε	δηλ(δεις)οῖ	ἰδηλ(δου)οῖ
	3	δηλ(δεις)οῖ	ἰδηλ(οεις)ου	δηλ(δεις)οῦ-ται	ἰδηλ(δεις)οῦ-το
	D. 2	δηλ(δε)οῦ-τον	ἰδηλ(δε)οῦ-τον	δηλ(δε)οῦ-σθον	ἰδηλ(δε)οῦ-σθον
	3	δηλ(δε)οῦ-των	ἰδηλ(οἷ)οῦ-την	δηλ(δε)οῦ-σθον	ἰδηλ(οἷ)οῦ-σθην
	P. 1	δηλ(δω)οῦ-μεν	ἰδηλ(δω)οῦ-μεν	δηλ(οῶ)οῦ-μεθα	ἰδηλ(οῶ)οῦ-μεθα
	2	δηλ(δε)οῦ-τε	ἰδηλ(δε)οῦ-τε	δηλ(δε)οῦ-σθε	ἰδηλ(δε)οῦ-σθε
	3	δηλ(δου)οῦσι	ἰδηλ(δον)ουν	δηλ(δω)οῦ-νται	ἰδηλ(δω)οῦ-ντο
Subjunctive.		Present.		Present.	
	S. 1	δηλ(δω)ᾶ		δηλ(δω)ᾶ-μαι	
	2	δηλ(δῶς)οῖς		δηλ(δῶ)οῖ	
	3	δηλ(δῶ)οῖ		δηλ(δῶ)ᾶ-ται	
	D. 2	δηλ(δῶ)ᾶ-τον		δηλ(δῶ)ᾶ-σθον	
	3	δηλ(δῶ)ᾶ-των		δηλ(δῶ)ᾶ-σθον	
	P. 1	δηλ(δω)ᾶ-μεν		δηλ(οῶ)ᾶ-μεθα	
2	δηλ(δῶ)ᾶ-τε		δηλ(δῶ)ᾶ-σθε		
3	δηλ(δω)ᾶσι		δηλ(δω)ᾶ-νται		
Optative.		S. 1	δηλ(οοῖ)οῖ-ν or δηλ(δοῖ)οῖ-μι	δηλ(οοῖ)οῖ-μην	
	2	δηλ(οοῖ)οῖ-ς	δηλ(δοῖς)οῖ-ς	δηλ(δοῖ)οῖ-ο	
	3	δηλ(οοῖ)οῖ-η	δηλ(δοῖ)οῖ	δηλ(δοῖ)οῖ-το	
	D. 2	δηλ(δοῖ)οῖ-τον		δηλ(δοῖ)οῖ-σθον	
	3	δηλ(οοῖ)οῖ-την		δηλ(οοῖ)οῖ-σθην	
	P. 1	δηλ(δοῖ)οῖ-μεν		δηλ(οοῖ)οῖ-μεθα	
	2	δηλ(δοῖ)οῖ-τε		δηλ(δοῖ)οῖ-σθε	
3	δηλ(δοῖ)οῖ-ν		δηλ(δοῖ)οῖ-ντο		
Imperative.		S. 2	δηλ(οε)ου	δηλ(δου)οῖ	
	3	δηλ(οἷ)οῦ-τω		δηλ(οἷ)οῦ-σθω	
	D. 2	δηλ(δε)οῦ-των		δηλ(δε)οῦ-σθον	
	3	δηλ(οἷ)οῦ-των		δηλ(οἷ)οῦ-σθων	
	P. 2	δηλ(δε)οῦ-τε		δηλ(δε)οῦ-σθε	
	3	δηλ(οῶ)οῦ-ντων or δηλ(οἷ)οῦ-τωσαν		δηλ(οἷ)οῦ-σθων or δηλ(οἷ)οῦ-σθωσαν	
	Infin.		δηλ(δew)οῦν		δηλ(δε)οῦ-σθαι
Part.		δηλ(δων)ῶν, -οῦσα, -οῦν		δηλ(οῶ)οῦ-μενος, -η, -ον	

326.

327.

φαίνω (φαν-) show		First Aorist System of Liquid Verbs.	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contracted).		1st Aorist.	
φανῶ φανῆς φανεί. φανείτον φανείτον φανόμεν φανείτε φανούσι	φανοίμαι φανεί φανείται φανείσθον φανείσθον φανόμεθα φανείσθε φανούνται	ἐφῆρα ἐφῆρας ἐφῆρε ἐφῆρα-τον ἐφῆρά-την ἐφῆρα-μεν ἐφῆρα-τε ἐφῆρα-ν	ἐφῆρά-μην ἐφῆρα ἐφῆρα-το ἐφῆρα-σθον ἐφῆρά-σθην ἐφῆρά-μεθα ἐφῆρα-σθε ἐφῆρα-ντο
		φῆρα φῆρας φῆρε φῆρητον φῆρητον φῆραμεν φῆρητε φῆρασι	φῆραμαι φῆρη φῆρηται φῆρησθον φῆρησθον φῆράμεθα φῆρησθε φῆρυνται
φανοίην, φανοίμ φανοίης, φανοίς φανοίη, φανοί φανοίτον φανοίτην φανοίμεν φανοίτε φανοίεν	φανοίμην φανοίῃ φανοίτο φανοίσθον φανοίσθην φανοίμεθα. φανοίσθε φανοίντο	φῆραμι φῆραις, φῆραις φῆραι, φῆραι φῆραιτον φῆραίτην φῆραμεν φῆραιτε φῆρααν, φῆραιεν	φῆραίμην φῆραιῃ φῆραιτο φῆραισθον φῆραίσθην φῆράμεθα φῆραισθε φῆραιντο
		φῆρον φῆράτω φῆρατον φῆράτων φῆρατε φῆράντων οἱ φῆράτωσαν	φῆραι φῆράσθε φῆρασθον φῆράσθων φῆρασθε φῆράσθων οἱ φῆράσθωσαν
φανείν	φανείσθαι	φῆραι	φῆρασθαι
φανῶν, -οῦσα, -οὖν	φανόμενος, -η, -ον	φῆνᾱς, -ᾱσα, -αν	φῆνᾱμένος, -η, -ον

328.

Perfect Middle and

		Vowel-Verbs, with added σ.	Liquid Verbs.	
MIDDLE (PASSIVE).		τελέω (τελε-) complete	στέλλω (σ텔-) send	φαίνω (φαν-) show
Perfect Indic.	S. 1	τετέλεσμαι	ἔσταλμαι	πέφασμαι
	2	τετέλεσαι	ἔσταλσαι	(πέφασσαι, 468 a)
	3	τετέλεσται	ἔσταλται	πέφανται
	D. 2	τετέλεσθον	ἔσταλθον	πέφανθον
	3	τετέλεσθον	ἔσταλθον	πέφανθον
	P. 1	τετέλεσμεθα	ἔστάμεθα	πεφάσμεθα
	2	τετέλεσθε	ἔσταλθε	πέφανθε
	3	τετέλεσμένοι εἰσὶ	ἔσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
Pluperf. Ind.	S. 1	ἔτετελέσμην	ἔστάλμην	ἐπέφασμην
	2	ἔτετελεσο	ἔσταλσο	(ἐπέφασσο)
	3	ἔτετελεστο	ἔσταλτο	ἐπέφαντο
	D. 2	ἔτετελεσθον	ἔσταλθον	ἐπέφανθον
	3	ἔτετελέσθην	ἔστάλθην	ἐπέφάνθην
	P. 1	ἔτετελέσμεθα	ἔστάμεθα	ἐπεφάσμεθα
	2	ἔτετελεσθε	ἔσταλθε	ἐπέφανθε
	3	τετέλεσμένοι ἦσαν	ἔσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ὦ	ἔσταλμένος ὦ	πεφασμένος ὦ
Perf. Opt.		τετελεσμένος εἴην	ἔσταλμένος εἴην	πεφασμένος εἴην
Perf. Impv.	S. 2	τετέλεσο	ἔσταλσο	(πέφασσο)
	3	τετέλεσθω	ἔστάλθω	πεφάνθω
	D. 2	τετέλεσθον	ἔσταλθον	πέφανθον
	3	τετέλεσθων	ἔστάλθων	πεφάνθων
	P. 2	τετέλεσθε	ἔσταλθε	πέφανθε
	3	τετέλεσθων	ἔστάλθων	πεφάνθων
		οἱ τετελέσθωσαν	οἱ ἐστάλθωσαν	οἱ πεφάνθωσαν
Perf. Inf.		τετέλεσθαι	ἔστάλθαι	πεφάνθαι
Perf. Par.		τετέλεσμένος	ἔσταλμένος	πεφασμένος
1st Aor. Pass.	Ind.	ἔτελέσθην		ἔφάνθην
	Sub.	τελεσθῶ		φανθῶ
	Opt.	τελεσθείην		φανθείην
	Imv.	τελέσθητι		φάνθητι
	Inf.	τελεσθῆναι		φανθῆναι
	Par.	τελεσθείς		φανθείς
1 Fut. Ind.		τελεσθήσομαι		φανθήσομαι

*First Passive Systems of**Mute Verbs.*

ρίπτω (ρίφ-) <i>throw</i>	ἀλλάσσω (αλλαγ-) <i>exchange</i>	ἐλέγχω (ελεγχ-) <i>convict</i>	πείθω (πιθ-) <i>persuade</i>
ἐρρίπμαι ἐρρίψαι ἐρρίπται ἐρρίφθον ἐρρίφθον ἐρρίμμεθα ἐρρίφθε ἐρρίμμένοι εἰσὶ	ἡλλαγμαι ἡλλαξαι ἡλλακται ἡλλαχθον ἡλλαχθον ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι εἰσὶ	ἐήλεγμαι ἐήλεγξαι ἐήλεγκται ἐήλεγχθον ἐήλεγχθον ἐηλέγμεθα ἐήλεγχθε ἐηλεγμένοι εἰσὶ	πέπασμαι πέπασαι πέπασται πέπασθον πέπασθον πεπείσμεθα πέπασθε πεπασμένοι εἰσὶ
ἐρρίμμην ἐρρίψο ἐρρίπτο ἐρρίφθον ἐρρίφθην ἐρρίμμεθα ἐρρίφθε ἐρρίμμένοι ἦσαν	ἡλλάγμην ἡλλαξο ἡλλακτο ἡλλαχθον ἡλλάχθην ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι ἦσαν	ἐηλέγμην ἐήλεγξο ἐήλεγκτο ἐήλεγχθον ἐηλέγχθην ἐηλέγμεθα ἐήλεγχθε ἐηλεγμένοι ἦσαν	ἐπεπείσμην ἐπέπασο ἐπέπαστο ἐπέπασθον ἐπεπείσθην ἐπεπείσμεθα ἐπέπασθε πεπεισμένοι ἦσαν
ἐρρίμμενος ὦ ἐρρίμμενος εἶην	ἡλλαγμένος ὦ ἡλλαγμένος εἶην	ἐηλεγμένος ὦ ἐηλεγμένος εἶην	πεπεισμένος ὦ πεπεισμένος εἶην
ἐρρίψο ἐρρίφθω ἐρρίφθον ἐρρίφθων ἐρρίφθε ἐρρίφθων οἱ ἐρρίφθωσαν	ἡλλαξο ἡλλάχθω ἡλλαχθον ἡλλάχθων ἡλλαχθε ἡλλάχθων οἱ ἡλλάχθωσαν	ἐήλεγξο ἐηλέγχθω ἐήλεγχθον ἐηλέγχθων ἐήλεγχθε ἐηλέγχθων οἱ ἐηλέγχθωσαν	πέπεισο πεπείσθω πέπασθον πεπείσθων πέπεισθε πεπείσθων οἱ πεπείσθωσαν
ἐρρίφθαι ἐρρίμμενος	ἡλλάχθαι ἡλλαγμένος	ἐηλέγχθαι ἐηλεγμένος	πεπείσθαι πεπεισμένος
ἐρρίφθην ρίφθῶ ρίφθειν ρίφθητι ρίφθῆναι ρίφθεις	ἡλλάχθην ἀλλαχθῶ ἀλλαχθείν ἀλλάχθητι ἀλλαχθῆναι ἀλλαχθεῖς	ἡλέγχθην ελεγχθῶ ελεγχθείν ἐλέγχθητι ἐλεγχθῆναι ελεγχθεῖς	ἐπείσθην πεισθῶ πεισθείν πέσθητι πεισθῆναι πεισθεῖς
ρίφθήσομαι	ἀλλαχθήσομαι	ἐλεγχθήσομαι	πεισθήσομαι

329.

*Present System,**τίθημι (θε-) put.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τίθημι	ἐτίθη-ν	τίθε-μαι	ἐτιθέ-μην
	2	τίθης, τίθεις	ἐτίθας	τίθε-σαι	ἐτίθε-σο
	3	τίθησι	ἐτίθεα	τίθε-ται	ἐτίθε-το
	D. 2	τίθε-τον	ἐτίθε-τον	τίθε-σθον	ἐτίθε-σθον
	3	τίθε-τον	ἐτιθέ-την	τίθε-σθον	ἐτιθέ-σθην
	P. 1	τίθε-μεν	ἐτίθε-μεν	τιθέ-μεθα	ἐτιθέ-μεθα
	2	τίθε-τε	ἐτίθε-τε	τίθε-σθε	ἐτίθε-σθε
	3	τιθέ-ουσιν	ἐτίθε-σαν	τίθε-νται	ἐτίθε-ντο
Subjunctive.		Present.		Present.	
	S. 1	τιθή		τιθέ-μαι	
	2	τιθήης		τιθή	
	3	τιθή		τιθή-ται	
	D. 2	τιθή-τον		τιθή-σθον	
	3	τιθή-τον		τιθή-σθον	
	P. 1	τιθέ-μεν		τιθέ-μεθα	
	2	τιθή-τε		τιθή-σθε	
Optative.	3	τιθή-σι		τιθέ-νται	
	S. 1	τιθείην		τιθεί-μην or τιθεί-μην	
	2	τιθείης		τιθεί-ο	τιθεί-ο
	3	τιδείη		τιδεί-το	τιθεί-το
	D. 2	τιδεί-τον or τιδείη-τον		τιδεί-σθον	τιθεί-σθον
	3	τιδεί-την	τιδείη-την	τιδεί-σθην	τιθεί-σθην
	P. 1	τιδεί-μεν	τιδείη-μεν	τιδεί-μεθα	τιθεί-μεθα
	2	τιδεί-τε	τιδείη-τε	τιδεί-σθε	τιθεί-σθε
Imperative.	3	τιδείε-ν	τιδείη-σαν	τιδεί-ντο	τιθεί-ντο
	S. 2	τίθεα		τίθε-σο	
	3	τιθέ-τω		τιθέ-σθε	
	D. 2	τίθε-τον		τίθε-σθον	
	3	τιθέ-των		τιθέ-σθων	
	P. 2	τίθε-τε		τίθε-σθε	
	3	τιθέ-ντων		τιθέ-σθων	
		or τιθέ-τωσαν		or τιθέ-σθωσαν	
Infin.		τιθέ-ναι		τίθε-σθαι	
Part.		τιθείς, -είσα, -έν		τιθέ-μενος, -η, -ον	

330.

MI-Form.

δίδωμι (δο-) give.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δίδωμι	ἰδίδον	δίδομαι	ἰδιδόμην
δίδως	ἰδίδους	δίδοσαι	ἰδίδοσο
δίδωσι	ἰδίδου	δίδοται	ἰδίδοτο
δίδοτον	ἰδίδοτον	δίδοσθον	ἰδίδοσθον
δίδοτον	ἰδιδότην	δίδοσθον	ἰδιδόσθην
δίδομεν	ἰδίδομεν	διδόμεθα	ἰδιδόμεθα
δίδοτε	ἰδίδοτε	δίδοσθε	ἰδίδοσθε
διδόασι	ἰδίδοσαν	δίδονται	ἰδίδοντο
Present.		Present.	
διδά		διδάμαι	
διδᾶς		διδᾶ	
διδᾶ		διδάται	
διδάτον		διδάσθον	
διδάτον		διδάσθον	
διδάμεν		διδάμεθα	
διδάτε		διδάσθε	
διδάσι		διδάονται	
διδόλην		διδόλημην	
διδόλης		διδοί-ο	
διδόλη		διδοί-το	
διδοί-τον or διδόλη-τον		διδοί-σθον	
διδοί-την	διδοί-την	διδοί-σθην	
διδοί-μεν	διδόλη-μεν	διδοί-μεθα	
διδοί-τε	διδόλη-τε	διδοί-σθε	
διδοί-εν	διδόλη-σαν	διδοί-ντο	
δίδου		δίδο-σο	
διδό-τω		διδό-σθω	
δίδο-τον		δίδο-σθον	
διδό-των		διδό-σθων	
δίδο-τε		δίδο-σθε	
διδό-ντων		διδό-σθων	
or διδό-τωσαν		or διδό-σθωσαν	
διδό-ναι		δίδο-σθαι	
διδούς, -ούσα, -όν		διδό-μενος, -η, -ον	

331.

*Present System,**ἵστημι (στα-) set.*

		• ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	ἵστημι	ἕστην	ἵσταμαι	ἕσταμην
	2	ἵστης	ἕστης	ἵστασαι	ἕστασο
	3	ἵστησι	ἕσθῃ	ἵσταται	ἕστατο
	D. 2	ἵστατον	ἕστατον	ἵστασθον	ἕστασθον
	3	ἵστατον	ἕστάτην	ἵστασθον	ἕστάσθην
	P. 1	ἵσταμεν	ἕσταμεν	ἵστάμεθα	ἕστάμεθα
	2	ἵστατε	ἕστατε	ἵστασθε	ἕστασθε
	3	ἵστασι	ἕστασαν	ἵστανται	ἕσταντο
		Present.		Present.	
Subjunctive.	S. 1	ἵσθῃ		ἵσθῃμαι	
	2	ἵσῃς		ἵσῃ	
	3	ἵσῃ		ἵσῃται	
	D. 2	ἵσῃτον		ἵσῃσθον	
	3	ἵσῃτον		ἵσῃσθον	
	P. 1	ἵσθῃμεν		ἵσθῃμεθα	
	2	ἵσῃτε		ἵσῃσθε	
	3	ἵσθῃσι		ἵσθῃνται	
Optative.	S. 1	ἵσταίην		ἵσταίμην	
	2	ἵσταίης		ἵσταίῃο	
	3	ἵσταίῃ		ἵσταίτο	
	D. 2	ἵσταίτον or ἵσταίῃτον		ἵσταίσθον	
	3	ἵσταίτην ἵσταίῃτην		ἵσταίσθην	
	P. 1	ἵσταίμεν ἵσταίῃμεν		ἵσταίμεθα	
	2	ἵσταίτε ἵσταίῃτε		ἵσταίσθε	
	3	ἵσταίεν ἵσταίῃσαν		ἵσταίεντο	
Imperative.	S. 2	ἵστη		ἵστασο	
	3	ἵστάτω		ἵστάσθω	
	D. 2	ἵστατον		ἵστασθον	
	3	ἵστάτων		ἵστάσθων	
	P. 2	ἵστατε		ἵστασθε	
	3	ἵστάτων or ἵστάτωσαν		ἵστάσθων or ἵστάσθωσαν	
Infin.		ἵσθαι		ἵστασθαι	
Part.		ἵσας, ἄσα, ἄν		ἵστάμενος, -η, -ον	

332.

MI-Form.

δείκνυμι (δεικ-) show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῦ-μι	ἰ-δείκ-νῦ-ν	δείκ-νυ-μαι	ἰ-δείκ-νύ-μην
δείκ-νῦ-ς	ἰ-δείκ-νῦ-ς	δείκ-νυ-σαι	ἰ-δείκ-νυ-σο
δείκ-νῦ-σι	ἰ-δείκ-νῦ	δείκ-νυ-ται	ἰ-δείκ-νυ-το
δείκ-νυ-τον	ἰ-δείκ-νυ-τον	δείκ-νυ-σθον	ἰ-δείκ-νυ-σθον
δείκ-νυ-τον	ἰ-δεικ-νύ-την	δείκ-νυ-σθον	ἰ-δεικ-νύ-σθην
δείκ-νυ-μεν	ἰ-δείκ-νυ-μεν	δεικ-νύ-μεθα	ἰ-δεικ-νύ-μεθα
δείκ-νυ-τε	ἰ-δείκ-νυ-τε	δείκ-νυ-σθε	ἰ-δείκ-νυ-σθε
δεικ-νύ-σσι	ἰ-δείκ-νυ-σαν	δείκ-νυ-νται	ἰ-δείκ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύμαι	
δεικνύης		δεικνύη	
δεικνύη		δεικνύηται	
δεικνύητον		δεικνύησθον	
δεικνύητον		δεικνύησθον	
δεικνύμεν		δεικνύμεθα	
δεικνύητε		δεικνύσθε	
δεικνύωσι		δεικνύνται	
δεικνύοιμι		δεικνυόμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυόιτην		δεικνυόισθην	
δεικνύομεν		δεικνυόμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νῦ		δείκ-νυ-σο	
δεικ-νύ-τω		δεικ-νύ-σθα	
δείκ-νυ-τον		δείκ-νυ-σθον	
δεικ-νύ-των		δεικ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δεικ-νύ-ντων		δεικ-νύ-σθων	
οἱ δεικ-νύ-τῶσαν		οἱ δεικ-νύ-σθῶσαν	
δεικ-νύ-ναι		δείκ-νυ-σθαι	
δεικ-νύς, -ύσα, -ύν		δεικ-νύ-μενος, -η, -ον	



333.

334.

## Second Aorist System,

		τίθημι (θε-) put.		δίδωμι (δο-) give.	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἔθηκα)	ἔθε-μην	(ἔδωκα)	ἔδο-μην
	2	(ἔθηκας)	ἔθου	(ἔδωκας)	ἔδου
	3	(ἔθηκε)	ἔθε-το	(ἔδωκε)	ἔδο-το
	D.	ἔθε-τον	ἔθε-σθον	ἔδο-τον	ἔδο-σθον
	3	ἔθε-την	ἔθε-σθην	ἔδο-την	ἔδο-σθην
	P.	ἔθε-μεν	ἔθε-μεθα	ἔδο-μεν	ἔδο-μεθα
	2	ἔθε-τε	ἔθε-σθε	ἔδο-τε	ἔδο-σθε
	3	ἔθε-σαν	ἔθε-ντο	ἔδο-σαν	ἔδο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇς	θῇ	δῇς	δῇ
	3	θῇ	θῇ-ται	δῇ	δῶ-ται
	D.	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3	θῇ-την	θῇ-σθον	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2	θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2	θείη-ς	θεί-ο	δοίη-ς	δοί-ο
	3	θείη	θεί-το (-θοίτο)	δοίη	δοί-το
	D.	θεί-τον	θεί-σθον	δοί-τον	δοί-σθον
	3	θεί-την	θεί-σθην	δοί-την	δοί-σθην
	P.	θεί-μεν	θεί-μεθα (-θοίμεθα)	δοί-μεν	δοί-μεθα
	2	θεί-τε	θεί-σθε (-θοίσθε)	δοί-τε	δοί-σθε
	3	θείε-ν	θεί-ντο (-θοίντο)	δοίε-ν	δοί-ντο
Imperative.	S.	θέε-ς	θοῦ	δόε-ς	δοῦ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
		or θέ-τωσαν	or θέ-σθωσαν	or δό-τωσαν	or δό-σθωσαν
Infinitive.		θεί-ναι	θεί-σθαι	δοῦ-ναι	δοί-σθαι
Participle.		θείς, θέισα, θέ-ν	θέ-μενος, -η, -ον	δοῦς, δοῦσα, δό-ν	δοί-μενος, -η, -ον

335.

336.

MI-Form.		Second Perfect System without suffix (454).	
ἵστημι (στα-).	δύ-ω enter.	ἵστημι (στα-) set.	
Active.	Active.	2d Perfect Act.	2d Plup. Act.
ἕστη-ν stood	ἔδῦ-ν	(ἕστηκα) stand	(ἕστηκα)
ἕστη-ς	ἔδῦ-ς	(ἕστηκας)	(ἕστηκας)
ἕστη	ἔδῦ	(ἕστηκε)	(ἕστηκε)
ἕστη-τον	ἔδῦ-τον	ἕστα-τον	ἕστα-τον
ἕστη-την	ἔδῥ-την	ἕστα-τον	ἕστά-την
ἕστη-μεν	ἔδῦ-μεν	ἕστα-μεν	ἕστα-μεν
ἕστη-τε	ἔδῦ-τε	ἕστα-τε	ἕστα-τε
ἕστη-σαν	ἔδῦ-σαν	ἕστασι	ἕστα-σαν
		2d Perfect Act.	
στά	δέω	ἕστα	
στή-ς	δέης		
στή	δέη		
στή-τον	δέητον		
στή-την	δέητον		
στά-μεν	δέωμεν	ἕστα-μεν	
στή-τε	δέητε		
στά-σι	δέωσι	ἕστα-σι	
σταλή-ν		ἕσταλη-ν	
σταλή-ς		ἕσταλης	
στάλη		ἕσταλη	
σταί-τον or σταλή-τον			
σταί-την σταλή-την			
σταί-μεν σταλή-μεν			
σταί-τε σταλή-τε			
σταί-εν σταλή-σαν		ἕσταλε-ν	
στή-θι	δέ-θι	ἕστα-θι	
στή-τω	δέ-τω	ἕστά-τω	
στή-τον	δέ-τον	ἕστα-τον	
στή-των	δέ-των	ἕστά-των	
στή-τε	δέ-τε	ἕστα-τε	
στά-ντων	δέ-ντων	ἕστά-ντων	
or στή-τωσαν	or δέ-τωσαν	or ἕστά-τωσαν	
στή-ναι	δέ-ναι	ἕστά-ναι	
στάς, στάσα, στά-ν	δές, δέσα, δέ-ν	ἕστάς, ἕστάσα, ἕστός	

337.

## Synopsis of τιμά-ω honor.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτίμων	τιμήσω		τετίμηκα ἐτετίμηκη
Sub.	τιμῶ		τιμήσου	τετίμηκω
Opt.	τιμήην, -ῶμι	τιμήσοιμι	τιμήσαιμι	τετίμηκοιμι
Imv.	τιμᾶ		τιμήσοι	
Inf.	τιμᾶν	τιμήσαιν	τιμήσαι	τετίμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσῃς	τετίμηκῶς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμώμην	τιμήσομαι		τετίμημαι ἐτετίμημην
Sub.	τιμῶμαι		τιμήσάμην	τετίμημένος ὦ
Opt.	τιμώμην	τιμήσοιμην	τιμήσαιμην	τετίμημένος εἴην
Imv.	τιμῶ		τιμήσαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσασθαι	τετίμησθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετίμημένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.	Verba. τιμητός τιμητέος		τιμηθῶ	
Opt.		τιμηθιςοίμην	τιμηθείην	τετιμησόμεν
Imv.			τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθησόμενος	τιμηθείς	τετιμησόμενος

338.

## θηρά-ω hunt.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	θηρῶ ἐθήρων	θηρᾶσω		τεθήρᾱκα ἐτεθήρᾱκη
Sub.	θηρῶ		ἐθήρᾱσο	τεθήρᾱκω
Opt.	θηρώην, -ῶμι	θηρᾶσοιμι	θηρᾶσαιμι	τεθήρᾱκοιμι
Imv.	θήρᾱ		θήρᾱσον	
Inf.	θηρᾶν	θηρᾶσαιν	θηρᾶσαι	τεθήρᾱκέναι
Par.	θηρῶν	θηρᾶσων	θηρᾶσῃς	τεθήρᾱκῶς
	M. P.	Middle.	Middle.	M. P.
Ind.	θηρῶμαι ἐθηρώμην	θηρᾶσομαι		τεθήρᾱμαι ἐτεθήρᾱμην
Sub.	θηρῶμαι		ἐθηρᾶσάμην	τεθήρᾱμένος ὦ
Opt.	θηρώμην	θηρᾶσοιμην	θηρᾶσαιμην	τεθήρᾱμένος εἴην
Imv.	θηρῶ		θηρᾶσαι	τεθήρᾱσο
Inf.	θηρᾶσθαι	θηρᾶσεσθαι	θηρᾶσασθαι	τεθήρᾶσθαι
Par.	θηρώμενος	θηρᾶσόμενος	θηρᾶσάμενος	τεθήρᾱμένος
		Passive.	Passive.	
Ind.		θηρᾶθήσομαι	ἐθηρᾶθην	
Sub.	Verba. θηρᾶτός θηρᾶτέος		θηρᾶθῶ	
Opt.		θηρᾶθιςοίμην	θηρᾶθείην	
Imv.			θηρᾶθητι	
Inf.		θηρᾶθήσεσθαι	θηρᾶθῆναι	
Par.		θηρᾶθησόμενος	θηρᾶθείς	

## 339.

ποιέ-ω *make*.

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
ποιῶ ἐποιοῦν ποιῶ ποιοῖν, -οῖμι ποιᾶ ποιεῖν ποιῶν	ποιήσω  ποιήσομαι  ποιήσαν ποιήσων	ἐποίησα ποιήσω ποιήσαιμι ποιήσον ποιήσῃ ποιήσῃς	πεποίηκα ἐπεποίηκα πεποίηκα πεποίηκοιμι  πεποίηκέναι πεποίηκώς
M. P.	Middle.	Middle.	M. P.
ποιοῦμαι ἐποιοῦμην ποιῶμαι ποιοίμην ποιοῦ ποιεῖσθαι ποιούμενος	ποιήσομαι  ποιήσοιμην  ποιήσεσθαι. ποιήσόμενος	ἐποίησάμην ποιήσωμαι ποιήσαιμην ποιήσῃ ποιήσασθαι ποιήσόμενος	πεποίημαι ἐπεποίημην πεποιημένος ὦ πεποιημένος εἶην πεποίησο πεποιήσθαι πεποιημένος
	Passive.	Passive.	Fut. Perf. Pass.
	ποιηθήσομαι  ποιηθῆσοιμην  ποιηθήσεσθαι ποιηθόμενος	ἐποιήθην ποιηθῶ ποιηθείην ποιηθήτι ποιηθήναι ποιηθείς	πεποιήσομαι  πεποιησοίμην  πεποιήσεσθαι πεποιησόμενος

Verbals.  
ποιητός  
ποιητής

## 340.

τελέ-ω *complete*.

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
τελῶ ἐτελοῦν τελῶ τελοῖν, -οῖμι τέλει τελείν τελών	τελέσω (423)  τελοῖν, -οῖμι  τελείν τελών	ἐτέλεσα τελέσω τελέσαιμι τέλεισον τελέσῃ τελέσῃς	τετέλεκα ἐτετέλεκα τετέλεκα τετέλεκοιμι  τετελεκέναι τετελεκώς
M. P.	Middle.	Middle.	M. P.
τελοῦμαι ἐτελοῦμην τελῶμαι τελοίμην τελοῦ τελείσθαι τελούμενος	τελοῦμαι  τελοίμην  τελείσθαι τελούμενος	ἐτελεσάμην τελέσωμαι τελεσάμην τέλεισαι τελέσασθαι τελεσόμενος	τετέλεσμαι ἐτετετέλεσθην τετελεσμένος ὦ τετελεσμένος εἶην τετέλεισο τετετέλεσθαι τετελεσμένος
	Passive.	Passive.	
	τελεισθήσομαι  τελεισθῆσοιμην  τελεισθήσεσθαι τελεισθόμενος	ἐτετέλεσθην τελεσθῶ τελεσθείην τετέλεσθητι τελεσθῆναι τελεσθείς	

Verbals.  
τελειστός  
τελειστής

## 341.

δηλό-ω *manifest.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	δηλῶ ἐδήλουν	δηλώσω		δεδήλωκα ἐδεδηλώκη
Sub.	δηλῶ		ἐδήλωσα	δεδηλώκω
Opt.	δηλοῖην, -οῖμι	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δηλῶ		δήλωσον	
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκέναι
Par.	δηλών	δηλώσων	δηλώσῃς	δεδηλωκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι (as pass., 496)	(wanting)	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλώμαι			δεδηλωμένος ὦ
Opt.	δηλοῖμην	δηλωσοίμην		δεδηλωμένος εἴην
Imv.	δηλῶ			δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι		δεδηλωσθαι
Par.	δηλούμενος	δηλωσόμενος		δεδηλωμένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.		δηλωθσοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλωθῆτι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλωσεσθαι
Par.		δηλωθσόμενος	δηλωθῆς	δεδηλωσόμενος

Verbals.  
δηλωτός  
δηλωτός

## 342.

στέλλω (στέλ-) *send.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	στέλλω ἔστέλλον	στέλω		ἔσταλκα ἔστάλκη
Sub.	στέλλω		ἔστέλω	ἔστάλκω
Opt.	στέλλοιμι	στέλοισι, -οῖμι	στέλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στέλων	
Inf.	στέλλειν	στέλειν	στέλαι	ἔσταλκέναι
Par.	στέλλων	στέλῃν	στέλῃς	ἔσταλκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	στέλλομαι ἔστέλλομαι	στέλομαι		ἔσταλμαι ἔστάλμην
Sub.	στέλλομαι		ἔστέλωμαι	ἔσταλμένος ὦ
Opt.	στέλλοιμην	στέλοίμην	στέλαιμην	ἔσταλμένος εἴην
Imv.	στέλλου		στέλαι	ἔσταλσο
Inf.	στέλλεσθαι	στέλεισθαι	στέλαισθαι	ἔστάλθαι
Par.	στέλλόμενος	στέλούμενος	στέλάμενος	ἔσταλμένος
		2d Fut. Passive.	2d Aor. Passive.	
Ind.		σταλήσομαι	ἔστάλην	
Sub.			σταλῶ	
Opt.		σταλησοίμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλῆς	

Verbals.  
σταλτός  
σταλτός

343. φαίνω (φαν-) *show* (in second tenses, *appear*).

Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. A.	2d Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφαίνον		ἔφην	ἐπεφάγκη	ἐπεφήνη
φαίνομαι	φανοίην, -οίμην	φῆναι	πεφάγμαι	πεφήμαι
φαίνε		φῆνον	πεφάγομαι	πεφήνομαι
φαίνειν	φανείν	φῆναι	πεφαγέσθαι	πεφηνέσθαι
φαίνων	φανών	φῆνᾶς	πεφαγῆς	πεφηνῆς
M. P.	Middle.	Middle.	M. P.	
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαίνομαι		ἔφηνάμην	ἐπεφάσμην	
φαίνομαι		φῆνμαι	πεφασμένος ὦ	
φαίνομαι	φανοίμην	φῆναιμην	πεφασμένος εἶην	
φαίνου		φῆναι	(πέφασσο)	
φαίνεσθαι	φανείσθαι	φῆνασθαι	πεφάνθαι	
φαίνόμενος	φανόμενος	φηνάμενος	πεφασμένος	
	2d Future P.	2d Aorist P.	1st Aorist P.	
	φανήσομαι	ἔφην	ἔφάνθην	
		φανῶ	φανῶ	
Verbal.		φανείην	φανθείην	
φαντός	φανησοίμην	φάνθη	φάνθητι	
φαντός	φανήσεσθαι	φανῆναι	φανθήναι	
	φανησόμενος	φανείς	φανθείς	

## 344.

λείπω (λιπ-) *leave*.

Pr. Impf. Act.	Future Active.	2d Aorist Act.	2d Perf. Plup. A.
λείπω	λείψω		ἔλειπα
ἐλειπον		ἔλιπον	ἐλελοίπη
λείπω		λίπω	λελοίπω
λείπομαι	λείψομαι	λίπομαι	λελοίπομαι
λείπε		λίπε	
λείπαν	λείψαν	λιπείν	λελοιπέναι
λείπων	λείπων	λιπών	λελοιπῶς
M. P.	Middle.	Middle.	M. P.
λείπομαι	λείψομαι		ἔλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμην
λείπωμαι		λίπομαι	λελαμμένος ὦ
λείπομαι	λείψοίμην	λιπόμην	λελαμμένος εἶην
λείπου		λιποῦ	ἔλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελείφθαι
λείπόμενος	λείψόμενος	λιπόμενος	λελαμμένος
	1st Future Pass.	1st Aorist Pass.	Fut. Perf. Pass.
	λειφθήσομαι	ἐλειφθην	λελείψομαι
		λειφθῶ	
Verbal.	λειφθισοίμην	λειφθείην	λελειψοίμην
λειπτός		λειφθήτι	
λειπτός	λειφθήσεσθαι	λειφθήναι	λελείψεσθαι
	λειφθόμενος	λειφθείς	λελειψόμενος

345.

ρίπτω (ρίφ-, ριφ-) *throw*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ρίπτω ἐρρίπτον	ρίψω	ἐρρίψα	ἐρρίφα
Sub.	ρίπτω		ρίψω	ἐρρίφη
Opt.	ρίπτομαι	ρίψομαι	ρίψαιμι	ἐρρίφοιμι
Imv.	ρίπτε		ρίπον	
Inf.	ρίπταν	ρίψαιν	ρίψαι	ἐρρίφέναι
Par.	ρίπτων	ρίψων	ρίψᾱς	ἐρρίφως
	M. P.	Middle.	Middle.	M. P.
Ind.	ρίπτομαι ἐρρίπτομην	(wanting)	(wanting)	ἐρρίμμαι ἐρρίμην
Sub.	ρίπτομαι			ἐρρίμμένος ὦ
Opt.	ρίπτοίμην			ἐρρίμμένος εἶην
Imv.	ρίπτου			ἐρρίψο
Inf.	ρίπτεσθαι			ἐρρίφθαι
Par.	ρίπτόμενος			ἐρρίμμένος
		Passive.	Passive.	Future Perfect.
Ind.		ρίφθήσομαι	ἐρρίφθην	ἐρρίψομαι
Sub.			ρίφθῶ	
Opt.	Verbal. ρίπτός ρίπτιός	ρίφθησοίμην	ρίφθεῖην	ἐρρίψοίμην
Imv.			ρίφθητι	
Inf.		ρίφθήσεσθαι	ρίφθῆναι	ἐρρίψεσθαι
Par.		ρίφθησόμενος	ρίφθεις	ἐρρίψόμενος

a. Less common are 2d aor. P. ἐρρίφην, etc., 2d fut. P. ριφήσομαι, etc.

346.

ἀλλάσσω (αλλαγ-) *exchange*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ἀλλάσσω ἡλλάσσον	ἀλλάξω	ἡλλαξα	ἡλλαχα
Sub.	ἀλλάσσω		ἀλλάξω	ἡλλάχη
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἀλλάσσε		ἀλλαξον	
Inf.	ἀλλάσσειν	ἀλλάξαιν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξᾱς	ἡλλαχώς
	M. P.	Middle.	Middle.	M. P.
Ind.	ἀλλάσσομαι ἡλλάσσομην	ἀλλάξομαι	ἡλλαξάμην	ἡλλαγμαί ἡλλάγμην
Sub.	ἀλλάσσωμαι		ἀλλάξωμαι	ἡλλαγμένος ὦ
Opt.	ἀλλάσσοίμην	ἀλλαξοίμην	ἀλλαξάιμην	ἡλλαγμένος εἶην
Imv.	ἀλλάσσου		ἀλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλάχθαι
Par.	ἀλλάσσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἡλλαγμένος
		2d Future Pass.	2d Aorist Pass.	
Ind.		ἀλλαγήσομαι	ἡλλάγην	
Sub.			ἀλλαγῶ	
Opt.	Verbal. ἀλλακτός ἀλλακτιός	ἀλλαγησοίμην	ἀλλαγείην	
Imv.			ἀλλάγητι	
Inf.		ἀλλαγήσεσθαι	ἀλλαγήναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	

a. Less common are 1st aor. P. ἡλλάχθην, etc., 1st fut. P. ἀλλαχθήσομαι.

347.

πείθω (πιθ-) *persuade, Mid. obey.*

Pr. Impf. A.	Future A.	Aorist A.	1st Perf. Plup. A.	2d Perf. Plup. A.
πείθω	πείσω	ἔπεισα	πέπεικα	πέποιδα <i>trust</i>
ἔπειθον		ἔπεικον	ἔπεικην	ἔπεικην
πείθω		πείσω	πέπεικα	πέποιδα
πείθομαι	πείσομαι	πέποιμαι	πέπεικομαι	πέποιθόμαι
πείθε		πέποιον		
πείθειν	πείσαν	πέποιον	πέπεικέναι	πέποιδέναι
πείθων	πείσων	πέποις	πέπεικός	πέποιδός
Pr. Impf. M. P.	Future M.	Middle. (wanting)	Perf. Plup. M. P.	
πείθομαι	πείσομαι		πέπεισμαι	
ἔπειθόμην			ἔπεπεισθην	
πείθωμαι	πείσομην		πέπεισμένος ὦ	
πειθοίμην			πέπεισμένος εἴην	
πείθου			πέπεισο	
πείθεσθαι	πέπεισθαι		πέπεισθαι	
πειθόμενος	πεισόμενος		πέπεισμένος	
	Future P.	Aorist P.		
	πεισθήσομαι	ἔπεισθην		
		πέπεισθ		
	πεισθησοίμην	πέπεισθην		
		πέπεισθητι		
	πεισθήσεσθαι	πέπεισθηναι		
	πεισθησόμενος	πέπεισθεις		

a. Poetic are 2d aor. A. ἔπιθον, etc., 2d aor. M. ἐπιθόμην, etc.

348.

κομίζω (κομιδ-) *bring.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
κομίζω	κομιῶ (425)	ἔκομισα	κεκόμικα
ἔκομιζον		κομίσω	ἔεκομίκη
κομίζω		κομίσομαι	κεκομίκω
κομίζομαι	κομοίην, -οίμ	κόμισον	κεκομίκομαι
κόμιζε		κομίσοι	
κομίζαν	κομίσαν	κομίσεις	κεκομικέναι
κομίζων	κομίσων		κεκομικώς
M. P.	Middle.	Middle.	M. P.
κομίζομαι	κομοίμαι		κεκόμισμαι
ἔκομιζόμην		ἔκομισάμην	ἔεκομισόμην
κομίζωμαι		κομίσωμαι	κεκομισμένος ὦ
κομιζοίμην	κομοίμην	κομισοίμην	κεκομισμένος εἴην
κομίζου		κόμισαι	κεκόμισο
κομίζεσθαι	κομίσεσθαι	κομίσασθαι	κεκομίσθαι
κομιζόμενος	κομοίμενος	κομισάμενος	κεκομισμένος
	Passive.	Passive.	
	κομισθήσομαι	ἔκομισθην	
		κομισθῶ	
	κομισθησοίμην	κομισθήην	
		κομισθητι	
	κομισθήσεσθαι	κομισθῆναι	
	κομισθησόμενος	κομισθεις	

Verbals.  
κομιστός  
κομιστής



349.

τίθημι (θε-) put.

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	τίθημι ἐτίθην	θήσω	ἔθηκα	τέθεικα ἐτεθείκη
Sub.	τιθῶ		θῶ	τεθείκω
Opt.	τιθέην	θήσοιμι	θεῖην	τεθείκοιμι
Imv.	τίθει		θίς	
Inf.	τιθέναι	θήσθαι	θεῖναι	τεθεικέναι
Par.	τιθείς	θήσων	θείς	τεθεικώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	τιθέμαι ἐτιθέμην	θήσομαι		τέθειμαι ἐτεθείμην
Sub.	τιθῶμαι		θῶμαι	τεθειμένος ᾧ
Opt.	τιθέμην	θησοίμην	θείμην	τεθειμένος εἶην
Imv.	τίθεσο		θοῖ	τίθεσο
Inf.	τιθέσθαι	θήσεσθαι	θεῖσθαι	τεθεισθαι
Par.	τιθέμενος	θησόμενος	θείμενος	τεθειμένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		τεθήσομαι	ἐτίθην	
Sub.			τεθῶ	
Opt.	Verba. θετός θετός	τεθησοίμην	τεθείην	
Imv.			τίθητι	
Inf.		τεθήσεσθαι	τεθήναι	
Par.		τεθησόμενος	τεθείς	

350.

δίδωμι (δο-) give.

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	δίδωμι ἰδίδουν	δώσω	ἔδωκα	ἔδωκα ἰεδόκη
Sub.	δίδω		δῶ	δεδώκω
Opt.	δίδοίην	δώσοιμι	δοίην	δεδώκοιμι
Imv.	δίδου		δός	
Inf.	διδόναι	δώσθαι	δοῦναι	δεδωκέναι
Par.	διδούς	δώσων	δοῖς	δεδικώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	δίδομαι ἰδιδόμην	δώσομαι		ἔδωμαι ἰεδόμην
Sub.	δίδωμαι		δῶμαι	δεδομένος ᾧ
Opt.	δίδοίμην	δωσοίμην	δοίμην	δεδομένος εἶην
Imv.	δίδοσο		δοῖ	δίδοσο
Inf.	δίδοσθαι	δώσεσθαι	δόσθαι	δεδόσθαι
Par.	διδόμενος	δωσόμενος	δόμενος	δεδομένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		δοθήσομαι	ἰδόθην	
Sub.			δοθῶ	
Opt.	Verba. δοτός δοτός	δοθησοίμην	δοθείην	
Imv.			δόθητι	
Inf.		δοθήσεσθαι	δοθήναι	
Par.		δοθησόμενος	δοθείς	

351. ἵστημι (στα-) *set up* (in perf. and 2d aor. *stand*).

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	2d Aor. Act.	Perf. Plup. Act.
ἵστημι	στήσω	ἵστησα	ἵστην	ἵστηκα
ἵστην		στήσω	στᾶ	ἵστηκη
ἵσθῃ		στήσῃ	στήσῃ	ἵστηκαί, ἵσθῃ
ἵσταίην	στήσομαι	στήσομαι	σταίην	ἵστηκομαι, ἵσταίην
ἵστη		στήσον	στήθι	ἵσταθι
ἵσταναι	στήσαν	στήσαι	στήναι	ἵστηκέναι, ἵσταναι
ἵσθῃς	στήσων	στήσῃς	σθῇς	ἵστηκώς, ἵσθῃς
Pr. Impf. M. P.	Fut. Mid.	1st Aor. Mid.	Fut. Perf. A.	
ἵσταμαι	στήσομαι		ἵσθήξω	
ἵστάμην		ἵστησάμην		
ἵστώμαι		στήσωμαι		
ἵσταίμην	στησόμεν	στησάμην	ἵσθήξομαι	
ἵστασο		στήσαι		
ἵστασθαι	στήσεσθαι	στήσασθαι	ἵσθήξων	
ἵστάμενος	στησόμενος	στησάμενος	ἵσθήξων	
	1st Future P.	1st Aorist P.		
	σταθήσομαι	ἵσθάνην		
		σταθῇ		
		σταθείην		
		στάθῃτι		
		σταθῆναι		
		σταθείς		

Verbals.  
στατός  
στατός

352. δείκνυμι (δεικ-) *show*.

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	1st Perf. Plup. A.
δείκνυμι	δείξω	δείξα	δέδειχα
δείκνυν		δείξα	δέδειχῃ
δείκνῳ		δείξῃ	δέδειχῶ
δείκνυμαι	δείξομαι	δείξαιμι	δέδειχομαι
δείκνῃ		δείξον	
δείκνυναι	δείξων	δείξαι	δέδειχέναι
δείκνῃς	δείξων	δείξῃς	δέδειχῶς
Pr. Impf. M. P.	Future Middle.	1st Aor. Mid.	Perf. Plup. M.
δείκνυμαι	δείξομαι		δέδειγμαί
δείκνύμην		δείξάμην	δέδειγμαι
δείκνῶμαι		δείξωμαι	δέδειγμένος ᾶ
δείκνυμένη	δείξομένη	δείξάμην	δέδειγμένος ἐήν
δείκνυσθαι	δείξεσθαι	δείξαι	δέδειξο
δείκνύμενος	δείξόμενος	δείξάμενος	δέδειχθαι
	Future Pass.	1st Aorist Pass.	δέδειγμένος
	δειχθήσομαι	δείχθην	
		δειχθῇ	
		δειχθείην	
		δείχθῃτι	
		δειχθῆναι	
		δειχθείς	

Verbals.  
δεικτός  
δεικτός

## FORMATIVE ELEMENTS OF THE VERB.

353. The additions by which the different forms of a verb are made from the theme, are :

1. The *augment*,                      3. The *tense and mode suffixes*,
2. The *reduplication*,            4. The *endings*.

a. Of these, the suffixes and the reduplication *form* the stems; the endings and the augment *inflect* them.

*Augment.*

354. The augment is the sign of *past time*. It belongs, therefore, to the past tenses of the indicative—the *imperfect*, *aorist*, and *pluperfect*. It has two forms :

1. *Syllabic* augment, made by prefixing *ε*.
2. *Temporal* augment, made by lengthening an initial vowel.

355. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *loose*, impf. ἐ-λύον; στέλλω *send*, impf. ἐ-στελλον.

a. *ρ* is *doubled* after the syllabic augment (see 49): ῥίπτω *throw*, impf. ἐ-ῥρίπτον.

b. Three verbs sometimes have *η*- as augment, especially in the later Attic: μέλλω *intend*, βούλομαι *wish*, δύναμαι *am able*. Thus impf. ἡ-μέλλον, ἡ-βουλόμην, ἡ-δυνάμην.

356. The *temporal* augment belongs to verbs beginning with a *vowel*: ἡλαυνον from ἐλαύνω *drive*, ὤρμω from ὀρμάω *move*, ἱκέτεον from ἱκετεύω *supplicate*, ὕβριζον from ὑβρίζω *insult*.—The vowel *α*- becomes *η*-: ἡγον from ἀγω *lead*.

a. The long vowels remain unchanged; only *ā*- becomes *η*-: ἡθλουν from ἀθλέω *contend*. But *ā*ω *hear* makes *ἄ*ιον.

354 D. In Hm., the augment, both syllabic and temporal, is often *omitted*. *ἀ*βε, *ἐ*λαυνε, *ἐ*χε, for *ἐ*λυε, *ἡ*λαυνε, *ε*ιχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

355 D. a. In Hm., initial *λ* is sometimes doubled after the augment (47 D). *ἐ*-λλίσσετο (*λίσσομαι pray*). Similarly, *μ* is doubled in *ἐ*-μμάθε *learned*, *ν* in *ἐ*-ννεον *were swimming*, *σ* in the verbs *σεύω drive* and *σειώ shake*, and *δ* in the root *δει*-: *ἐ*-σσευα *drove*, *ἐ*-δδευσε *feared*.

b. The other dialects have *only ε*- as augment in *μέλλω*, etc.; so also, in general, the Attic tragedy.

356 D. In Hd., the temporal augment is often *omitted*; the syllabic augment, only in the pluperfect.—In the Doric, *α*- by the temporal augment becomes *ᾶ*-: *ᾶ*γον.

357. Diphthongs lengthen their *first* vowel: ᾗσθανόμην from αἰσθάνομαι *perceive*, ᾗκαζον from εἰκάζω *guess*, ᾗκτιρον from οἰκτίρω *pity*, ᾗξον from αὔξω *increase*, ᾗρισκον from εἰρίσκω *find*.

a. But *ou-* remains unchanged. And in the later Attic, *ει-, ευ-* and sometimes *οι-* remain: εἶρον for ἡδρον *found*.

b. If a verb has the *rough breathing*, it is always retained in the augmented form.

358. *Augment of the Pluperfect*.—The augment of the pluperfect is applied to the *reduplicated* theme: ἐ-λελύ-κη. But when the reduplication consists of *ε-* (365) or *ει-* (366), the augment is omitted: perf. ἔσταλκα, plupf. ἔστάλκη (not ἦσταλκη) from στέλλω *send*.

a. But ἔστηκα *stand* makes both εἰστήκη (older Attic) and ἔστήκη.—Ξουκα *am like* (492) takes the augment on the second syllable, ἐφέκη.

b. The 'Attic reduplication' (368) takes, as a rule, the augment in the pluperfect: ἀπ-ωλώλη, perf. ἀπ-ώλωλα *am lost*; ἠκηκή, perf. ἀκήκοα *have heard*. But perf. ἐηλυθα (*ερχομαι come*) has plupf. always ἐηλύθη.

c. The omission of the pluperfect-augment in other cases than the above is not strictly Attic, yet forms like ἀπ-ώλλω, ἀπο-πεφύεγη are still read in some editions.

359. *Syllabic Augment before Vowel-Initial*.—A few verbs beginning with a vowel take the syllabic augment. This with *ε-* is contracted to *ει-*: εἶχον for *ε-εχον*. Here belong

ἀγνῦμι *break*, ἔαξα aor.

ἀλίσκομαι *am taken*, ἐδλων aor.,  
but impf. ἡλίσκομην.

ἀνδάνω *please*, ἔαδον aor.

ἀνοίγω *open*, ἀνέφγον.

ὁράω *see*, ἐώραν.

οὔρέω *make water*, ἐούρουν.

ὠθέω *push*, ἐώθουν.

ὠνέομαι *buy*, ἐωνούμην.

ἐάω *permit*, εἶων.

ἐθίζω *accustom*, εἰθίζον.

ἐλίσσω *turn*, εἰλίσσον.

ἔλω *draw*, εἰλκον.

ἐπομαι *follow*, εἰπόμεν.

ἐργάζομαι *work*, εἰργαζόμεν.

ἐρπω *or ἐρπύζω creep*, εἰρπον.

ἐστιάω *entertain*, εἰστιών.

ἔχω *have, hold*, εἶχον.

a. Here belong, further, the aorists εἶλον (*αἰρέω take*, 539, 1), εἶσα *I set* (517 D, 7), and εἶπον etc., 2d aorist of ἔημι (476). Cf. also the plupf. εἰσθήκη, 358 a.

b. Of these, ὁράω *see* and ἀν-οίγω *open*, in addition to the syllabic augment, lengthen *ο* of the theme.

358 D. b. In Hd., the 'Attic reduplication' is never augmented: he has even ἀκήκοε etc.

359 D. Hm. has ἐάλην from ἐλω *press*, εἶρυσσα from ἐρύω *draw*, ἐφνοχέει from οἰνοχοέω *pour out wine*, ἦνδανον and ἐήνδανον from ἀνδάνω *please*. In Hd. ἀγνῦμι, ἔλω, ἐπομαι, ἔχω are augmented as in Att.; ἀνδάνω has impf.

c. These verbs began originally with a consonant, *F* or *σ*; so *ἔγνων*, originally *Ἔγνῳμ*, aorist *ἔφαξα*, *ἔαξα*; *ἔρπω*, originally *σερπω*, impf. *εσερπων*, *εἶρπον*.

d. Irregularly, *ἑορτάζω* *keep festival* has the augment on the *second* vowel: *ἑόρταζον* instead of *ἡορταζον*, cf. 36.

### AUGMENT OF COMPOUND VERBS.

360. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: *εἰσ-φέρω* *bring in*, *εἰσ-έφερον*; *προσ-άγω* *lead to*, *προσ-ἦγον*.

a. Prepositions ending in a vowel lose that vowel before *ε*: *ἀπο-φέρω* *bear away*, *ἀπ-έφερον*. But *περί* and *πρό* retain the final vowel: *πρό* is often contracted with *ε*: *προ-βαίνειν* *advance*, *προύβαινον* for *προ-έβαινον*.

b. The prepositions *ἐξ*, *ἐν*, *σύν* have their proper form before *ε*: *ἐκτείνω* *extend*, *ἐξ-έτεινον*; *ἐμβάλλω* *invade*, *ἐν-έβαλλον*; *συλλέγω* *collect*, *συν-έλεξα*.

361. In some cases the preposition has so far lost its separate force that the augment is placed before it: *καθεύδω* *sleep*, *ἐκάθευδον* (yet also *καθῆνυδον*); *καθίζω* *sit*, *ἐκάθιζον*. So some forms of *ἀφίημι* (476 a), *κάθημαι* (484, 2), *ἀμφιέννυμι* (526, 1).

a. Some verbs have *two* augments, one before and one after the preposition: *ἀνέχουμαι* *endure*, *ἠνειχόμεν*; *ἀνορθόω* *set right*, *ἠνώρθουν*; *ἐνοχλέω* *annoy*, *ἠνώχλουν*.

362. Denominative verbs (308) derived from nouns already compounded are not properly compound verbs. Such take the augment at the beginning: *οικοδομέω* *build* (from *οἰκο-δόμος* *house-builder*), *οἰκο-δόμουν*.

a. This rule sometimes holds good when such verbs begin with a preposition: thus *ἐναντιόομαι* *oppose* (from *ἐναντίος* *opposite*, not from *ἐν* and *αντιόομαι*), *ἠναντιούμην*; *μετεωρίζω* *raise aloft* (from *μετέωρος* *aloft*), *ἔμετεωρίζον*. But more commonly the augment comes *after* the preposition: *ἐκκλησιάζω* *hold an assembly* (*ἐκκλησία*), *ἐξεκκλησιάζον*; *ὑποπτεύω* *suspect* (*ὑπόπτος* *suspected*), *ὑπόπτευνον*.—The verb *παροινέω* *behave as drunken* (*πάροινος*) takes two augments: *ἐπαρῶνουν*.

b. The verb *διαιτῶ* *arbitrate* (from *δίαιτα* *arbitration*) is augmented as if it were a compound of *διᾶ*; *διήτησα*: and in compounds it takes two augments; *κατ-εδιήτησα*.

c. Verbs beginning with *εὖ* *well* and *δυσ-* *ill* have the augment after the adverb when the second part of the compound begins with a short vowel: *δυσἀρεστέω* *am displeased* (*δυσἀρεστος*), *δυσῆρεστον*; *εὐεργετέω* *benefit* (*εὐεργέτης*), *εὐηργέτουν*, also *εὐεργέτουν*. But *δυστυχέω* *am unlucky* (*δυστυχής*), *ἐδυστύχουν*.

*ἐάνδανον*, 2d aor. *ἔαδον*: the rest usually (perhaps always) reject *ε*, and take either the temporal augment (so *ἄλίσκομαι*, *ὀράω*), or none at all (so *ἀνοίγω*, *ἔδω*, *ἐργάζομαι*, *ώθεω*, *ἠνέομαι*).

### Reduplication.

363. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

364. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, perf. λέ-λυκα. A rough mute becomes smooth in the reduplication (73 a); θύω *sacrifice*, τέ-θυκα.

365. In verbs beginning with a *double consonant*, *two consonants*, or *ρ*-, the reduplication omits the consonant and consists of *ε*- only. *ρ* is doubled (49).

Thus ψεύδομαι *lie*, perf. ἔ-ψευσμαι (not πε-ψευσμαι); στέλλω *send*, ἔ-σταλκα; ῥίπτω *throw*, ἔ-ῥριψα.

a. But before a *mute* and a *liquid* the reduplication has generally its full form: γράφω *write*, γέ-γραφα. Still γν- takes *ε*- only: γινώσκω (*γνο*-) *know*, ἔ-γνωκα. And rarely βλ-, γλ- do the same.

b. The perfects κέ-κτημαι *possess*, μέ-μνημαι *remember*, from roots κτα- and μνα-, are against the rule. So πέ-πτωκα *am fallen*, πέ-πταμαι *am spread* (presents πείτω and πετάννυμι).

366. The reduplication has the form *ει*- in:

εἰ-ληφα from λαμβάνω (λαβ-) *take*.

εἰ-μαρται *it is fated* (μερ-, 518, 26).

εἰ-ληχα from λαγχάνω (λαχ-) *get by lot*.

εἰ-λοχα from λέγω *gather*.

εἰ-ρηκα *have said* (ρε-, 539, 8).

δι-εἰ-λεγμαι from δια-λέγομαι *converse*.

But λέγω *speak* has λέ-λεγμαι.

367. Verbs beginning with a *vowel* lengthen that vowel. Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *hope*, ἤλπικα; ὀρμάω *move*, ὤρμηκα; ἀπορέω *am at a loss*, ἠπόρηκα; αἰρέω *take*, ἤρηκα.

368 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, pf. 3d pl. of δέχομαι *receive*); εἶμαι, ἔσται (orig. *ἴεμαι*, *ἴεσται*, from ἐννύμι *clothe*); ἔρχεται, ἔρχατο or ἔερχατο (from ἔργω or ἔεργω *shew*); ἄνωγα *order*. Cf. pf. οἶδα *know* in all dialects. The long *ā* remains unchanged in the defective perfect participles, ἀδικῶς *sated* (aor. opt. ἀδήσειε *might be sated*), and ἀρημένος *distressed*.

In Hd., an initial vowel in some words remains short in the perfect.

365 D. Hm. has βερυπωμένος *soiled* (for ἐβρυπωμένος); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι *receive part*, ἔσσνυμαι (for σε-σνυμαι) from σένω *drive*, like the verbs with initial *ρ*. In δει-δοικα and δει-δια *fear* (490 D 5), δει-δεγμαι *greet* (528 D 3), the reduplication is irregularly lengthened.

b. The Ionic has ἔ-κτημαι regularly formed.

368. 'Attic Reduplication.'—Some verbs, beginning with *a*-, *e*-, *o*-, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called 'Attic reduplication.'

Thus ἀλείφω (αλειφ-) *anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *hear*, ἀκ-ήκοα (but perf. mid. ἤκουσμαι); ὀρύσσω (ορυχ-) *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαύνω (ελα-) *drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *convict*, ἐλ-ήλεγμαι, etc. Irregularly, ἐγείρω (εγερ-) *wake* has ἐγρ-ήγορα, but the perf. mid. is regular: ἐγ-ήγερμαι.

369. *E as reduplication before a vowel-initial.*—The verbs mentioned in 359 have *e*- for the reduplication also, and this with initial *e*- is contracted to *ει*:- ἀγνύμι *break* (orig. *ἑάγνυμι*, perf. *ἑέφαγα*), *ἔαγα*; ἐθίζω *accustom*, εἴθικα (from *ε-εθικα*).—ὁράω *see* makes *έώρακα*; ἀν-οίγω *open*, ἀν-έωγα or ἀν-έφαχα.—The root *εικ*- makes perf. *εἴοικα* *am like*, *appear*, plup. *εἰ-ώκη*. Similarly the root *εθ*- or *ηθ*- makes *εἰ-ώθα* *am accustomed*.

370. In *compound verbs*, and verbs derived from compounds, the reduplication has the same place as the augment. See 360-362.

371. REDUPLICATION IN THE PRESENT.—A different kind of reduplication is that which appears in the *present system* of about twenty verbs. The initial consonant is repeated with *i*: γι-γνώσκω (*γνο*-) *know*; τί-θημι (*θε*-) *put*. In *πίμ-πλημι* *fill* and *πίμ-πρημι* *burn* this reduplication is strengthened by *μ*.

a. For reduplication in the *second aorist*, see 436.

### *Tense and Mode Suffixes.*

372. The tense-suffixes, which are added to the theme to form the tense-stems, are the following:

For the Present System, -ο|*e*-, -το|*e*-, -ιο|*e*-, -νο|*e*-, -ανο|*e*-, -νεο|*e*-, -να-, -νν-, -σκο|*e*, or none.

368 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλά-ομαι, ἀλ-αλύκτημαι *am distressed* (cf. Hd. ἀλυκτάζω *am distressed*), ἔρ-ηρα *am fitted* from ἀραρίσκω (αρ-), ἐρ-έριπτο from ἐρείπω (εριπ-) *overthrow*, ἰδ-ᾤδυσται *is wroth* (ἰδυσ-), ὄρ-ωρα *am roused* from ὀρνύμι (ορ-) etc.—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 53 D a.—Hd. has irregularly ἀραίρηκα from ἀρά-εω *take*.

369 D. For *εἰ-ώθα*, Hm. has also *εἰ-ώθα* (Hd. only *έωθα*): the orig. root was perhaps σφηθ-, pf. *ε-σφηθ-α* (28 a).—Further, Hm. has *ἐλπ-ω* (Fελπ-) *cause to hope*, pf. *έελπα* *hope*, plup. *έώλπεα*; and *ἐρδω* (Fεργ-, Eng. *work*) *do*, pf. *έοργα*, plup. *έώργεα*; also *εἰ-εμμένος* from *είρω* *join*.

372 D. For epic first aorist forms with suffix -ο|*e*- see 428 D b.—For σ

Future system,  $-\sigma^o|\epsilon$ .

First aorist system,  $-\sigma\alpha$ .

Second aorist system,  $-\sigma|\epsilon$ , or none.

First perfect system,  $-\kappa\alpha$ - (plupf.  $-\kappa\eta$ - or  $-\kappa\epsilon\iota$ -).

Second perfect system,  $-\alpha$ - (plupf.  $-\eta$ - or  $-\epsilon\iota$ -).

Perfect middle system, none (future perfect  $-\sigma^o|\epsilon$ -).

First passive system,  $-\theta\epsilon$ - (future passive  $-\theta\eta\sigma^o|\epsilon$ -).

Second passive system,  $-\epsilon$ - (future passive  $-\eta\sigma^o|\epsilon$ -).

a. In these suffixes the *variable vowel* ( $\sigma|\epsilon$ ) appears as  $\sigma$  before  $\mu$  or  $\nu$ , and in the optative; otherwise as  $\epsilon$ :  $\lambda\sigma\sigma\mu\epsilon\nu$ ,  $\lambda\sigma\sigma\iota\mu\iota$ ,  $\lambda\sigma\epsilon\tau\epsilon$ .

373. The Subjunctive puts the *long variable vowel*  $-\sigma|\eta$ - in the place of the final vowel of the tense-suffix. But in the aorist passive  $-\sigma|\eta$ - is *added* to the tense-stem. So too in the present and second aorist, when there is no tense-suffix ( $\mu$ -forms).

374. The Optative adds the mode-suffix  $-\iota$ - or  $-\iota\eta$ - to the tense-stem:  $\lambda\sigma\sigma\iota\mu\iota$ ,  $\delta\sigma\iota\eta\nu$ .

a. The form  $-\iota\eta$ - is used only before active endings. It is always employed in the *singular* of tenses which have the  $\mu$ -inflection (385);  $\delta\sigma\iota\eta\nu$ ,  $\lambda\upsilon\theta\epsilon\iota\eta\nu$ . In the dual and plural of these tenses, it sometimes occurs, but these forms belong to the later Attic and the common dialect;  $\lambda\upsilon\theta\epsilon\iota\eta\tau\epsilon$ ,  $\delta\sigma\iota\eta\sigma\alpha\nu$ . It is also regularly used in the singular of contract forms:  $\tau\iota\mu\alpha\sigma\iota\eta\nu$ , contr.  $\tau\iota\mu\acute{\omega}\eta\nu$ .

b. Before  $-\nu$  in the 3d plur. active,  $-\iota\epsilon$ - is always used:  $\lambda\sigma\sigma\iota\epsilon\nu$ .—For  $-\iota\alpha$ - as mode-suffix in the first aorist, see 434.

### Endings.

375. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

a. The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

doubled in the future and first aorist see 420 D, 428 D a.—For 'Doric' future with suffix  $-\sigma^o|\epsilon$ - see 426.

The suffix of the pluperfect was originally  $-\kappa\alpha\alpha$ -,  $-\epsilon\alpha$ -, which appears in some of the Ionic forms: see 458 D.

373 D. Hm. often has  $-\sigma|\epsilon$ - instead of  $-\sigma|\eta$ - in the subjunctive; in the active before the endings  $-\tau\omicron\nu$ -,  $-\mu\epsilon\nu$ -,  $-\tau\epsilon$ -, and in middle forms. This formation occurs chiefly in the first aorist, the second aorist of the  $\mu$ -form, and the second aorist passive. See these tenses severally, 433 D b, 444 D, 473 D a. In other tenses this formation is less frequent. It is seldom found in the present indicative of verbs in  $-\omega$ .

374 D. a. Hm. almost never has  $-\iota\eta$ - in the dual and plural. For contract optatives in Hm. and Hd. see 410 D a.



## 376. INDICATIVE, SUBJUNCTIVE, AND OPTATIVE.

		ACTIVE.		MIDDLE.	
		<i>Principal tenses.</i>	<i>Past tenses.</i>	<i>Principal tenses.</i>	<i>Past tenses.</i>
S.	1	-μι	-ν	-μαι	-μην
	2	-ς [-σι]	-ς	-σαι	-σο
	3	-σι [-τι]	—	-ται	-το
D.	2	-τον	-τον	-σθον	-σθον
	3	-τον	-την	-σθον	-σθην
P.	1	-μεν [-μες]	-μεν [-μες]	-μεθα	-μεθα
	2	-τε	-τε	-σθε	-σθε
	3	-νσι [-ντι]	-ν, -σαν	-νται	-ντο

a. The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects. For change of -τι, -ντι, to -σι, -νσι, see 69.

377. The ending -σθα for -ς (second person singular) is found in a few μ-forms: *ἔφη-σθα θου saidst*. And in presents of the μ-form the ending -ᾱσι is used for -νσι: see 385, 7.

378. The ending of the first person plural is also used for the *first person dual*.—A special ending -μεθον, for the middle first person dual, occurs only in Hom. Ψ 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

a. -την is sometimes used for -τον in the second person dual of the past tenses: *εἰχέτην you had*.

379. The Subjunctive has the endings of the *principal* tenses; the Optative those of the *past* tenses.

a. But the 1st sing. optative active takes -μι: *λδοι-μι*; unless -ιη- is the mode-suffix. The 3d plural has -ν after -ιε-, -σαν after -ιη-.

b. Optatives in -οιν for -οιμι occur very rarely: *τρέφουν* Eur. frag. 895 Nauck, *ἀμάρτουν* Cratin. Drapetides frag. 6 Meineke.

376 D. a. The Dor. retains the earlier forms -τι for -σι, -ντι for -νσι, -μες for -μεν. It has -τάν for -την, -μάν for -μην, -σθάν for -σθην. Thus *τίθητι, λδονται, λδσωντι, λελύκωντι, λδσομες, ἐλυδμάν, ἐλελύσθάν*, for *τίθησι, λδουσι, λδσωσι, λελύκασι, λδσομεν, ἐλυδμην, ἐλελύσθην*.

b. Hm. sometimes has -τον for -την and -σθον for -σθην in the third person dual of the historical tenses.

c. The poets have often -μεσθα for -μεθα: *γίγνόμεσθα*.

d. The Ionic has also the endings -αται, -ατο, for -νται -ντο in the *perfect* and *pluperfect* middle: see 464 a. Hd. sometimes has these in the present and imperfect of μ-forms: see 415 D c.

e. In the optative, Hm. and Hd. always have -ατο for -ντο: *γίγνοι-ατο* for *γίγνω-ντο*; though in the subjunctive they always have -νται: *γίγνω-νται*.

377 D. In Hm. -σθα is more frequent; *τίθησθα, διδοῖσθα*. He has it even in the subjunctive; *ἐθέλησθα* for *ἐθέλῃς* (*ἐθέλω wish*): rarely in the optative; *κλαιοῖσθα* for *κλαίῃς* (*κλαίω weep*).

## 380. IMPERATIVE.

ACTIVE.				MIDDLE.			
S. 2. -θι	D. 2. -τον	P. 2. -τε		S. 2. -σο	D. 2. -σθον	P. 2. -σθε	
3. -τω	3. -των	3. -ντων		3. -σθω	3. -σθων	3. -σθων	
		OR -τωσαν				OR -σθωσαν	

a. The endings -τωσαν and -σθωσαν, if Attic at all, belong only to the later Attic.

## 381. INFINITIVE.—The infinitive-endings are

*Active*, -εν (contracted with preceding ε to -ειν), or -ναι.

*Middle*, -σθαι.

382. PARTICIPLE.—The participle forms its stem by a special suffix added to the tense-stem. This is

for the *Active*, -ντ- (but for the perfect active -στ-),

for the *Middle*, -μενο-.

For the declension of the participles and the formation of the feminine, see 241-244.

## USE OF THE ENDINGS.

## 383. A. The Common Form of Inflection.

This belongs (1) to the present and imperfect and the second aorist active and middle, when the stem ends in a variable vowel; (2) to the future of all voices, the first aorist active and middle, the perfect active.

1. The endings -μι and -σι are omitted: λῶ, λέλυκε.

a. Except -μι in the optative (379 a): λῶμι.

2. The imperative ending -θι is omitted: λῦε.

3. The 3d plural of the past tenses has -ν: ἔλθο-ν.

4. The middle endings -σαι and -σο drop σ (71) and are contracted: λῶι for λῦε-(σ)αι, λῶι for λῦη-(σ)αι, ἐλθου for ἐλῦε-(σ)ο, ἐλθσω for ἐλῦσα-(σ)ο. But in the optative there is no contraction. λῶμι for λῦοι-(σ)ο.

380 D. a. The endings -τωσαν and -σθωσαν do not occur in Hm.

381 D. For -εν or -ναι, Hm. often has -μεναι or -μεν (also Dor.), with the accent always on the preceding syllable: πέμπειν or πεμπέμεναι or πεμπέμεν to send. Hm. never uses -μεν after a long syllable or -ναι after a short one: hence στήμεναι or στήναι, never στήμεν, δαμήμεναι or δαμήναι aor. pass. to be subdued, never δαμήμεν, ἐστάμεναι or ἐστάμεν, never ἐστάμην. Yet we have ἰέναι as well as ἵμεναι, ἵμεν to go.

383 D. 1. Hm. often retains -μι, -σι in the subjunctive: ἐθέλωμι, ἐθέλῃσι (more correctly written ἐθέλῃσι) for ἐθέλω, ἐθέλῃ.

4. In Hm. and Hd. the vowels, after σ is dropped, usually remain uncontracted: λῶσαι, ἐλῶε, etc. Hd. contracts -ναι to -ν and sometimes -εο to -εν:

5. The infinitive active has *-εν* (381): *λθειν*.

b. Except the first aorist and the perfect.

6. Active participles with stems in *-οντ-* make the nominative singular masculine in *-ων* (see 241): *λτων*.

384. The 2d singular indicative middle has *-ει* in Attic, *-η* in all other dialects (except Ionic, see 383 D 4). The Common dialect had *-η* except in *βούλει, οίει*, from *βούλομαι wish* and *οίομαι think*.

### 385. B. The MI-form of Inflection.

This belongs (1) to the present and imperfect, and the second aorist active and middle, when the stem does not end in a variable vowel ; (2) to the pluperfect active, the perfect and pluperfect middle and the aorist passive.

1. The endings *-μι* and *-σι* are retained in the indicative: *τίθη-μι, τίθη-σι*.

2. The imperative ending *-θι* is sometimes retained: *φα-θί, στῆ-θι*; sometimes not: *ἵστη*.

3. The 3d plural of the past tenses has *-σαν*: *ἐτίθε-σαν*.

4. The middle endings *-σαι* and *-σο* usually retain *σ*: *τίθε-σαι, λελυ-σο*.

a. Not, however, in the subjunctive or optative; and usually not in the second aorist.

5. The infinitive active has *-ναι*: *τιθέ-ναι, λυθῆ-ναι*.

6. Active participles with stems in *-οντ-* make the nominative sing. masc. in *-ούς* (241): *διδούς*.

7. The 3d plural present indicative active has generally the ending *-ᾶσι*.

### Accent of the Verb.

386. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 104 b); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λυσάσθων, λύσασθε*.

Final *-αι* and *-οι* have the effect of *short* vowels on the accent (102): *λύνται, λύσαι, λυθησόμενοι*. But not so in the optative: *λύσαι, λελύκοι*.

For *contract* forms, the accent is determined by the rules in 105.

2d sing. sub. *βούλη*, impv. *βούλεο* or *βούλευ wish*. Hm. contracts *-αι* to *-ει* only in *ὄψει thou wilt see*.

5. For *-εν* Hm. has sometimes *-μεναι* or *-μεν* (381 D).

385 D. 3. Hm. often has *-ν* for *-σαν*, always with a short vowel preceding: *ἔβα-ν, ἔφα-ν* for *ἔβη-σαν, ἔφη-σαν*.

5. Hm. has also *-μεναι* and *-μεν* (381 D).

7. Hm. has *-ᾶσι* only in *ἵασι they go* and *ἔασι they are* (477, 478 D).

8. For *-атаι, -ато* in 3d plur. middle, see 376 D d.

## EXCEPTIONS.

387. In the *finite* modes there are only the following exceptions:

In the second aorist of the *common form* the imperative 2d sing. accents the end of the stem:

a. uniformly in the *middle*: λιποῦ contracted from λιπέ-(σ)ο.

b. in the following *active* forms: εἰπέ say, ἔλθε come, εὗρε find, ἰδέ see, λαβέ take; but not in their compounds: ἄπ-ειπε.

388. In optatives of the *μ*-inflection the accent can not go back of the mode-suffix -ι-: ἵσταί-τε, διδοῖ-το, λυθεῖν.

389. The *infinitive* and *participle* present several exceptions:

a. In the second aorist active and middle they accent the end of the stem: λιπεῖν (for λιπέ-εν) λιπών, λιπέ-σθαι.

b. In the perfect middle they accent the penult: λελύσθαι, τετιμῆσθαι, λελυμένος.

c. The first aorist active infinitive accents the penult: τιμῆσαι.

d. All infinitives in -ναι accent the penult: τιθέναι, λελυκέναι, λυθῆναι.

e. All third-declension participles in -ς, except that of the first aorist active, are oxytone: διδούς, λελυκώς, λυθείς, σταθείς.

390. In the first aorist, these three forms, which have the same letters, are often distinguished by the accent:

3d Sing. Opt. Act.	πλέξαι	παῦσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παῦσαι	τελέσαι	δηλώσαι
2d Sing. Impv. Mid.	πλέξαι	παῦσαι	τέλεσαι	δῆλωσαι

391. For *compound verbs* there are the following restrictions.

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σχεσ hold on, συνέκ-δος give out together (not ἐπισχες, σύνεκδος).

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε he went away, ἀφ-ῖκται he has arrived, παρ-ῆν he was there (not ἀπηλθε, ἀφῖκται, πάρην). This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε he was yielding, but ὑπ-εῖκε imperative, yield.

c. The middle imperative in -ου of the second aorist of the *μ*-form throws the accent back when compounded with a preposition of two syllables: ἀπό-θου sell, κατά-θου put down; but not when the preposition is of one syllable: ἐνθού stay away, προῦ abandon.

389 D. a. In Hm., the infinitive of the 2d aor. mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω assemble), ἔρεσθαι (είρωμαι ask), ἔχθεσθαι (ἐχθάνομαι am odious), ἔγρεσθαι (ἐγείρω arouse).

b. In Hm., the perfects ἀλάσθαι, ἀλαλόμενος (ἀλάσσω wander), ἀκάχησθαι, ἀκαχόμενος or ἀκτιχόμενος (ἀχυνμαι am pained), ἐσσύμενος (σεύω drive), conform to the general rule.

391 D. c. In uncontracted forms the accent always goes back: ἐνθεο, σύνθεο.

## FORMATION AND INFLECTION OF TENSE-SYSTEMS.

## PRESENT SYSTEM, OR

*Present and Imperfect.*

## FORMATION OF THE TENSE-STEM. CLASSES OF VERBS.

392. The present stem of each verb is formed from the theme in one of seven ways. With reference to this we distinguish seven *classes of verbs*.

a. All classes contain primitive verbs; denominative verbs are confined to classes 1, 4, 5 and 6.

393. **FIRST CLASS** (*Variable Vowel Class*).—The suffix  $-\sigma|_{\epsilon}$  (variable vowel, 310) is added to the theme to form the present stem. The 1st sing. indic. act. changes this to  $-\omega$ :

λέγ-ω <i>speak</i>	present stem	λεγ- $\sigma _{\epsilon}$ -	theme	λεγ-.
φιλέ-ω <i>love</i>	present stem	φιλε- $\sigma _{\epsilon}$ -	theme	φιλε-.

a. In presents in  $-\omega$  the quantity of  $\upsilon$  wavers, but in Attic long  $\upsilon$  prevails: thus always λῶω *loose*, δῶω *go under*, πτῶω *spit*, βῶω *rain*, and generally φῶω *make grow*, θῶω *sacrifice*; probably also ξῶω *escape*, μῶω *shut the eyes*. So always ἀλῶω *am beside myself*, ἀρτῶω *prepare*, δακρῶω *weep*, ἰδρῶω *establish*, ισχῶω *am strong*, κωκῶω *lament*, μνηῶω *divulge*, and almost always κωλῶω *hinder*. On the other hand κλύω *hear* (poetic), and μεθύω *am drunk*.

b. In γίγνομαι *become* (for γι-γεν-ο-μαι) and ἵσχω *hold* (for σι-σεχ-ω) the present has the reduplication (371).

394. **SECOND CLASS** (*Strong-Vowel Class*).—The suffix  $-\sigma|_{\epsilon}$  is added, and the theme-vowel  $\alpha$ ,  $\epsilon$ ,  $\upsilon$  takes the *strong* form  $\eta$ ,  $\epsilon\iota$ ,  $\epsilon\upsilon$  (32): τήκ-ω *melt* (present stem τηκ- $\sigma|_{\epsilon}$ -) theme τακ-; λείπ-ω *leave*, theme λιπ-; φεύγ-ω *flee*, theme φνγ-.

a. Roots ending in  $-\upsilon$  lose this vowel in the present (44): πλέω *sail* for πλεω-ω (πλυ-), χέω *pour* for χευ-ω (χυ-). So

θέω (θυ-) <i>run</i> .	πνέω (πνυ-) <i>blow, breathe</i> .
νέω (νυ-) <i>swim</i> .	ρέω (ρυ-) <i>flow</i> .

395. **THIRD CLASS** (*Tau-class*).—The suffix  $-\tau\sigma|_{\epsilon}$  is added: τύπτ-ω *strike* (present stem τυπ- $\tau\sigma|_{\epsilon}$ -) from theme τυπ-; βάπτ-ω *dip*, theme βαφ-; καλύπτ-ω *cover*, theme καλυβ-.

a. The theme (always a root) ends in a labial mute. Whether this is  $\pi$ ,  $\beta$ , or  $\phi$  cannot be ascertained from the present, but only from the second

393 D. a. Hm. has λῶω (and λῶω) δῶω, φῶω, θῶω (and θῶω) πτῶω, ξῶω, βῶω. Theocr. has πτῶω. And ἀλῶω, ἀρτῶω, ἰδρῶω, κωκῶω occur in Hm., ισχῶω and μανῶω in Pind.

aorist (if there be one) or some other word from the same root. Thus 2d aor. *ἔ-ῥύπ-ην*, *ἔ-βάφ-ην*, and the noun *καλυβ-ή* cover.

396. **FOURTH CLASS (Iota-class).**—The suffix *-ε|ε-* is added; this always occasions sound-changes, as follows:

397. *κ, χ, τ, θ*, and sometimes *γ*, unite with *ι* to form *σ* (later Attic *ττ*): see 67. Thus *φυλάσσω guard* (present stem *φυλασσ|ε-*) for *φυλακ-ιω*, theme *φυλακ-*; *ταράσσω disturb* for *ταραχ-ιω*, theme *ταραχ-*; *τάσσω arrange* for *ταγ-ιω*, theme *ταγ-*.

a. The final consonant must be determined as above, 395 a. The future, according as it ends in *-ξω* or *-σω*, will show whether the consonant is a palatal or lingual.

b. In *πέσσω (πετ-)* cook, the present comes from an older form of the theme, *πεκ-*.

398. *δ*, less often *γ*, unites with *ι* to form *ζ* (68): *φράζω tell* for *φραδ-ιω*; *κράζω cry* for *κραγ-ιω*.

a. Here also the future will show whether the stem ends in a lingual (*δ*) or a palatal (*γ*).

b. Themes in *-γγ* drop *γ* nasal before *ζ*: *κλάζω (κλαγγ-)* shriek, *πλάζω (πλαγγ-)* cause to wander, *σαλπίζω (σαλπιγγ-)* sound the trumpet.

c. In *νίζω (νιβ-)* wash the present comes from an older form of the theme, *νιγ-*.

399. *λ* with *ι* produces *λλ* (66): *βάλλω* (for *βαλ-ιω*) throw.

a. Only *δφείλω* (for *οφελ-ιω*) am obliged follows the analogy of 400, being distinguished thus from *δφέλλω* (also for *οφελ-ιω*) increase.

400. *ν* and *ρ* with *ι* transpose it to the preceding syllable, where it unites with the vowel of the theme (65): *φαίνω show* for *φαν-ιω*; *φθείρω destroy* for *φθερ-ιω*. If the theme-vowel is *ι* or *υ*, it becomes long: *κρίνω distinguish* for *κριν-ιω*; *σύρω drag* for *συρ-ιω*.

401. Two verbs with themes in *-αν-* drop the *υ*: *καίω burn* for *καν-ιω* (44) and *κλαίω weep* for *κλαν-ιω*. The Attic prose, however, uses the forms *κάω*, *κλάω* (85).

398 D. Aeol. *-σδω* for *-ζω*, frequent in Theoc. (63 D): *σῦρσδω* for *σῦρίζω* pipe. In Dor., most verbs in *-ζω* have themes in *-γ-*: *κομίζω take care of*, aor. *ἐκόμισα* (for *ε-κομιδ-σα*), but Dor. *ἐκόμιξα* (for *ε-κομυγ-σα*). In Hm., too, these verbs have *-γ-* much oftener than in Att.: so in *ἀλαπάζω lay waste*, *δαίζω divide*, *ἐναρίζω slay, strip*, *μερμηρίζω debate in mind*, *πολεμίζω war*, *στυφελίζω push*, etc.

399 D. a. Hm. has *εἴλω (ελ-)* press (not *ελλω*). But instead of *δφείλω* he commonly uses the form *δφέλλω*.

401 D. In Hm., some other vowel-themes annex *-ιω*: *δαίω (δαν-)* burn, *δαίωμα (δα-)* divide, *ναίω (να-)* inhabit, *μαίωμα (μα-)* reach after, etc.

402. FIFTH CLASS (*Nasal Class*).—A suffix containing *v* is added.

- a.  $-v^o|_{\epsilon}$ : τέμ-νω *cut* (present stem τεμ- $v^o|_{\epsilon}$ ), theme τεμ-.
- b.  $-av^o|_{\epsilon}$ : ἁμαρτ-άνω *err*, theme ἁμαρτ-.
- c.  $-av^o|_{\epsilon}$  with an inserted nasal: μαθη-άνω *learn*, theme μαθ-; λαμβ-άνω *take*, theme λαβ-; λαγχ-άνω *get by lot*, theme λαχ-.

REM.  $-av^o|_{\epsilon}$  is used alone, if the theme-vowel is long by nature or position: if otherwise, a nasal is inserted in the theme (*ν, μ, γ*, according as it precedes a lingual, labial, or palatal mute).

- d.  $-v^e|_{\epsilon}$ : ἱκ-νέο-μαι *come*, theme ἱκ-.
- e.  $-vv-$  (after a vowel  $-vv-$ ): δείκ-νῦ-μι *show*, theme δεικ-; σβέ-ννῦμι *quench*, theme σβε-.
- f.  $-va-$ : πέρ-νῃ-μι *sell* (present stem περ- $va-$ ), theme περ-.

403. SIXTH CLASS (*Inceptive Class*).—The suffix  $-σκ^o|_{\epsilon}$  (or  $-ισκ^o|_{\epsilon}$ ) is added: ἀρέ-σκω *please*, εὑρ-ίσκω *find*. The vowel before  $-σκω$  is usually made long.

- a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: γηράσκω *grow old*.
- b. Several presents have the reduplication: γι-γνώ-σκω (*γνο-*) *know*.
- c. A mute before  $-σκω$  is dropped: λάσκω for λακ-σκω *speak*. Quite irregular are μίσγω for μιγ-σκω *mix*, and πείσχω for παθ-σκω *suffer*.

404. SEVENTH CLASS (*Root-Class*).—The theme itself, with or without reduplication, serves as present stem: φη-μί *say*, theme and present stem φα-; τί-θη-μι *put*, present stem τιθε-, theme θε-.

405. Sometimes the present has a different theme from the other systems. Thus it may have a *longer* theme in  $-\epsilon$ , while the other systems are formed from a shorter one without  $-\epsilon$ : pres. δοκέω (*δοκε-*) *seem*, but future δόξω (*δοκ-*). More often the present has the shorter theme, and the other systems (or some of them) come from a longer theme ending in  $-\epsilon$ , or in  $-o$ : present βούλομαι (*βουλ-*) *wish*, but future βουλήσομαι (*βουλε-*).

### INFLECTION.

406. A. THE COMMON FORM (*Presents in  $-ω$* ).—Present stems ending in a variable vowel ( $-^o|_{\epsilon}$ ) are inflected according to 383. Paradigm 314.

407. The following points require notice: (a.) The 1st sing. pres. ind. act. lengthens the suffix-vowel *o* to *ω*: λύω. (b.) In the 2d and 3d sing.  $-\epsilon\iota\varsigma$  and  $-\epsilon\iota$

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407 D. (b.) The Doric (Theocr.) has sometimes  $-\epsilon\varsigma$  for  $-\epsilon\iota\varsigma$  in the 2d pers. (c.) The Doric has  $-\sigmaντι$ ,  $-\ωντι$ ; see 69 D.

are perhaps due to *epenthesis* (cf. 65); *λῦεις* for *λῦε-σι*, *λῦει* (*λῦειτ*) for *λῦε-τι*. So, too, *-ης -η* in the subjunctive active. (c.) In the 3d plur. active *-ουσι* is for *-ο-νσι* (55 d) and *-ουσι* for *-ω-νσι*. (d.) For the middle forms of the second person, *λῦει*, *ἐλθου*, etc., see 384.

408. The Subjunctive has *-ω|η-* for *-ο|ε-*. The Optative has the mode-suffix *-ι-*; for *λθο-ιεν*, see 374 b.

409. CONTRACT PRESENTS.—Verbs in *-αω*, *-εω*, and *-οω* contract the final *α*, *ε*, or *ο* of the theme with the following variable vowel: *τιμά-ω* *τιμῶ* *honor*, *φιλέ-ω* *φιλῶ* *love*, *δηλό-ω* *δηλῶ* *manifest*. Paradigms 323–325.

a. The contraction follows the rules, 37, 39. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in *τιμ(αο)ῶ-μεν* the uncontracted form is *τιμᾶομεν*, the contract form *τιμῶμεν*.

#### 409 D. CONTRACT PRESENTS IN THE DIALECTS.

*Usage of Homer.*—a. Verbs in *-αω* are often contracted as in Attic: *δρῶ*, *δρῆς*, *δρῆ*. When uncontracted, they are subject to a peculiar assimilation of the concurrent vowels, which gives for *αε*, *αη*, a double *α*-sound, and for *αο*, *αω*, *αου* a double *ο*-sound. One of the vowels is usually lengthened; rarely both.

<i>δρῶ</i>	for	<i>δράω</i>	<i>μενινῶω</i>	for	<i>μενινῶω</i>
<i>δρῶντες</i>		<i>δράοντες</i>	<i>ἡβῶντες</i>		<i>ἡβῶντες</i>
<i>δρόφι</i>		<i>δράοιμι</i>	<i>ἡβόοιμι</i>		<i>ἡβόοιμι</i>
<i>δρόωσι</i>		<i>δράουσι</i>	<i>ἡβῶσα</i>		<i>ἡβῶουσα</i>
<i>δράῃς</i>		<i>δράεις</i>	<i>μενινᾶῃ</i>		<i>μενινᾶει</i>
<i>δράσθαι</i>		<i>δράεσθαι</i>	<i>μνᾶσθαι</i>		<i>μνᾶεσθαι</i>

The second vowel must have stood (before the change) in a long syllable; otherwise the uncontracted form is not used: thus *δρῶμεν* (for *δράομεν*) is an impossible form. A single exception is *μνωόμενος*. The former vowel is lengthened only when the word could not otherwise stand in the Homeric verse (exception *γελῶντες*).

Uncontracted forms without assimilation occur rarely: *δοιδίδει*, *ναεττόντα*: even with lengthening: *πεινῶντα*. In imperfects *αο* is sometimes changed to *εο*: *ἦντεον* (*ἄντῳ encounter*), *δομκλέομεν* (*δομκλῶω reduce*). Notice *χρεῶμενος* for *χραῶμενος*.

b. Verbs in *-εω* are commonly uncontracted, but sometimes *εε*, *εει* go into *ει*; *εο*, *εου*, into *ευ*: *τελέει*, *τελέουσι*, *τελέεται*, *τελέομενος*, or *τελεῖ*, *τελεῦσι*, *τελεῖται*, *τελεύμενος*. In the 2d sing. mid. *-έ-ε-αι*, *-έ-ε-ο* may become *-εῖαι*, *-εῖο*, by contraction of *εε*, or *-έαι*, *-έο*, by rejection of one *ε*: *μῦθεῖαι* or *μῦθεῖαι*, for *μῦθέ-ε-αι* *thou sayest*. An older form of these verbs was in *-εῖω*: so *νεικεῖω* for *νεικέω* *quarrel*, *ἐτελεῖετο* from *τελέω* *complete*.

c. Verbs in *-οω* are contracted as in Attic. But sometimes they have forms with a double *ο*-sound, like verbs in *-αω*: *ἀρόωσι* for *ἀρόουσι* (*ἀρόω plough*), *ὑπνώοντας* (*ὑπνώω sleep*).

*Usage of Herodotus.*—d. Verbs in *-αω* commonly change *α* before an *ο*-sound to *ε*: *τιμέω*, *τιμέονται*, *τιμέμενος*, *τιμέουσι*; *εο* rarely goes into *ευ*: *ἐτίμεν* (Att. *ἐτίμων*). Otherwise they contract *α* with the following vowel as in Att.:



410. a. In the optative active, contract verbs have generally -ειη- (374 a) in the *singular*, but very seldom in the dual and plural.

b. In the infinitive active, -αι-ειν, -ο-ειν give -αιν, -οιν (not -ᾶν, -ων) because -ει is a spurious diphthong; see 40 a and 381.

411. Verbs in -ειω of two syllables admit only the contraction into ει. Wherever contraction would result in any other sound, the uncontracted form is used. Thus πλέ-ω sail makes in the pres. ind. πλέ-ω, πλείς, πλεί, dual πλείτον, plur. πλέ-ομεν, πλείτε, πλέ-ουσι. Except δέ-ω bind, which makes τὸ δοῦν (for δέ-ον), δοῦμαι (for δέ-ομαι), etc., and is thus distinguished from δέ-ω want, require, which follows the rule, making τὸ δέ-ον the *requisite*, δέομαι, I *request*.

412. Seven verbs in -αιω take η instead of ā in the contract forms. Thus ζά-ω live, ζῆς (not ζᾶς), ζῆ, ζῆτε, ζῆν, etc. So also πεινά-ω hunger, διψά-ω thirst, κνά-ω scratch, σμά-ω wash, ψά-ω rub, and χρά-ομαι use.

a. βῆγδ-ω am cold has ω and φ in contract forms, instead of ου and αι: inf. βῆγῶν, opt. βῆγῃν.

b. λαύ-ω bailie sometimes drops υ (44), and is then contracted as a verb in -ου: ελου for ελο(υ)-ε, λαύμαι for λα(ύ)-ο-μαι, etc.

413. B. THE MI-FORM.—Present stems not ending in a variable vowel,—i. e., those of class 7 and those in -νν- and -να- of class 5,—are inflected according to 385. Paradigms 329–332.

τιμᾶς, τιμᾶτε, τιμᾶμεν, τιμᾶσθαι; so also mid. inv. τιμῶ, impf. ἐτιμῶ. But χρέομαι changes αο to εω: χρέομαι.

e. Verbs in -αιω are uncontracted, except that εο, εον may go into εν: φιλέω, φιλεί, φιλόμι, φιλόμαι or φιλεῖμαι, φιλέουσι or φιλεῦσι. But δεῖ it is necessary and its inf. δεῖν are usually contracted. Instead of 2d sing. mid. φιλέ-ε-ο, ἐφιλέ-ε-ο, we find forms with only one ε, φιλέο, ἐφιλέο.

f. Verbs in -ου are contracted as in Att., but sometimes have -εν instead of -ου: δηλῶ, δηλοῖ, δηλῶμαι, δηλόμεν, δηλοῦσι or δηλεῦσι, ἐδήλου or ἐδήλευ.

Doric Contraction.—g. The Doric contracts α with ο, ω (not in the ultima) to ā instead of ω: it contracts α with ε, η, ει, η, to η, γ, instead of ā, ᾱ: πεινώ-μεν (for πεινώμεν), πεινώντι (for πεινώσι), ὀρήτε (for ὀρᾶτε), ὀρή (for ὀρᾶ), ὀρήν (for ὀρᾶν); see 37 D h and i. The Ion. contraction of εο, εον to ευ belongs also to the Doric.

Aeolic Inflection.—h. For -αιω, -ειω, -ου, the Aeolic (of Lesbos) has peculiar forms in -αιμι, -ημι, -ωμι, with the μι-inflection: φίλημι, φιλήμενος, δοκίμωμι.

410 D. a. In contract present optatives Homer scarcely ever has -ειη-; Hd. uses it for verbs in -αιω (τιμῃν), but not for those in -ειω and -ου.

412 D. Hm. has πεινῆμεναι, κνῆ; but ζέειν. Hd. has ζῆν, διψῆν, but χράσθαι, κνᾶν, σμᾶν.

c. Other irregular contractions in Hm. are: προσαυδήτην (αὐδάω speak), συναιτήτην (ἀντάω encounier), ἀπειλήτην (ἀπειλέω threaten), πεινῆμεναι (πεινᾶω mounre), ποθήμεναι (ποθέω miss), φορήμεναι and φορήναι (φορέω bear). Cf. 409 D h.

414. The end-vowel of the stem is made long in the singular of the indicative active: *τίθη-μι*, stem *τιθε-*; *εἰδείνυ-ν*, stem *δεικνυ-*.

415. a. Stems in *-α* contract *-α-ασι* in the 3d plur. pres.: *ιστάσι*.

b. In the present imperative *-θι* is omitted, and the stem-vowel lengthened: *ίστη, δεικνῦ*.

416. The forms in *-σο* rarely drop *σ* and are contracted: so in poetry *τίθου, ἴστω* for *τίθεσο, ἴστασο*. But in *δύναμαι can* and *ἐπίσταμαι understand*, this is generally the case: *ἐδύνω, ἤπιστω*. We have even poetic *δύνῃ* for *δύνασαι*.

417. The subjunctive adds the mode-suffix *-|ϣ*, and contracts it with final *α, ε, ο* of the stem: *τιθῶ* for *τιθέω*; but not with *υ*: *δεικνύω*. In contraction, *αη, αη, οη* give *η, η, φ* (contrary to 37 d, 39 c): *ιστήται* for *ιστάται, διδῶς* for *δίδως*.

a. But in three verbs *-|ϣ* takes the place of the stem-vowel, so there is no contraction. These are *δύνα-μαι can, ἐπίστα-μαι understand, κρέμα-μαι hang*; subj. *δύνω-μαι, ἐπίστω-μαι, κρέμω-μαι*.

418. a. The optative mode-suffix is *-ι-* or *-ιη-* according to 374 a. For *δεικνύοιμι, τιθοίμην*, see 419 b and c.

b. The accent of the optative follows 388: *ισταίτο*. But the verbs mentioned in 417 a are exceptions: *δύναιτο, ἐπίστατο, κρέματο*.

419. In some forms the *μι*-verbs take the inflection of *presents in -ω*, a variable vowel being added to the stem. This is the case in:

a. The imperfect forms *ἐδίδουν, ἐδίδους, ἐδίδου; ἐτίθεις, ἐτίθει* (used for *ἐδίδων, -ως, -ω; ἐτίθης, -η*). So in the present *τιθείς* (more Attic than *τίθης*) and in the imperative *τίθει* and *δίδου*. These forms are made as if from *τιθεω* and *δίδω*.

b. The optative of verbs in *-νύμι*: *δεικνύοιμι*, like *λίσυμι*.

c. The optative *τιθοίμην*, cf. *φιλοίμην*.

414 D. In Hm. the stem-vowel is sometimes long in other forms: as *τιθήμεναι, τιθήμενος, ἀῆναι* to blow: *δίζημαι seek*.

415 D. a. Hm. and Hd. always have 3d plur. *τιθείσι, διδοῦσι, ῥηγνῦσι*, etc., but both have *ἴασι* *they go* and Hm. has *ἔασι* *they are*.

b. Hm. sometimes retains *-θι*: *δίδωθι give, ὕμνθι euear*.

c. Hd. has forms with *-αται, -ατο* in the 3d plur. of the middle: *τιθέαται, ἐτιθέατο*, even *ἐδυνέατο* for *ἐδύναντο*, etc.

417 D. a. So in Hm. and Hd. the pres. subj. active of *ἵημι*, according to most editions: *ἦ* (Hd.) *ἦσι* (Hm.) for *ἵῃ*.

419 D. a. The Ionic has other forms of this sort in the active. Hm. has *διδούς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδούσθα, διδοῖ* (and *δίδωσι*), *τιθεῖ* (and *τίθησι*), *ἴεις* (with irregular accent), *ἴει* (and *ἵησι*). Also *καθίστα* (= *ἵστα-ε*), inv. In Hd. *ἴει, τιθεῖς, τιθεῖ, διδοῖς, διδοῖ, ἵσῃ*, are perhaps always used. So, too, Hd. has impf. 3d sing. *ἴσῃ* for *ἵσῃ*.

b. But Hm. has opt. *δανῦτο* for *δανν-ι-το* from *δαίνυμαι feast*.

## FUTURE SYSTEM, or

*Future Active and Middle.*

420. The future stem is formed by adding -σ<sup>ο</sup> to the theme, and is inflected like the present of the common form (406): -σω, -σας, -σαι etc. Paradigm 315.

421. a. *Mute Verbs*.—A labial or palatal mute at the end of the theme unites with σ, forming ψ or ξ: a lingual mute is dropped before σ (54).

κόπτω (κοπ-) cut	κόψω	τάσσω (ταγ-) arrange	τάξω
βλάπτω (βλαβ-) hurt	βλάψω	ὀρύσσω (ορυχ-) dig	ὀρύξω
γράφω write	γράψω	φράζω (φραδ-) tell	φράσω
πλέκω twist	πλέξω	σπένδω pour	σπείσω (55 d).

For τρέφω nourish, θρέψω, and the like, see 74 c.

b. *Vowel Verbs*.—A short vowel at the end of the theme becomes long before σ (33).

ἐάω permit	ἐάσω	ποιέω make	ποιήσω
τιμάω honor	τιμήσω	δουλόω enslave	δουλώσω

For exceptions, see 503.

c. *Verbs of the second class* (394) have the strong form of the theme in the future: πείθω (πιθ-) persuade, πείσω; πνέω (πνυ-) breathe, πνεύσομαι.

422. *Liquid Future*.—The future of liquid verbs ends in -εω instead of -σω; ε is contracted with the following vowel, as in the present of φιλέω: φαίνω (φαν-) show, φανέω, contracted φανῶ. Paradigm 326.

a. -εω is for -εσω: σ is dropped between two vowels (71).

b. κέλλω (κελ-) land, κῆρω (κυρ-) fall in with, ὀρνύμι rouse make κέλσω, κῆρσω, ὀρῶ, with σ.

*Contract Future from Vowel and Mute Verbs.*

423. Some verbs in -εω drop σ in the future, and contract: τελέω complete, fut. τελέσω, τελέω, τελῶ; 1st plur. τελοῦμεν, etc. The future thus made has the same form as the present.

420 D. In Hm. σ of the future is often doubled after a short vowel: ὀλέσσω for ὀλέσω (ὀλλύμι destroy), ἀνίσσω for ἀνίσω (ἀνίσω achieve).

421 a. For fut. in -ξω from pres. in -ζω, frequent in Hm., see 398 D.

422 D. The future in -εω has in the dialects the same forms, contracted and uncontracted, as the present in -εω (409 D b and e).

b. Hm. has other exceptions: θέρσομαι (θέρω warm); cf. 431 D a.

424. Verbs in -αζω (themes in -αδ-) sometimes do the same : βιβάζω *cause to go*, fut. βιβάσω, βιβά-ω, βιβῶ. Similarly ελαύνω (ελα-) *drive*, ἐλά(σ)ω, ἐλῶ, ἐλάς, ἐλά, etc.

425. Verbs in -ιζω (themes in -ιδ-) make their future in -ισω instead of -ισω, and contract : κομίζω (κομιδ-) *convey*, κομιέ-ω, κομιῶ; 1st plur. κομοῦμεν, etc.; fut. mid. κομοῦμαι. The name *Attic Future* has been given to this formation.

426. Some verbs have a future in -σομαι, contracted -σοῦμαι, instead of -σομαι : πνέ-ω (πνυ-, πνευ-) *breathe*, πνευσέ-ομαι, πνευσοῦμαι; φεύγ-ω (φνυγ-) *flee*, φευξοῦμαι. Here -σε- is the tense-suffix. This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (426 D). The same verbs have also the ordinary future in -σωμαι.

427. A few verbs have futures with the form of a present : χέω (χυ-) *pour*, fut. χέω. So the irregular futures ἔδομαι *shall eat* (539, 3), πίομαι *shall drink* (521, 3).

#### FIRST AORIST SYSTEM, or

#### *First Aorist Active and Middle.*

428. FORMATION.—The first aorist stem is formed by adding -σα- to the theme : λῦ-σα- (first person ἔλῡ-σα).

429. The rules in 421, for the future of mute verbs, vowel verbs and verbs of the second class, apply also to the first aorist.

κόπ-τω	ἔκοψα	τάσσω (ταγ-)	ἔταξα	τῖμά-ω	ἐτίμησα
βλάπ-τω	ἔβλαψα	ὀρύσσω (ορυχ-)	ὤρυξα	ποιέ-ω	ἐποίησα
γράφ-ω	ἔγραψα	φράζω (φραδ-)	ἔφρασα	δουλό-ω	ἐδούλωσα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	πείθω (πιθ-)	ἔπεισα
τρέφ-ω	ἔθρεψα	εἰά-ω	εἰᾶσα	πνέω (πνυ-)	ἔπνευσα

424 D. The future in -ω has in Hm. the same variety of forms as the present in -ω (409 D a): thus ἐλῶ, ἐλάς, ἐλά. In Hd. it is contracted as in Att.

426 D. In Doric the future is regularly formed in -σεω, -σομαι contracted : λῦσῶ, λῦσεῖς, λῦσεῖ, λῦσεῖτον, λῦσεῖμες, λῦσεῖτε, λῦσεῖντι; mid. λῦσεῦμαι, λῦσῇ, λῦσεῖται, etc., λῦσεῖσθαι, λῦσεῖμενος.

427 D. Similarly, Hm. has fut. βέλομαι or βέομαι *shall live* connected with βίω *live*, δῆω *shall find* connected with 2d aor. pass. ἐδά-ην *learned*, κέω or κέω *shall lie* from κείμει.—He also uses ἀνέω *achieve*, ἐρῶ *draw*, τενέω *stretch*, as futures.

428 D. a. Hm. often doubles σ of the first aorist after a short vowel ; ἐγέλασσα for ἐγέλασα (γελάω *laugh*). Cf. 420 D.

b. Hm. has forms of the first aorist with a variable vowel in the place of α : ἐβήσето *went* (βαίνω), ἐδόσето *set* (δύω), ἔτε, ἔτον *came* (ἵκω). So especially

430. *χέω* (χυ-) *pour* makes *ἔχεα* (for *εχεα*) without *σ*, corresponding to the future *χέω* (427).

431. *Liquid Verbs*.—These reject *σ* in the first aorist, and lengthen the theme-vowel in compensation for it (34) : *φαίνω* (φαν-), *ἔφην* (for *εφασα*) ; *μέν-ω remain*, *ἔμεινα* (for *εμενσα*) ; *κρίνω* (κριν-) *decide*, *ἔκριν* (for *εκρινσα*). Paradigm 327.

a. The lengthened form of *a* is *η*, except after *ι* or *ρ* : *ἔφην*, but *ἐπέρανα* (*περαίνω finish*).

b. The verbs *ἀρῶ* (ἀρ-) *raise* and *ἄλλομαι* (ἄλ-) *leap* make *ἄρ-* and *ἄλ-* in the first aorist, except in the indicative, which has *η-* on account of the augment : *ἤρα*, *ἤλδμην*, but *ἄρας*, *ἄλδμενος*. Even a few other verbs have *ᾱ* where the rule requires *η* : *κερδαίνω gain*, *ἐκέρδᾱνα* ; *δργαίνω enrage*, *ὤργᾱνα*.

c. *κέλλω*, *κέρω*, *δρνύμ* (422 b) make *ἐκελσα*, *ἐκυρσα*, *ἄρσα*.

432. Three first aorists have the suffix *-κα-* ; *ἔθηκα* from *τίθημι* (θε-) *put*, *ἔδωκα* from *δίδωμι* (δο-) *give*, and *ἔηκα* from *ἔημι* (ἐ-) *send*. These are confined to the indicative, and are used chiefly in the singular active (see paradigms 333, 334, 476) in place of the defective second aorist. Plural forms, like *ἔδώκαμεν*, *ἔδωκατε*, *ἔδωκαν*, are rare and poetic.

433. INFLECTION.—The first aorist is inflected according to the Common form, 383. Paradigm 316.

a. The 1st sing. ind. act. omits the ending *-ν*, *ἔλῦσα* ; and the 3d sing. changes *-α* to *-ε*, *ἔλῦσε*. The inv. *λῦσον*, *λῦσαι* and infin. *λῦσαι* are irregular. For the middle forms *ἐλύσω*, *λύσῃ*, *λύσω* see 383, 4.

b. The subjunctive has *-ω|η-* in place of *-α-* : *λύσω*.

434. In the optative, besides the regular forms with mode-suffix *-ι-*, there are three irregular forms in *-σε-ια-ς*, *-σε-ιε*, *-σε-ια-ν*. These are much more used than those in *-σαις*, *-σαι*, *-σαιεν*.

in the imperative : *ῥρσεο*, *ῥρσευ rise* (*ῥρ-νύμι*), *ἄξετε lead* (*ἄγω*), *οἶσε bring* (*φέρω*), *λέξεο lay thyself* (*λέγω*), *πελάσσετον draw near* (*πελάζω*).

430 D. For *ἔχεα*, Hm. has commonly *εχεα*. Similarly, Hm. makes 1st aor. *ἔκη-α* (Att. *ἔκαυσα*) from *καίω* (καυ-) *burn*, *ἔσσενα* from *σένω* (συ-) *drive*, *ἠλεδμην* and *ἠλευδμην* from *ἁλέομαι* or *ἁλεόμαι avoid*, and the defective aor. *δέατο seemed*. Hes. has *δατέασθαι* from *δατέομαι divide*.

431 D. c. Homer has also *ἔκερσα* (*κείρω shear*), *φύρσω* aor. subj. (*φύρω mix*), *ἔλσα* (*εἰλω press*), defective *ἀπό-ερσα took away*.

d. The Aeolic (Lesbian) assimilates *σ* to the foregoing liquid : *ἔφαννα* for *ἔφασα*. So Hm. in one word ; *ὤφელλα*, from *ὀφέλλω increase*.

433 D. b. In Hm., first aorist subjunctives with short vowels *-ω|ε-* (373 D) often occur : *νεμεσθ-ετε* for *νεμεσθ-ητε* (*νεμεσά-ω resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψῃ* (*ἐφάπτομαι touch upon*). These forms are often liable to be confounded with those of the future indicative.

## SECOND AORIST SYSTEM, OR

*Second Aorist Active and Middle.*

## SECOND AORIST OF THE COMMON FORM.

435. The second aorist stem adds  $-\sigma-$  to the theme:  $\lambda\iota\pi-\sigma-$ ; indic.  $\lambda\iota\pi\omicron\nu$ , present  $\lambda\epsilon\iota\pi\omega$  ( $\lambda\iota\pi-$ ). It has the inflection of the present system (406), the second aorist indicative being inflected like the imperfect. Paradigm 320.

a. As a rule, only primitive verbs (308) have second aorists. The root takes its shortest, or *weak*, form (32). A few second aorists have  $\alpha$  for  $\epsilon$  of the root:  $\tilde{\epsilon}\tau\pi\alpha\omicron\nu$  from  $\tau\acute{\rho}\epsilon\pi-\omega$  *turn*.

b. For the accent of the 2d sing. imperative, the infinitive and participle, see 387, 389.

436. The second aorist of  $\tilde{\alpha}\gamma-\omega$  *lead* has a *reduplicated* stem:  $\tilde{\eta}\gamma\alpha\omicron\nu$ ,  $\tilde{\alpha}\gamma\alpha\epsilon\acute{\iota}\nu$ .

a.  $\epsilon\acute{\iota}\pi\omicron\nu$  *said* is also reduplicated: it is contracted from  $\epsilon\epsilon\pi\omicron\nu$  ( $\epsilon\text{-}\acute{\epsilon}\pi\omicron\nu$ , root  $\acute{\epsilon}\pi\alpha-$ , 72 D).

437. The root-vowel is dropped (syncope, 43) in  $\tilde{\epsilon}\pi\tau-\acute{\omicron}\mu\eta\nu$  ( $\pi\acute{\epsilon}\tau\text{-}\omicron\mu\alpha\iota$  *fly*),  $\tilde{\epsilon}\sigma\chi-\omicron\nu$  (for  $\epsilon\sigma\epsilon\chi-\omicron\nu$ , pres.  $\tilde{\epsilon}\chi\omega$  *have*),  $\tilde{\epsilon}\sigma\pi-\acute{\omicron}\mu\eta\nu$  (for  $\epsilon\sigma\epsilon\pi\text{-}\omicron\mu\eta\nu$ , pres.  $\tilde{\epsilon}\pi\omicron\mu\alpha\iota$  *follow*), and some others.

438. Two second aorists,  $\epsilon\acute{\iota}\pi\omicron\nu$  *said* and  $\tilde{\eta}\nu\epsilon\gamma\kappa\omicron\nu$  *bore* (539, 8 and 6), have also forms with stems in  $-\alpha-$ ,  $\epsilon\acute{\iota}\pi\alpha$ ,  $\tilde{\eta}\nu\epsilon\gamma\kappa\alpha$ , with the inflection of the first aorist.

SECOND AORIST OF THE  $\mu\iota$ -FORM.

439. The second aorist of the  $\mu\iota$ -form has the simple theme as its stem:  $\tilde{\epsilon}\sigma\tau\eta-\nu$  ( $\sigma\tau\alpha-$ ) *stood*. This is inflected according to 385. Paradigms 333, 334, 335.

435 D. In Hm., a few roots which end in a mute after  $\rho$ , suffer transposition as well as variation of vowel in the second aorist:  $\delta\epsilon\rho\kappa-\omicron\mu\alpha\iota$  *see*,  $\tilde{\epsilon}\delta\rho\alpha\kappa\omicron\nu$ ;  $\pi\epsilon\rho\beta-\omega$  *destroy*,  $\tilde{\epsilon}\pi\rho\beta\omicron\nu$ .

b. Hm. and Hd. often have  $-\acute{\epsilon}\iota\nu$  for  $-\epsilon\acute{\iota}\nu$  in the 2d aor. inf.:  $\lambda\iota\pi\acute{\epsilon}\iota\nu$ ,  $\beta\alpha\lambda\acute{\epsilon}\iota\nu$ .

436 D. In Hm., a good many verbs have reduplicated stems in the 2d aor.:  $\tilde{\epsilon}\pi\acute{\epsilon}\phi\tau\alpha\omicron\nu$  ( $\phi\acute{\rho}\delta\omega$  *declare*),  $\pi\acute{\epsilon}\pi\iota\theta\omicron\nu$  ( $\pi\epsilon\acute{\iota}\theta\omega$  *persuade*),  $\tau\epsilon\tau\alpha\rho\acute{\alpha}\mu\eta\nu$  ( $\tau\acute{\epsilon}\rho\pi-\omega$  *delight*),  $\pi\epsilon\phi\acute{\iota}\delta\text{-}\acute{\epsilon}\sigma\theta\alpha\iota$  ( $\phi\epsilon\acute{\iota}\delta\omicron\mu\alpha\iota$  *spare*), etc. So  $\tilde{\eta}\rho\alpha\omicron\nu$  ( $\alpha\rho$ , pr.  $\acute{\alpha}\rho\alpha\rho\acute{\iota}\sigma\kappa\omega$  *fil*),  $\tilde{\epsilon}\rho\omicron\omicron\omicron\nu$  ( $\tilde{\upsilon}\rho\text{-}\nu\acute{\upsilon}\mu\iota$  *rouse*).—Reduplicated and syncopated are  $\tilde{\epsilon}\kappa\epsilon\lambda\text{-}\acute{\omicron}\mu\eta\nu$  ( $\kappa\acute{\epsilon}\lambda\text{-}\omicron\mu\alpha\iota$  *command*),  $\tilde{\alpha}\lambda\alpha\lambda\kappa\text{-}\omicron\nu$  ( $\alpha\lambda\epsilon\kappa$ , pr.  $\acute{\alpha}\lambda\acute{\epsilon}\xi\omega$  *ward off*). Not used in the pres. are  $\pi\acute{\epsilon}\phi\eta\text{-}\omicron\nu$  ( $\phi\epsilon\omega$ ) *killed*,  $\tau\acute{\epsilon}\tau\mu\text{-}\omicron\nu$  ( $\tau\epsilon\mu-$ ) *came up to*,  $\tau\epsilon\tau\alpha\gamma\text{-}\acute{\omicron}\nu$  ( $\tau\alpha\gamma$ , Lat. *tango*) *having seized*.—Two verbs,  $\tilde{\epsilon}\rho\acute{\upsilon}\kappa\text{-}\omega$  *draw*,  $\tilde{\epsilon}\nu\acute{\iota}\pi\text{-}\tau\omega$  *chide*, reduplicate the final consonant of the theme, with  $\alpha$  as a connective:  $\tilde{\eta}\rho\acute{\upsilon}\kappa\text{-}\alpha\kappa\text{-}\omicron\nu$ ,  $\tilde{\eta}\nu\acute{\iota}\pi\text{-}\alpha\kappa\text{-}\omicron\nu$  (also  $\tilde{\epsilon}\nu\acute{\epsilon}\nu\acute{\iota}\pi\text{-}\omicron\nu$ ).

437 D. Of syncopated stems, Hm. has also  $\tilde{\epsilon}\gamma\rho\text{-}\acute{\omicron}\mu\eta\nu$  *awoke* (found even in Att., from  $\tilde{\epsilon}\gamma\epsilon\acute{\iota}\rho\omega$ ,  $\epsilon\gamma\epsilon\rho$ ),  $\tilde{\alpha}\gamma\rho\text{-}\acute{\omicron}\mu\epsilon\upsilon\omicron\iota$  *assembled* (inf.  $\tilde{\alpha}\gamma\acute{\epsilon}\rho\text{-}\epsilon\sigma\theta\alpha\iota$ , 389 D a, pr.  $\tilde{\alpha}\gamma\acute{\epsilon}\rho\omega$ ),  $\tilde{\epsilon}\pi\lambda\text{-}\acute{\omicron}\mu\eta\nu$  ( $\pi\acute{\epsilon}\lambda\text{-}\omicron\mu\alpha\iota$  *am*).

440. The end-vowel of the stem is made long in the active before a single consonant: ἔ-στη-ν, ἔ-στη-μεν, στή-ναι; but στα-ίην, στά-ντων.

a. The 3d sing. ἔσται comes under this rule because it stands for ε-σται-τ. —So does στάς neuter participle, for στα-ντ.

b. ὠρήμην, aor. of ὀνίσημι (ονα-) *benefit*, follows the same rule in the middle: ὠρήμεθα (but ὠρασθε).

441. The middle ending -σο drops σ (385, 4 a): ἔ-θου (not ἐ-θε-σο), πρίω *buy* (yet also πρίασο). But not after a long vowel: ὄνησο.

442. In compounds -βᾶ and -στᾶ occur for βῆ-θι and στή-θι: κατὰβᾶ *come down*, παρὰστᾶ *stand by*, used only in poetry.

443. The second aorists of three verbs, τίθημι, δίδωμι and ἵημι, are peculiar in these respects (paradigms 333, 334, 476):

a. They do not lengthen the stem-vowel: ἔ-θε-μεν.

b. The 2d sing. imper. active has -s for -θι.

c. The infinitive active, θείναι, δύναι, εἶναι (for θε-εναι etc.), has an irregular ending -εναι.

d. The singular of the indicative is wanting, and supplied by the first aorist in -κα (432).

444. The subjunctive adds -|η- and is contracted as in the present (417): θῶ for θέ-ω, δῶς for δό-ης; but δύ-ω uncontracted.

a. The aorist ἐπρίαμην *bought* puts -|η- in place of the stem-vowel (cf. 417 a): πρίωμαι.

445. The optative mode-suffix is -ι- or -ιη- according to 374 a. But stems in -υ- (ἐ-δύ-ν) have no optative in Attic.

a. The optative is accented according to 388. But πρίαμην (from ἐπρίαμην *bought*) and ὀναίμην (from ὀνήμην *received profit*) are exceptions: πρίαίτο, ὄναιτο.

440 D. Exceptions, the poetic aorist ἔκταν *killed* (489, 4) and Hm. οὔτα *wounded*, οὐτάμεναι *to wound*.—On the other hand, like ὠρήμην Hm. has πλῆτο *approached*, ἐβλητο *was hit*, and other middle forms.

444 D. In Hm., the second aorist subj. of the μι-form usually remains uncontracted: θέαμεν, ἀφ-ἔη. The root-vowel is then almost always made long, α and ε becoming ει before an o-sound, and η before an e-sound. Thus γνάω, βεῖω (for βᾶω, βῶ), θεῖω (for θέω, θῶ), θήης (for θέης, θής), δάησι (for δᾶη, δᾶ). And before the endings -τον, -μεν, -τε, the *mode-vowel* is short (373 D): στήετον (for στάητον, στήητον), θελομεν (for θέαμεν, θᾶμεν): so also in the middle forms θελομαι (for θέαμαι, θᾶμαι), βλήεται. Hm. has subj. δύω, with long ῡ.

In Hd., only αω and εω remain uncontracted in the subjunctive; αω he changes to εω: στέαμεν (for στάαμεν, στᾶμεν). The same change is found in Hm.

445 D. Hm. has opt. δῶη, δῶμεν (contracted from δυ-ιη, δυ-ι-μεν). So also φθίτο (for φθι-ιτο) 2d aor. opt. of φθίνω *perish*.

b. The compounds of τίθημι and ἵημι have in the second aorist optative -θοῖτο and -οῖτο, besides the regular θείτο and εἶτο; so too in the plural -θοίμεθα, -οίμεθα etc. These are sometimes written with recessive accent: πρόσθοιτο, πρόοιτο.

#### PERFECT ACTIVE SYSTEMS, OF

#### *Perfect and Pluperfect Active.*

446. FORMATION OF THE FIRST PERFECT.—To form the stem of the first perfect, the theme is reduplicated (363 ff) and -κα- is added: λε-λυ-κα-; 1st sing. indic. λέλυκα.

a. The first perfect belongs (1) to vowel-verbs, (2) to many liquid verbs, (3) to many mute verbs with lingual themes, especially those in -ιζω (-ιδ-) and -αζω (-αδ-).

447. a. A lingual mute is dropped before -κα-; πείθω (πιθ-), πέπει-κα; κομίζω (κομιδ-), κεκόμ-κα.

b. Vowel-verbs usually lengthen the vowel before -κα-, and verbs of the second class have the strong form of the theme with ει or ευ.

ἐά-ω	ἐῖα-κα	ποιέ-ω	πεποιή-κα	πείθω (πιθ-)	πέπει-κα
τῆμά-ω	τετμήν-κα	δουλό-ω	δεδούλω-κα	πνέω (πνυ-)	πέπνευ-κα

448. a. Liquid themes of one syllable change ε to α: στέλλω (στελ-) send, ἔσταλκα; φθείρω (φθερ-) destroy, ἔφθαρκα.

b. ν is rejected in a few verbs: κρίνω (κριν-) distinguish, κέκρι-κα; τείνω (τεν-) extend, τέτα-κα, etc. (519). If not rejected, it must be changed to γ nasal: φαίνω (φαν-), πέφαγκα.

c. Several liquid roots suffer transposition (64), and thus become vowel-roots: βάλλω (βαλ-) throw, βέ-βλη-κα; κάμ-νω am weary, κέ-κμη-κα.

449. The stem of the first pluperfect is the same as that of the first perfect, with -κη- (in some forms -κει-) substituted for -κα-.

450. FORMATION OF THE SECOND PERFECT.—The stem of the second perfect reduplicates the theme and adds -α-: γε-γραφ-α-, 1st sing. indic. γέγραφα; from γράφω (γραφ-) write.

a. In general, only consonant-verbs form a second perfect. Yet the vowel-verb ἀκούω hear makes the second perf. ἀκήκοα.

b. Hd. has -θείτο for -θεῖτο in compounds.

446 D. In Hm. only vowel-themes (or such as become so by transposition) form a first perfect; and even these often have a second perfect form: πεφύ-ασι Att. πεφύκασι (φύ-ω produce), κεκμη-ώς Att. κεκμηκώς (κάμ-νω am weary), τετιη-ώς troubled.



451. *Vowel changes*.—a. An *ε* of the root becomes *ο* in the second perfect :

στρεφ-ω *turn*, ἔστρεφ-α.

τίκτω (τεκ-) *bring forth*, τέ-τοκ-α.

b. Verbs of the second class have the strong form of the theme, but take *α* instead of *ε* (29).

λείπω (λιπ-) *leave*, λέ-λοιπ-α.

φείγω (φυγ-) *flee*, πέ-φευγ-α.

τήκω (τακ-) *melt*, τέ-τηκ-α.

c. In other verbs *α* is often lengthened : κράζω (κραγ-) *cry*, κέκρᾱγα ; ἀγ-νύμι *break*, ἔᾱγα ; φαίνω (φαν-), πέφηνα.

d. But the theme-vowel remains short after the Attic reduplication (368) : ἀλείφω (αλιφ-) *anoint*, ἀήλιφα.

e. Cases that stand by themselves are ἔββαγα from βήγνυμι (βαγ-) *break*, and εἴωθα *am accustomed* from root εθ- or ηθ-.

452. *Perfects with Aspiration*.—Some verbs aspirate a labial or palatal mute at the end of the theme, changing π, β, to φ, and κ, γ, to χ : κλέπτω (κλεπ-) *steal*, κέκλοφα ; ἀλλάσσω (αλλαγ-) *exchange*, ἤλλαχα.

a. A few verbs have two forms, aspirate and unaspirate : thus πράσσω (πρᾱγ-) *do*, πέπρᾱγα and πέπρᾱχα *have done* ; πέπρᾱγα is oftener intransitive, *have done (fared) well or ill*.

453. The second pluperfect stem is the same as that of the second perfect, with -η- (in some forms -ει-) substituted for -α-.

454. *SHORTER PERFECT FORMS*.—A few second perfects have forms *without any suffix*, the endings being added directly to the root : ἔστα-μεν *we stand*, τε-θνά-ναι *to be dead*. Paradigm 336. For a list of such forms see 490 ff.

455. *INFLECTION*.—The first and second perfect systems are alike in their inflection. Paradigms 317, 321.

a. The perfect follows the *common form* (383). The 3d sing. indic. changes -α to -ε : λέλυκε. The 3d plur. -ᾱσι is for -α-νσι. The -α- of the stem changes

451 D. c. In Hm., the feminine of the participle sometimes keeps short α, when the other forms of the tense have η : ἀρπῆς *filled*, fem. ἀραρυῖα, ind. ἔρηρα (ἀραρίσκω) ; τεθῆλῆς *blooming*, fem. τεθαλυῖα (θάλλω).

452 D. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

455 D. a. In the Doric (Theocr.) the perfect sometimes ends in -ω, -εις, -ει like the present, instead of -α, -ας, -ε : δεδοίκω *I fear*, πεφόκει *has sprung up*. So the infin., δεδύκειω *to have set*, and the participles (in Pindar), πεφρίκοντας, κεχλάδοντας. Cf. in Hm. κεκλήγοντες (from κλάζω *shriek*).

to the variable vowel in the subjunctive and optative, and disappears before *-ws* (suffix *-or-*) of the participle. For *-vai* in the infinitive see 383, 5 b. For the accent of the infinitive and participle see 389 d and e.

b. The participle *τεθνῆς*, gen. *τεθνῆστος*, *dead* (490, 4) arises from *τεθνῆ-ος* *τεθνῆ-στος* by transfer of quantity (36).

456. An imperative of the perfect active is lacking, except in perfects which have a present meaning, and even here it is nearly confined to the shorter perfects mentioned in 454: *ἵσταθι stand*, *τεθνάτω let him die the death*. Yet we have *κεκράγετε yell* and *κεχήμετε stand agape* in Aristophanes.

457. The singular of the optative has rare poetic forms in *-οιην*, *-οιης*, *-οιη*: *πεποιθοίη*. The subjunctive, optative, and imperative can be expressed by the perfect participle with a form of *εἰμί am*: *λελυκὸς ὃ, εἴην, ἴσθι*.

458. The pluperfect follows the *μ*-form (385): before *-σαν* in the 3d plural, *ε* is used instead of *ει*.

a. The first and second person singular of the pluperfect have *-η*, *-ης* in the older Attic and in Plato, but *-ειν*, *-εις* in the later Attic.

#### PERFECT MIDDLE SYSTEM, or

#### *Perfect, Pluperfect, Fut. Perf., Middle (Passive).*

459. FORMATION.—The tense-stem of the perfect and pluperfect middle is the reduplicated theme. There is no suffix. Thus stem *λε-λυ-*, 1st sing. indic. *λέλυμαι*.

460. In vowel-changes of the theme and the rejection of *ν*, the perfect middle agrees with the first perfect active: see 447 b, 448 a, b, c.

ἐά-ω	ἐᾶ-μαι	πείθω (πιθ-)	πέπεισ-μαι	κρίνω (κριν-)	κέκρι-μαι
τῖμά-ω	τετίμη-μαι	πλέω (πλυ-)	πέπλευσ-μαι	τείνω (τεν-)	τέτα-μαι
ποιέ-ω	πεποίη-μαι	στέλλω (στέλ-)	ἔσταλ-μαι	βάλλω (βαλ-)	βέβλη-μαι
δουλό-ω	δεδούλω-μαι	φθείρω (φθερ-)	ἔφθαρ-μαι		

b. Hm. has *τεθνηός*, *τεθνηῶτος*. In other second perf. participles, too, he has *-ωτ-* for *-οτ-*: *βεβαῶτος*, *γεγαῶτος*.

458 D. Hd. has in the pluperfect active *-εα*, *-εας*, *-εε*, *-εατε*; in the 3d plur. only *-εσαν*.—Hm. has *-εα*, *-εας* (also contracted *-ης*), *-ει* or *-ειν* (contracted from *-εε*, *-εε-ν*): *ἐτεθήπεια* was astonished, *ἐτεθήπεις*, *δεδειπνήκειν* he had feasted. The uncontracted 3d sing. is seen only in *ἦδεε*, commonly *ἦδη* he knew.—In two or three words, Hm. forms a pluperfect with the suffix *-οι-*, after the analogy of the imperfect: *ἡνωγ-ο-ν* (also *ἡνώγ-εα*) plup. of *ἡνωγα* command, *ἐμέμηκ-ο-ν* plup. of *μέμηκα* bleat, *ἐγέγων-ε* (also *ἐγεγών-ει*) plup. of *έγγωνα* shout. Still more irregular are 3d pl. *ἡνώγ-ειν*, *γεγών-ειν* (contracted from *-εο-ν*).

a. The verbs *τρέφ-ω nourish*, *τρέπ-ω turn*, and *στρέφ-ω turn*, change ε to α: *τέτραμμαι* (74 c, d), *τέτραμμαι*, *ἔστραμμαι*.

461. *Addition of σ*.—Many vowel-verbs add σ to the stem of the perfect middle: *τελέ-ω complete*, *τε-τέλε-σ-μαι*, *ἐτε-τέλε-σ-το*. But the added σ falls away before endings that begin with σ (62): *τε-τέλε-σαι*, *ἐτε-τέλε-σθε*. Paradigm 328.

a. This σ is almost always added to the perfect middle of vowel-verbs which retain a short theme-vowel in the future, aorist, and perfect: *ἔσπα-σ-μαι* from *σπά-ω draw*. Other verbs in which it occurs are enumerated in 505; some have both forms, with and without σ: *κλεί-ω close*, *κέκλεισμαι* and *κέκλειμαι*: in such cases the form without σ is the older.

462. INFLECTION.—The perfect and pluperfect middle are inflected according to 385. Paradigm 318.

a. For the accent of the infinitive and participle, see 389 b.

463. *Liquid Verbs and Mute Verbs*.—The concurrence of consonants in the stem and endings gives occasion to a number of changes. These are shown in the Paradigms, 328. They take place according to the rules in 51–54, 61.

a. Stems in ν- (unless they reject ν, 460) change it to σ before μ: *φαίνω* (φαν-), *πέφασ-μαι*; but sometimes to μ: *ῥέζων* (οῤυν-) *sharpen*, *ῥέζωμαι*. The succession ν-τ remains; ν-σθ drops σ (61). The forms which would have ν-σ (*πέφανσαι* etc.) are avoided altogether; for these, it is likely that *πεφασμένος εἰ, ἦσθα, ἴσθι*, were used.

b. When μμ or γγ would be brought before μ, the first consonant is rejected: *πέμπ-ω to send*, *πέ-πεμ-μαι* (for *πε-πεμμ-μαι*), *ἐλέγχ-ω to convict*, *ἐλ-ήλεγ-μαι* (for *ελ-ηλεγγ-μαι*).

c. *σπένδ-ω pour* makes *ἔσπειςμαι* (for *εσπενσ-μαι*, for *εσπενδ-μαι*).

464. *Third Person Plural of the Indicative*.—The endings -νται, -ντο can only stand after a vowel. When the tense-stem ends in a consonant, the 3d plur. indic. is made by using the perfect participle, with the auxiliary verb *εἰσί they are* for the perfect, and *ἦσαν they were* for the pluperfect. See Paradigm 328.

a. The Ionic endings -σται, -στω (before which π, β, κ, γ are aspirated) sometimes appear in Attic, after a consonant: *τετάχσται*, *ἐτετάχστω*, for *τεταγμένοι εἰσί, ἦσαν*, from *τάσσω* (ταγ-) *arrange*.

462 D. Hm. sometimes drops σ in the 2d sing.: *μέμνη-αι* for *μέμνη-σαι*, also contracted *μέμνη*. So in Hd. the imperative *μήμνεο remember*, with ε for η.

464 D. a. The use of -σται, -στω is much more common in Hm. and Hd.; see 376 D d. Hm. has *τετεύχσται, -στω* (1st sing. *τέτυγμαι, τεύχω make*) with

465. *Subjunctive and Optative*.—The perfect middle subjunctive and optative are made by using the perfect participle with the subjunctive and optative of εἰμί *am*.

a. A few vowel-verbs form these modes directly from the stem : κτά-ομαι *acquire*, perf. κέκτη-μαι *possess*, subj. κεκτώμαι, κεκτῇ, κεκτῆται (contracted from κεκτῶμαι, etc.), opt. κεκτόμην, κεκτόῳ, κεκτόῳ (from κεκτῶ-οιμην, etc.), or κεκτῆμην, κεκτῆο, κεκτῆτο (from κεκτῆ-ιμην, etc.). So μμνήσκω (*μνα-*) *remind*, perf. μέμνη-μαι *remember*.

466. **FUTURE PERFECT**.—The future perfect stem adds -σθ- to the tense-stem of the perfect middle. It has the inflection of the future middle, -σομαι, -σει, -σεται, etc., from which tense it differs in form only by having a reduplication. Paradigm 318.

a. The vowel before -σομαι must be long, even when it is short in the perfect middle: δεδή-σομαι (*δέω bind*), λελθ-σομαι; but δέδε-μαι, λέλυ-μαι.

b. The meaning of this tense is almost always *passive*. The chief exceptions are μεμνήσομαι *shall remember* (580, 6), κεκτῆσομαι *shall possess*, πεπαύσομαι *shall have ceased*. Very many verbs have no future perfect.

c. The participle of the future perfect occurs very rarely. The only instance in classic Greek is διαπεπολημσόμενον in Thuc. vii 25.

467. Two verbs have a future perfect *active*, formed from the first perfect active. It ends in -ξω (-κ-σω).

ἵστημι *set up* perf. ἔστηκα *stand* fut. perf. ἐστήξω *shall stand*.  
θνήσκω *die* τέθνηκα *am dead* τεθνήξω *shall be dead*.

a. In other verbs the place of a future perfect active may be supplied by using the perfect active participle with ἔσομαι *shall be*: ἐγνωκότες ἐσόμεθα *we shall have recognized*. Even the passive future perfect may be similarly formed: ἐψευσμένοι ἔσονται *they will have been deceived*.

eu for υ, ἐρηρέδ-ατο (1st sing. ἐρηρέισμην, ἐρείδω *support*) with ε for ει,—the change of quantity in each case being required by the hexameter verse. He has even -αται -ατο after vowels: δεδαί-αται (*δαίνομαι divide*), βεβλή-ατο (*βάλλω throw*). Before these endings he inserts δ in ἀκ-ηχέ-δ-αται (part. ἀκ-ηχέ-μενος *rained*), ἐλ-ηλέ-δ-ατο (for ἐλ-ηλα-δ-ατο, theme ελα-, pres. ἐλαίνω *drive*). Hd. usually has -αται -ατο even after vowels; a preceding α or η becomes ε: οἰκέαται for ὀικήνται (*οἰκέω inhabit*). In παρ-εσκενέδ-αται (*παρασκευάζω prepare*), and like forms from verbs in -ω, δ belong to the theme. In ἀπ-ικ-αται, -ατο (Hd.) = Att. ἀφίγμένοι εἰσί, ἦσαν, κ is not changed to χ.

468 D. Hm. has subjunctive μεμνόμεθα (Hd. μεμνεόμεθα), optative μεμνήμην, μεμνέτο (eu for ηοι, 36); also opt. 8d plur. λελύντο (for λελυ-ι-ντο).

## PASSIVE SYSTEMS, OR

*Aorist and Future Passive.*

468. FORMATION OF THE AORIST PASSIVE.—To form the stem, the suffix *-θε-* for the first aorist, or *-ε-* for the second, is added to the theme. These become *-θη-* and *-η-* before a single consonant. Thus stems *λυ-θε-*, *σταλ-ε-*; 1st sing. indic. *ἐλύθην*, *ἐστάλην*.

*Remarks on the First Aorist Passive.*

469. In modifications of the theme, the first aorist passive agrees in general with the perfect middle (460, 461).

ἐά-ω	εἰδ-θην	πείθω (πιθ-)	ἐπείσ-θην	βάλ-ω	ἐβλή-θην
τίμā-ω	ἐτίμη-θην	πλέω (πλυ-)	ἐπλεύσ-θην	σπά-ω	ἐσπασ-θην
ποιέ-ω	ἐποίη-θην	τείω (τεν-)	ἐτά-θην	τελέ-ω	ἐτελίσ-θην
δουλό-ω	ἐδουλό-θην	κρίνω (κριν-)	ἐκρί-θην	ἀκού-ω	ἠκούσ-θην

a. But *στρέφω*, *τρέπω*, and *τρέφω* (460 a) have *ε* in the first aorist passive: *ἐστρέφθην*, *ἐτρέφθην*, *ἐθρέφθην*.

470. *Mute Verbs*.—Before *θ*, a labial or palatal mute (*π*, *β*, *κ*, *γ*) becomes rough (*φ*, *χ*); a lingual mute (*τ*, *δ*, *θ*) becomes *σ*; see 51, 52, and Paradigms 328.

For *ἐθρέφθην*, etc., see 74 d. For *ἐτίθην*, *ἐτύθην*, see 73 c.

*Remarks on the Second Aorist Passive.*

471. An *ε* of the root becomes *α*: *στέλ-ω* send, *ἐστάλην*.

a. *πλήσσω* (πλαγ-) strike makes *ἐπλήσθην*; yet in composition with *ἐκ* and *κατά*, it takes the form *-επλάσθην*.

472. No verb has both a second aorist active and a second aorist passive. The chief exception is *τρέπω* turn, *ἔτραπον* and *ἐτράπην*.

a. Some verbs have both passive aorists in use: *βλάπτω* (βλαβ-) harm, *ἐβλάφθην* and *ἐβλάβην*. So *τρέπω*, *τρέφω*, *στρέφω*; but the second aorist is more used.

473. INFLECTION.—The first and second aorists passive are inflected alike. Paradigms 319, 322. They take *active* endings, and follow the *μ*-form (385).

469 D. Hm. adds *ν* before *θ* to some vowel-themes: *ἰβρόν-θην* took my seat (*ἰβρό-ω*), *ἀμ-πνύ-ν-θην* revived, root *πνυ-* breathe. In *φάνθη* (*φαίνω* shine, = *φαίω*) he changes *φαεν-* to *φαν-* (cf. 409 D a).

473 D. Hm. sometimes has *ν* for *-ων* in the 3d plur. indic.; see 385 D 3; also *-μεναι* for *-ναι* in the infinitive; see 385 D 5.

a. The subjunctive adds the mode-suffix  $\omega\eta$ - and contracts:  $\lambdaυθ\omega$  for  $\lambdaυθ\acute{\epsilon}\omega$ . The optative has the mode-suffix  $\omega\eta$ - or  $\omega$ - according to 374 a:  $\lambdaυθ\epsilon\text{-}\acute{\iota}\eta\text{-}\nu$ ,  $\lambdaυθ\epsilon\text{-}\acute{\iota}\tau\epsilon$ . For the ending  $\text{-}\tau\iota$  instead of  $\text{-}\theta\iota$  in the first aorist imperative, see 73 b. For the accent of the infinitive and participle, see 389 d and e.

**474. FUTURE PASSIVE.**—The stem adds  $\text{-}\sigma\acute{\iota}\epsilon\text{-}$  to the aorist passive stem; and is inflected like the future middle. The first future passive ends in  $\text{-}\theta\eta\sigma\omicron\mu\alpha\iota$ , the second future passive in  $\text{-}\eta\sigma\omicron\mu\alpha\iota$ :  $\lambdaυθ\acute{\eta}\sigma\omicron\mu\alpha\iota$ ,  $\sigma\tau\alphaλ\acute{\eta}\sigma\omicron\mu\alpha\iota$ .

### Verbal Adjectives.

**475.** The verbal adjectives are analogous to passive participles. Their stems are formed by annexing  $\text{-}\tau\omicron\text{-}$  or  $\text{-}\tau\epsilon\omega\text{-}$  (nom.  $\text{-}\tau\acute{\omicron}\varsigma$ ,  $\text{-}\tau\acute{\epsilon}\omicron\varsigma$ ) to the theme.

1.  $\lambdaυ\text{-}\tau\acute{\omicron}\varsigma$ ,  $\text{-}\acute{\eta}$ ,  $\text{-}\acute{\omicron}\nu$  *loosed, looseable (solutus, solubilis)*.

2.  $\lambdaυ\text{-}\tau\acute{\epsilon}\omicron\varsigma$ ,  $\text{-}\acute{\alpha}$ ,  $\text{-}\omicron\nu$  (requiring) *to be loosed (solvendus)*.

The theme assumes the same form as in the first aorist passive, except that a mute before  $\text{-}\tau\acute{\omicron}\varsigma$  and  $\text{-}\tau\acute{\epsilon}\omicron\varsigma$  must be smooth (51).

$\acute{\epsilon}\acute{\alpha}\text{-}\omega$	$\acute{\epsilon}\acute{\alpha}\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$	$\pi\epsilon\acute{\iota}\theta\omega$	$\pi\epsilon\acute{\iota}\sigma\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$	$\beta\acute{\alpha}\lambda\lambda\omega$	$\beta\lambda\eta\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$
$\tau\acute{\iota}\mu\acute{\alpha}\text{-}\omega$	$\tau\acute{\iota}\mu\eta\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$	$\pi\lambda\acute{\epsilon}\omega$	$\pi\lambda\epsilon\upsilon\sigma\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$	$\pi\lambda\acute{\epsilon}\kappa\omega$	$\pi\lambda\epsilon\kappa\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$
$\tau\acute{\epsilon}\lambda\acute{\epsilon}\text{-}\omega$	$\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$	$\tau\epsilon\acute{\iota}\nu\omega$	$\tau\alpha\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$	$\tau\acute{\alpha}\sigma\omega$	$\tau\alpha\kappa\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$
$\acute{\alpha}\kappa\acute{\omicron}\upsilon\text{-}\omega$	$\acute{\alpha}\kappa\omicron\upsilon\sigma\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$	$\kappa\tau\acute{\iota}\nu\omega$	$\kappa\tau\acute{\iota}\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$	$\tau\acute{\rho}\acute{\epsilon}\phi\omega$	$\theta\tau\epsilon\pi\tau\acute{\omicron}\varsigma$ , $\text{-}\tau\acute{\epsilon}\omicron\varsigma$

### THE IRREGULAR VERBS IN -MI.

**476.**  $\acute{\iota}\eta\mu\iota$  ( $\acute{\epsilon}$ -) *send*; inflected nearly like  $\tau\acute{\iota}\theta\eta\mu\iota$ .

Fut.  $\eta\sigma\omega$ , Aor.  $\eta\kappa\alpha$  ( $\acute{\epsilon}\acute{\iota}\tau\omicron\nu$  etc., 443), Perf.  $\acute{\epsilon}\acute{\iota}\kappa\alpha$ ,  $\acute{\epsilon}\acute{\iota}\mu\alpha\iota$ , Aor. P.  $\acute{\epsilon}\acute{\iota}\theta\eta\nu$

The aorists and perfect occur almost entirely in compounds.

The tenses which have the  $\mu\iota$ -form are inflected as follows:

a. The subjunctive of the second aorist passive has in Hm. the same peculiar forms as the second aorist active of the  $\mu\iota$ -form (444 D):  $\phi\alpha\eta\eta$  (for  $\phi\alpha\eta\acute{\eta}\nu$ ,  $\phi\alpha\eta\eta$ ),  $\delta\alpha\mu\epsilon\lambda\epsilon\tau\epsilon$  (for  $\delta\alpha\mu\acute{\epsilon}\eta\tau\epsilon$ ,  $\delta\alpha\mu\acute{\eta}\tau\epsilon$ ),  $\tau\tau\alpha\pi\epsilon\lambda\omicron\mu\epsilon\nu$  (for  $\tau\tau\alpha\pi\acute{\epsilon}\omega\mu\epsilon\nu$ ,  $\tau\tau\alpha\pi\acute{\omega}\mu\epsilon\nu$ ) with transposition, from  $\acute{\epsilon}\tau\acute{\alpha}\rho\kappa\eta\nu$  ( $\tau\acute{\epsilon}\rho\kappa\omega$  *delight*).

Hd. in the subjunctive contracts  $\epsilon\eta$ , but not  $\epsilon\omega$ :  $\lambdaυθ\acute{\epsilon}\omega$ ,  $\lambdaυθ\acute{\eta}\varsigma$ ,  $\lambdaυθ\acute{\eta}$ .

**474 D.** In Hm., the first future passive is never found; the second future only in  $\delta\acute{\alpha}\eta\sigma\omicron\mu\alpha\iota$  (2d aor. pass.  $\acute{\epsilon}\delta\acute{\alpha}\eta\nu$  *learned*),  $\mu\eta\gamma\acute{\eta}\sigma\omicron\mu\alpha\iota$  ( $\mu\acute{\iota}\gamma\text{-}\nu\mu\iota$  *mix*).

**476 D.** Hm. has usually  $\acute{\iota}\eta\mu\iota$ , with short  $\iota$ . He has impf. 1st sg.  $\acute{\iota}\epsilon\acute{\iota}\nu$ , 1st aor.  $\eta\kappa\alpha$  and  $\acute{\epsilon}\eta\kappa\alpha$  (359): from  $\acute{\alpha}\nu\text{-}\acute{\iota}\eta\mu\iota$  he has a fu.  $\acute{\alpha}\nu\acute{\epsilon}\sigma\omega$ , aor.  $\acute{\alpha}\nu\epsilon\sigma\alpha$ .—Hd. pf. ind. 3d pl.  $\acute{\alpha}\nu\text{-}\acute{\epsilon}\acute{\iota}\nu\tau\alpha\iota$  irreg. for  $\acute{\alpha}\nu\text{-}\acute{\epsilon}\acute{\iota}\nu\tau\alpha\iota$ , and pf. par.  $\mu\epsilon\text{-}\mu\epsilon\tau\text{-}\iota\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$  very irreg.

*Present and Imperfect.*

ACTIVE.		MIDDLE (PASSIVE).	
Pres. ἔημι ἔης, εἶς ἔησι ἔεον ἔεον ἔμεν ἔετε ἔῶσι	Impf. ἔην ἔας ἔα ἔεον ἔέτην ἔμεν ἔετε ἔσαν	Pres. ἔμαι ἔσαι ἔται ἔσθον ἔσθον ἔμεθα ἔσθε ἔνται	Impf. ἔμην ἔσο ἔεο ἔεσθον ἔεσθην ἔμεθα ἔσθε ἔεντο
Pres. Subj. ἔῶ ἔῃς etc.		Pres. Subj. ἔῶμαι ἔῃ etc.	
Pres. Opt. ἔέην or ἔοιμι ἔέης εἰς etc.		Pres. Opt. ἔέμην or ἔοίμην ἔείο εἰο etc.	
Pres. Impv. ἔε ἔετω etc.		Pres. Impv. ἔεο ἔεσθε etc.	
Pres. Infm. ἔέναι Part. ἔείς, ἔείσα, ἔέν		Pres. Infm. ἔεσθαι Part. ἔέμενος, -η, -ον	

*Second Aorist.*

ACTIVE.			MIDDLE.		
Indicative.			Indicative.		
(ἦκα)		ἔμεν	ἔμην		ἔμεθα
(ἦκας)	ἔειπον	ἔειπε	ἔειπο	ἔεισθον	ἔεισθε
(ἦκε)	ἔειπεν	ἔεισαν	ἔειπο	ἔεισθην	ἔειντο
Subjunctive.			Subjunctive.		
ᾤ		ᾤμεν	ᾤμαι		ᾤμεθα
ᾤς	ᾤτρον	ᾤτε	ᾤ	ᾤσθον	ᾤσθε
ᾤ	ᾤτρον	ᾤσι	ᾤται	ᾤσθον	ᾤνται
Optative.			Optative.		
ἐῖην		ἐῖμεν, ἐῖμεν	ἐῖμην		ἐῖμεθα (-οῖμεθα)
ἐῖης	ἐῖπον, ἐῖπτον	ἐῖτε, ἐῖτε	ἐῖο	ἐῖσθον	ἐῖσθε (-οῖσθε)
ἐῖη	ἐῖπεν, ἐῖπην	ἐῖεν, ἐῖσαν	ἐῖτο (-οῖτο)	ἐῖσθην	ἐῖντο (-οῖντο)

ACTIVE.			MIDDLE.		
Imperative.			Imperative.		
ἐς	ἔρον	ἔτε	οὐ	ἔσθον	ἔσθε
ἔτω	ἔρων	ἔττων or ἔτωσαν	ἔστω	ἔσθων	ἔσθων or ἔσθωσαν
Infin. εἶναι			Infin. ἔσθαι		
Part. εἰς, εἰσα, ἐν			Part. ἔμενος, -η, -ον		
			Verbals ἐτός, ἐτέος.		

a. The impf. of ἀφίημι sometimes takes the augment before the preposition: ἡφίτε.

477. εἶμι (ι-; Latin *i-re*) *go* has only the present system.

Present Indicative.			Imperfect Indicative.		
εἶμι	ἔμην		ἦα or ἦαν	ἦμεν	
εἶ	ἔρον	ἔτε	ἦας or ἦασθα	ἦτον	ἦτε
εἴω	ἔρον	ἔωσι	ἦα or ἦαν	ἦτην	ἦσαν or ἦσαν
Present Subjunctive.			Present Optative.		
ἴω	ἴμεν		λοιήν or λοιμ	λοιμεν	
ἴης	ἴητον	ἴητε	λοις	λοιτον	λοιτε
ἴη	ἴητον	ἴωσι	λοι	λοιτήν	λοιεν
Present Imperative.			Present Infinitive		
ἔθι	ἔρον	ἔτε	λέναι		
ἔτω	ἔρων	ἔττων or ἔτωσαν	Participle λόν, λοῖσα, λόν		
			Verbals ἐτός, ἐτέος (also ἐτηρέος)		

a. The present has a future meaning, especially in the indicative εἶμι *I am going*, i. e., *about to go*.

b. Rare, and perhaps not Attic, are the forms ἦειμεν, ἦειτε, in the plural of the imperfect.

c. The participle has the accent of the second aorist (389 a), and sometimes its meaning.

477 D. Hm. pr. ind. 2d sg. εἰσθα; impf. ἦια or ἦιον, 3 sg. ἦιε or ἦε, 1 pl. ἦομεν, 3 pl. ἦιον, ἦισαν, or ἦσαν. Hm. has also an impf. with simple ι: 3 sg. ἴε, 3 du. ἴηην, 1 pl. ἴμεν, 3 pl. ἴσαν.—Hd. has in impf. 1 sg. ἦια, 3 sg. ἦιε, 3 pl. ἦισαν.

Hm. sub. 2 sg. ἴσθα, 3 sg. ἴησι, 1 pl. ἴομεν or ἴομεν, opt. 3 sg. ἴοι or ἰέη, inf. λέναι, ἔμεναι or ἔμεν; fu. εἰσομαι, ao. εἰσάμην, irreg. ἐεισάμην.



478. εἰμί (εσ-; Lat. *es-se*) *am*; has only the present and future systems.

Present Indicative.			Imperfect Indicative.	
εἰμί		ἐσμέν	ἦ or ἦν	ἦμεν
εἶ	ἐστόν	ἐστέ	ἦσθα	ἦστον or ἦτον
ἐστί	ἐστόν	ἐστέ	ἦν	ἦστην or ἦτην
				ἦσαν
Present Subjunctive.			Present Optative.	
ᾧ		ᾧμεν	εἴην	εἴμεν or εἴημεν
ᾗς	ἦτον	ἦτε	εἴης	εἴτον or εἴητον
ᾧ	ἦτον	ᾧσι	εἴη	εἴτην or εἴητην
				εἴεν or εἴησαν
Present Imperative.			Present Infinitive	
ἔσθι	ἔστων	ἔσθε	εἶναι	
ἔστω	ἔστων	ἔστων	Participle ὦν, οὔσα, ὄν	
		or ἔστωσαν	δόντος, etc.	
Future ἔσομαι (3d sg. ἔσται), ἐσόμεν, ἔσεσθαι, ἐσόμενος.				

479. In the pres. indic. εἰμί is for εσ-μι (84); εἶ is for εσι (originally ἐσ-σι): ἐσ-ρί retains the original ending τι. The subj. ᾧ is for ἔω (Ion.) from εσ-ω: the opt. εἴην is for εσ-ιη-ν. The inf. εἶναι is for εσ-ναι: the part. ὦν is for ἔων (Ion.) from εσ-ων.

480. The forms of the present indicative are all enclitic, except the 2d sing. εἶ (113 c). After a paroxytone, they have an accent on the ultima, by 116. But the 3d sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο δ ἔστι *that which exists*, ἔστι μοι βουλομένῳ *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

478 D. Hm. has many peculiar forms:

Pr. ind. 2d sg. ἐσσί and εἶς, 1st pl. εἰμέν, 3d pl. (εἰσί, and) ἔασι: not enclitic;

Impf. ἦα, ἔα, ἔον, 2d sg. (ἦσθα and) ἔησθα, 3d sg. (ἦν and) ἦεν, ἔην, ἦην,

3d pl. (ἦσαν and) ἔσαν; iterative (493) ἔσκον (for εσ-σκον);

Subj. ἔω, εἶω, 3d sg. ἔη, ἔησι, ἦσι, 3d pl. ἔωσι (once ᾧσι);

Opt. (εἴην etc., also) ἔοις, ἔοι; Inv. 2d sg. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμμεναι, ἔμμεν;

Part. ἔών, ἐούσα, ἔόν, etc. Fut. often with σσ: ἔσσομαι;

Fut. 3d sg. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσειται (as in Dor.).

Hd. has pr. ind. 2d sg. εἶς, 1st pl. εἰμέν; impf. ἔα, 2d sg. ἔας, 2d pl. ἔατε;

iterative ἔσκον; sub. ἔω, ἔωσι; opt. once ἐν-έοι; part. ἔών.

Dor. pr. ind. 2d sg. ἐσσί, 1st pl. εἰμές, 3d pl. ἐνρί; impf. 3d sg. ἦς, 1st pl. ἦμες; inf. εἰμεν, ἦμεν; part. ἔών. Fut. ἐσσεύμαι, -ῆ, -εῖται, etc.

a. The participle *ἔν* retains its accent in composition: *παρόν, παρούσα*; so also the 3d sing. of the future *ἔσται* (for *ἔσεται*): *παρίσται*. The retention of the accent in several other compound forms is not irregular: *παρήν* (391 b), *παρῶ* (-έω, 479), *παρεῖν* (388), *παρεῖναι* (389 d).

#### 481. φημί (φα-, Lat. *fa-ri*) say:

Fut. φήσω,

Aor. ἔφησα,

Vb. φατός, φατίος.

Present Indicative.			Imperfect Indicative.		
φημί	φαμέν		ἔφην	ἔφαμεν	
φῆς	φατόν	φατί	ἔφησθα or ἔφης	ἔφατον	ἔφατε
φῆσι	φατόν	φᾶσι	ἔφη	ἔφάτην	ἔφασαν
Present Subjunctive.			Present Optative.		
φῶ etc.			φάην etc.		
Present Imperative.			Present Infinitive		
φάθι or φάθε			φάναι		
φάτω etc.			Participle	φᾶς, φᾶσα, φάν	

a. The forms of the present indicative are all enclitic except the 2d sing. *φῆς* (113 c). The participle *φᾶς* is never used in Attic prose, which takes *φάσκων* instead: cf. 580, 8.

#### 482. κείμαι (κει-) lie, am laid.

Fut. κείσομαι.

Present Indicative.			Imperfect Indicative.		
κείμαι	κείμεθα		ἔκειμην	ἔκειμεθα	
κείσαι	κείσθον	κείσθι	ἔκασο	ἔκασθον	ἔκασθι
κείται	κείσθον	κείνται	ἔκατο	ἔκίσθην	ἔκαντο
Present Subjunctive.			Present Optative.		
κείωμαι etc.			κείωμαι etc.		
Present Imperative.			Present Infinitive		
κείσο			κείσθαι		
κείσθω etc.			Participle	κείμενος	

481 D. Middle forms of *φημί* are rare in Att. (thus in Plato, pf. inv. 3d sg. *πεφάσθω*), but common in other dialects; yet the pres. indic. middle is not used. Hm. has impf. *ἔφάμην, ἔφατο* or *φάτο*, etc., inv. *φάω, φάσθω*, etc., inf. *φάσθαι*, part. *φάμενος*.

482 D. Hm. pr. ind. 3d pl. *κείνται, κέταται* (376 D d), *κέταται* (44); impf. 3d pl. *ἔκειντο, κέτατο, κέατο*; subj. 3d sg. *κῆται*; iterative (493) 3d sg. *κέακετο*; fu.

a. The infinitive *κείσθαι* retains its accent in composition: *κατακείσθαι*, contrary to 386.

b. The only forms of the subjunctive and optative which occur are *κέηται*, *κέησθε*, *κείνται*; *κείντο*, *κείντο*.

483. *ἦμαι* (*ἦσ-*) *sit*: used only in the present system. The -σ- of the root is retained only before the endings -ται and -το.

Present Indicative.			Imperfect Indicative.		
<i>ἦμαι</i>		<i>ἦμεθα</i>	<i>ἦμην</i>		<i>ἦμεθα</i>
<i>ἦσαι</i>	<i>ἦσθον</i>	<i>ἦσθε</i>	<i>ἦσο</i>	<i>ἦσθον</i>	<i>ἦσθε</i>
<i>ἦσται</i>	<i>ἦσθον</i>	<i>ἦνται</i>	<i>ἦστο</i>	<i>ἦσθην</i>	<i>ἦντο</i>
Subjunctive wanting.			Optative wanting.		
Present Imperative.			Present Infinitive		<i>ἦσθαι</i>
<i>ἦσο</i>			Participle		<i>ἦμενος</i>
<i>ἦσθε</i> etc.					

484. For *ἦμαι*, the Attic prose almost always uses the compound *κάθημαι* (properly *sit down*).

Pr. Ind. *κάθημαι*, *κάθησαι*, *κάθηται*, etc.

Impf. *ἐκάθημην*, *ἐκάθησο*, *ἐκάθητο*, etc. (361)  
or *καθήμην*, *καθήσο*, *καθήστο*, etc.

Pr. Subj. *καθῶμαι*, *καθῆ*, *καθῆται*, etc.

Opt. *καθοίμην*, *καθοίω*, *καθοίτο*, etc.

Imv. *κάθησο*, *καθήσθω*, etc. Inf. *καθήσθαι*. Part. *καθήμενος*.

a. *καθήσθαι* irregularly keeps the accent of *ἦσθαι*: cf. *κατακείσθαι* (482 a).

485. *ἦμι* (cf. Lat. *a-io*) *say*, used only in pres. 1st sing. *ἦμι* and impf. 1st and 3d sing. *ἦν*, *ἦ* (*ἦν δ' ἐγὼ said I, ἦ δ' ὅς said he*).

486. *χρή* (*χρα-*, *χρε-*) *it behoves*, impf. *ἐχρήν* or *χρήν*;

Pr. sub. *χρή*, opt. *χρεῖν*, inf. *χρήναι*, p. *χρεών* (only neut., for *χρᾶον* 36).

Fu. *χρήσει*. A compound of this is:

*ἀπό-χρη* *it is enough*, 3d pl. (contract) *ἀποχρῶσι*, impf. *ἀπέχρη*;

*κείω* or *κέω* (427 D).—Hd. has *εε* for *ει* in some forms: *κέεται*, *έκέετο*, *κέεσθω*, *κέεσθαι* (but not before *μ*, as *κεεμαι*, *κεεμενος*). In the ind. 3d pl. he has *κέαται*, *έκέατο*.

483 D. Hm. has ind. 3d pl. *είαται*, *είατο* (376 D d), with irregular change of *η* to *ει*, rarely *είαται*, *είατο*, only once *ήντο*. Hd. always *είαται*, *είατο*.

486 D. Hd. has *χρή*, *χρήν*, *χρήναι*, but *ἀποχρᾶ* (*καταχρᾶ*, *κατέχρᾶ*), *ἀποχρᾶν*.

Pr. inf. ἀποχρῆν, part. ἀποχρῶν, -ῶσα, -ῶν, both contract.  
Fu. ἀποχρήσει, ἀποχρήσουσι, aor. ἀπέχρησε.

487. The deponents δύναμαι *can*, ἐπίσταμαι *understand*, and κρέμαμαι *hang* are inflected in the present like the middle of ἵστημι (331), except in the following forms:

1. The 2d sing. imperfect and imperative: ἰδύνα, ἡπίστω; δύνα, ἐπίστω (416).

2. Subjunctive δύναμαι, ἐπίστωμαι, κρέμαμαι, proparoxytone (417 a).

3. Optative δύναιο, ἐπίσταιο, κρέμαιο, etc., with recessive accent (418 b).

For their principal parts, see 535, 5, 6, 8.

## ENUMERATION OF MI-FORMS

### *Presents of the μ-form.*

488. The verbs whose presents have the μ-form belong to the *seventh* and the *fifth* classes (404, 402 e, f).

The presents in -μ of the *seventh* class are enumerated in the verb-list 534-538. For the complete inflection of τίθημι, δίδωμι, ἵστημι see 329-331; of ἵημι, εἶμι, εἶμι, φημί, κᾶμαι, ἦμαι see 476-484.

The presents in -μ of the *fifth* class are enumerated in the verb-list, 525-529. Those in -νῦμι are inflected like δεικνῦμι, 332; the few in -νῆμι like ἵστημι.

a. Verbs in -νῦμι, in the later Attic and common dialect, often have another form in -νύω, inflected like λύω: δεικνύω δεικνύεις, etc.

### *Second Aorists of the μ-form.*

489. For the second aorists of τίθημι, δίδωμι, ἵστημι, see 333-335; of ἵημι, see 476.

Themes in -α-.

1. βαίρω (βα-) *go* (519, 7).

2d aor. ἔβην, βῶ, βαίην, βῆθι, βῆναι, βᾶς.

2. γηρά-σκω *grow old* (530, 1). 2d aor. inf. γηράναι (poetic).

3. διδράσκω (δρα-) *run* (530, 2), used only in compounds.

2d aor. ἔδρᾶν, ἔδρᾶς, ἔδρᾶ, etc.; δρῶ, δρᾶς, δρᾶ, etc.; δραίην, δρᾶθι, δρᾶναι, δρᾶς.

489 D. Hm. has 3d pl. ἔσαν, inf. θέμεν, θέμεναι, δόμεν, δόμεναι, στήμεναι.

1. Hm. ind. 3d dual βήτην and βήτην, 3d pl. ἔβησαν, and ἔβαν, βάν, once ἔβασαν, subj. βεῶ (444 D), 3d sg. βήτην, 1st pl. βελομεν (Hd. βέμεν), inf. βῆναι and βήμεναι.

2. Hm. part. γηράς.

3. Hd. ἔδρην, inf. δρῆναι, but part. δρᾶς.

4. κτείνω (κτεν-, κτα-) *kill* (519, 4).  
2d ao. (poetic) ἔκταν, ἔκτας, ἔκτα ; part. κτάς, mid. κτάμενος.
5. δνίημι (ονα-) *besiege* (534, 6).  
2d ao. mid. ὠνήμην (440 b) ὀναίμην (445 a) ὄησο, ὄνασθαι, ὀνήμενος.
6. πέτομαι (πετ- also πτα-) *fly* (508, 23).  
2d ao. act. (only poetic) ἔπτην, πταίην, πτῆναι, πτάς.  
mid. (also in prose) ἐπτάμην, πτάσθαι, πτάμενος.
7. Root τλα- *endure*, fut. τλήσομαι, perf. τέτληκα.  
2d ao. ἔτλην, τλώ, τλαίην, τλήθι, τλήναι, τλάς.
8. φθάω (φθα-) *anticipate* (521, 2).  
2d ao. ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.
9. Theme πρια-, used for aor. of ὀνέομαι *buy* (539, 7).  
2d ao. ἐπριάμην, πρίωμαι, πριαίμην (445 a), πρίασο and πρίω, πρίασθαι, πριάμενος.

#### Themes in -ε-.

10. σβέννυμι (σβε-) *put out, extinguish* (526, 3).  
2d ao. ἔσβην *went out* (500, 5), inf. σβῆναι.
11. σκέλλω (σκελ-, σκλε-) *dry trans.* (518, 15).  
2d ao. ἔσκελην *became dry* (500, 6), inf. σκλήναι.
12. ἔχω (σεχ, σχε-) *have, hold* (508, 16).  
2d ao. imv. σχές (443 b).

#### Themes in -ο-.

13. ἀλίσκομαι (ἀλ-, ἀλο-) *am taken* (533, 1).  
2d ao. ἐδλων or ἦλων, ἐλώ, ἀλοίην, ἀλῶναι, ἀλούς.
14. βιό-ω *live* (507, 2).  
2d ao. ἐβίων, βιώ, βιοίην, βιῶναι, βιούς.
15. γιγνώσκω (γνω-) *know* (531, 4).  
2d ao. ἔγνω, γνώ, γνοίην, γνώθι, γνώναι, γνούς.

#### Themes in -ι- and -υ-.

16. πίνω (πι-) *drink* (521, 3). 2d ao. imv. πῖθι (poet. πῖε).
17. δύ-ω *pass under, take on* (507, 3).  
2d ao. ἔδυν (500, 4), δύω, δύθι, δύναι, δύς.

4. Hm. 3 pl. ἔκταν, subj. κτέμεν, inf. κτάμεναι, κτάμεν; mid. 3 sg. ἔκτατο *was killed*, inf. κτάσθαι.

6. Dor. ἔπταν (in chorus of Att. tragedy).

7. Hm. 3 pl. ἔτλαν.

8. Hm. 3 pl. φθάν, subj. 3 sg. φθήν or φθῆσι (once παρ-φθῆσι), 1 pl. φθέμεν, 3 pl. φθέωσι.

13. The form with ε- is not found in Hm. and Hd. Hm. has subj. 3 sg. ἀλώη (444 D), inf. ἀλῶναι and ἀλόμεναι.

14. Hm. subj. 3 sg. γνώη and γνώ, inf. γνώμεναι and γνώναι. Pind. ind. 3 pl. ἔγνω.

17. Hm. 3 pl. ἔδυν and ἔδυσαν, opt. 3 sg. δύνῃ (for δυ-ει, 445 D), 1 pl. δόμεν (for δυ-μεν), inf. δόμεναι and δύναι; iterative δύσκον.

18. φθ-ω *produce* (507, 4).

2d ao. ἔφυν (*was produced, born*, 500, 8), φύω, φῦναι, φύς.

18. Hm. 3 pl. ἔφυν.

The following second aorists of the μ-form are peculiar to the Epic dialect:

19. ἔ-ω *saliate*, 2 ao. *became sated*, sub. 1 pl. ἔμεν, inf. ἔμεναι.

20. ἀπαυρά-ω *take away*, 2 ao. part. ἀπαυρᾶς (mid. ἀπουρᾶμενος Hes.).

21. βάλλω (βαλ-, βλα-) *throw at* (518, 4), 2 ao. 3 du. ξυμβάλλην *encountered*, inf. ξυμβάλλμεναι; mid. 3 sg. ἔβλητο *was hit, wounded*, sub. 3 sg. βλάσεται (378 D), opt. 2 sg. βλεῖο (for βλη-ω), inf. βλήσθαι, par. βλάμενος.

22. οὐτά-ω *wound* (507 D, 5), 2 ao. 3 sg. οὔτα, inf. οὐτάμεναι, οὐτάμεν, mid. par. οὐτάμενος *wounded*.

23. πῖμπλημι (πλα-) *fill* (534, 7), 2 ao. mid. 3 sg. πλῆτο, 3 pl. πλῆντο, *became full* (in Aristoph. opt. ἐμπλήμην, imv. ἐμπλήσε, par. ἐμπλήμενος).

24. πελάζω (πελαδ-) *come near* (514 D, 21). From cognate theme πλα- come 2 ao. mid. 3 sg. πλῆτο, ἐπλῆτο, 3 pl. ἐπλῆντο, πλῆντο.

25. πτήσσω (πτηκ-) *crouch* (514, 7). From cognate theme πτα- come 2 ao. 3 du. καταπτήτην.

26. βιβράσκω (βορ, βορ-) *eat* (531, 3), 2 ao. ἔβρον.

27. πλέ-ω Ion. and poet. for πλέω (πλυ-) *sail* (512, 3), 2 ao. (in comp.) ἐπλων, par. πλές.

28. κτίζω (κτιδ-) *found*. From shorter root κτι- comes 2 ao. mid. par. κτίμενος *founded*.

29. φθί-νω *perish* (521, 5), 2 ao. mid. ἐφθίμην, sub. 3 sg. φθίεται, 1 pl. φθίμεσθα, opt. φθίμην (for φθι-μην, 445 D), 3 sg. φθίτο, inf. φθίσθαι, par. φθίμενος.

30. κλύ-ω *hear* (512 D, 8), 2 ao. ἔκλυον *heard*, imv. κλύθι, 2 pl. κλύτε, also κέκλυθι, κέκλυτε (436 D).

31. λύ-ω *loose*, 2 ao. mid. λύμην, 3 sg. λύτο and λύτα, 3 pl. λύντο.

32. πνέω (πνι-) *breathe* (512, 4), 2 ao. mid. 3 sg. ἐμπνέτο *recovered breath*.

33. σέω (συ-) *drive* (512 D, 9), 2 ao. mid. 3 sg. σέτο, par. σύμενος (Trag.).

34. χέω (χυ-) *pour* (512, 6), 2 ao. mid. 3 sg. χέτο, 3 pl. χύντο, par. χύμενος.

Also the following (all in the middle) from verbs with consonant themes:

35. ἄλλομαι (ἀλ-) *leap* (518, 3), 2 ao. 2, 3 sg. ἄλσο, ἄλτο (ἐπ-ἄλτο), sub. 3 sg. ἔλεται, ἄλνται, par. ἐπ-ἄλμενος (also ἐπι-ἄλμενος).

36. ἀρρίσκω (αρ-) *join* (533 D, 14), 2 ao. mid. par. ἄρμενος *fitting*.

37. Root γεν-, only in 2 ao. 3 sg. γέντο *he grasped*.

38. δέχ-ομαι *receive*, 2 ao. ἐδέγμην, 3 sg. δέκτο, imv. δέξαι, inf. δέχθαι, par. δέγμενος.

39. λέγ-ω *speak*, 2 ao. ἐλέγμην *counted myself*, 3 sg. λέκτο *counted* (for himself).

40. Root λεχ- (no Pres.), 2 ao. 3 sg. ἔλεκτο *laid himself to rest*, imv. λέξο (as to λέξο, see 428 D b), inf. καταλέχθαι, par. καταλέγμενος.

41. μίγ-νυμι *mix* (528, 7), 2 ao. 3 sg. ἐμίκτο, μίκτο.

42. ὄρ-νυμι *rouse* (528, 11), 2 ao. 3 sg. ὄρτο, imv. ὄρσο (as to ὄρσο, see 428 D b), inf. ὄρθαι, par. ὄρμενος.

43. πηγ-νυμι *fix* (528, 12), 2 ao. 3 sg. κατ-ἐπηκτο *stuck*.

44. πάλω (παλ-) *shake* (518 D, 27), 2 ao. 3 sg. πάλτο *dashed himself*.

45. πέρθ-ω *destroy*, 2 ao. inf. πέρθαι (for περθ-σθαι) *to be destroyed*.

Here belong also two adjectives, originally participles of the 2 ao. mid.:

46. ἔσμενος *well-pleased, glad* (root ἔδ-, pr. ἑνδάνω *please*, 523, 1).

47. ἱκέμενος *favorable* (root ἱκ-, pr. ἱκάνω, *come*, 524 D, 2).

*Shorter Second Perfect Forms without -a-.*

490. See 454. In the indicative these forms are confined to the dual and plural: the singular always has the suffix *-a-*. See paradigm 336.

1. ἵστημι (στα) *set*, 1st pf. ἵστηκα (for σε-στηκα) *stand* (500, 1), with regular inflection; 2d pf. dual ἵστατον, etc. Paradigm 336.

2. βαίνο (βα-) *go* (519, 7), 1st pf. βέβηκα *have gone, stand fast* (500, 2), regular; 2d pf. 3 pl. βεβῶσι, sub. 3 pl. βεβῶσι, inf. βεβάναι, part. βεβῶς, βεβῶσα, gen. βεβῶτος (contracted from βεβαῖος).

3. γίγνομαι (γεν-, γα-) *become* (506, 1), 2d pf. γέγωνα regular; 2d pf. part. γέγως, γέγῶσα, gen. γέγῶτος (contracted from γεγαῖος).

4. θνήσκω (θαν-, θνα-) *die* (530, 4), 1st pf. τέθνηκα *am dead* regular; 2d pf. pl. τέθναμεν, τεθνήκασι, 2d plup. 3 pl. ἐτέθνασαν, pf. opt. τεθνήκην, imv. τεθνήθι, inf. τεθνήσκειν, part. τεθνεῶς, -ῶσα, -ός, gen. -ῶτος.

5. 1st pf. δέδοικα (root δι-, δε-) *fear*, aor. ἔδεισα. 2d pf. δέδια, pl. δέδιμεν, δεδιάσι, 2d plup. 3 du. ἐδεδίχην, 3 pl. ἐδέδισαν, pf. sub. δεδίω, opt. δεδιέην, imv. δέδιθι, inf. δεδιέναι, part. δεδιώς.

491. 6. οἶδα (ιδ-, ειδ-) *know*: a perfect without reduplication and with present meaning. Fut. εἶσομαι, verbal ἰστέον.

Perfect Indicative.			Pluperfect Indicative.		
οἶδα		ἴσμεν	ἤδη, ἤδαν		ἤσμεν, ἤδειμεν
οἶσθα	ἴσθον	ἴστε	ἤδησθα, ἤδασθα	ἤσθον	ἤσθε, ἤδειτε
οἶδε	ἴστων	ἴδουσιν	ἤδαν(ν)	ἤστην	ἤσαν, ἤδσαν
Perfect Subjunctive.			Perfect Optative.		
εἶδῶ		εἶδῶμεν	εἶδελὴν		εἶδελμεν, -εἶλημεν
εἶδῆς	εἶδῆτον	εἶδῆτε	εἶδελῆς	εἶδελτον	εἶδελτε, -εἶητε
εἶδῇ	εἶδῆτον	εἶδῶσι	εἶδελῇ	εἶδελτον	εἶδελεν, -εἶησαν
Perfect Imperative.			Perfect Infinitive		
ἴσθι	ἴσθον	ἴστε	εἶδέναι		
ἴστω	ἴστων	ἴστων	Participle		
		or ἴστωσαν	εἰδώς, εἰδυία, εἰδός		
			εἰδότες etc.		

490 D. 1. Hm. pf. 2 pl. ἵστητε, inf. ἵστέμεναι, ἵστέμεν, part. ἵσταῖς, ἵσταδός.—Hd. part. ἵστεῖς, ἵστεῖσα, etc.

2. Hm. pf. 3 pl. βεβῶσι, part. βεβαῖος, βεβαῖα, gen. βεβαῖος.

3. Hm. pf. 3 pl. γεγάσι, plup. 3 du. γεγάτην, inf. γεγάμεν, part. γεγαῖος, γεγαῖα, gen. γεγαῖος.

4. Hm. imv. τεθνήθι, τεθνήθαι, inf. τεθνήμεναι, τεθνήμεν, part. gen. τεθνηῖος, also τεθνηῖος, fem. τεθνηῖα; only once τεθνήθαι, as in Att.

5. Hm. has δι- for the redupl., δέδια, δέδοικα (once δεδιάσι), and doubles δ after the augment, ἐδέδισα, as well as after a short vowel in composition,

a. The forms ᾗδης and ᾗδεις are also used for ᾗδησθα and ᾗδειςθα. Rare and poetic are ᾗδμεν, ᾗδετε: colloquial οἶσθας. Rare and mostly late are οἶδας, οἶδαμεν, οἶδατε, οἶδάσι.

492. 7. *ζοικα* (ικ-, εικ-) *am like, appear*, pluperf. ἐφίκη (858 a): besides the regular inflection, has the forms 1 pl. *ζοιγμεν* (poetic), 3 pl. *εἰξᾶσι* (cf. *ισᾶσι*), inf. *εἰκέναι*, part. *εἰκώς*, *εἰκνία*, *εἰκός*. Fut. *εἰξω* rare.

8. *κράζω* (κραγ-) *cry* (514, 18), 2d pf. *κέρραγα* as present; 2d pf. inv. *κέρραχθι*.

*περιδδείσας* (once *ὑποδείσαστε*). The original root was *δφι-*: hence pf. *δεδφια*, aor. *εδφείσα*, which, after *F* was lost, were changed to *δείδω*, *ἔδδισα*, to preserve the long quantity of the first syllable. For *δείδω*, Hm. has also *δείδω* with present form, but only in the first person sing. He has also a future *δείσεται*, *δείσεσθαι*, and an impf. *δίδε*, *διδω*, *feared*, *fled*.

491 D. 6. Hm. has pf. 1 pl. *ἴδμεν* (58 D a), plup. 2, 3 sg. *ᾗδησθα*, *ᾗδη*, or *ᾗδε*, also very irreg. *ᾗειδης*, *ᾗειδη* (perhaps for *εφείδης*, *εφείδη*); plup. 3 pl. *ἴσαν* (for *ἰδ-σαν*); pf. sub. *εἰδέω*, pl. *εἶδομεν*, *εἶδετε*, *εἰδᾶσι*; inf. *ἴδμεναι*, *ἴδμεν*, part. fem. *εἰδυῖα* and *ἰδυῖα*; fu. *εἶσμαι* and *εἰδήσω*.

Hd. has pf. 1 pl. *ἴδμεν* and *οἶδαμεν*, plup. 1, 3 sg. *ᾗδεα*, *ᾗδε*, 2 pl. *ᾗδέατε*; fu. *εἰδήσω*.

The Dor., with *οἶδα*, has a peculiar pres. *ἰσάμι*, *ἰσᾶς*, *ἰσᾶτι*, pl. *ἰσαμεν*, *ἰσᾶντι*.

492 D. 7. Hm. impf. 3 sg. *εἰκε*, 2d pf. 3 du. *ἔκτεον*, 2 plup. 3 du. *ἔκτεην*, plup. mid. 3 sg. *ἤκτεο* or *ἔκτεο*.—Hd. has pf. *οἶκα*, part. *οἰκός*.

Add further for Homer,

9. *μαίομαι* (μα-, μεν-) *reach after, seek for*, 2 pf. *προσση*, *desire eagerly*; 2 pf. sg. *μέμονα*, -as, -ε, du. *μέματον*, pl. *μέμαμεν*, *μέματε*, *μεμᾶσι*, plup. 3 pl. *μέμασαν*, pf. inv. 3 sg. *μεμάτω*, part. *μεμαός*, -ῖα, gen. *μεμαῖος* or *μεμᾶτος*.

10. Pf. *τέτληκα* (τλα-) *am patient* (489, 7); 2d pf. 1 pl. *τέτλαμεν*, opt. *τετλαίην*, inv. *τέτλαθι*, inf. *τετλάμεν(αι)*, part. *τετλήθς*, -ῖα, gen. -ῖος.

11. 2d pf. *ἔνωγα*, -as, -ε (ανωγ-) *command*, 1 pl. *ἔνωγμεν*, inv. *ἔνωχθι*, 3 sg. *ἠνόχθω* (with middle ending; so), 2 pl. *ἠνόχθε*: sub. *ἠνόγω*, opt. *ἠνόγοιμι*, rare inv. *ἔνωγε*, inf. *ἠνώγεμεν*. Plup. *ἠνόγεα*, 3 sg. *ἠνόγει(ν)*, commonly *ἠνόγει*. For irreg. plup. *ἤνωγον* (or *ἔνωγον*), 3 sg. *ἤνωγε*, 3 pl. *ἠνόγεον*, see 458 D. For pf. 3 sg. *ἔνωγε* he *commands*, *ἠνόγει* is sometimes used: 2 du. *ἠνόγετον* for *ἠνόγατον*. Fu. *ἠνάξω*, aor. *ἤνωξα*.

12. *ἐγείρω* (εγερ-) *wake* (518, 5), 2d pf. *ἐγρήγορα* *am awake*, 3 pl. *ἐγρηγόρῃσι* wholly irreg., inv. 2 pl. *ἐγρήγορθε* (middle ending), inf. *ἐγρήγορῃν* (middle ending, but accent irreg.). Hence pr. part. *ἐγρηγορόων*.

13. *ἐρχομαι* *come* (539, 2), 2d pf. *ἐλήλυθα*, etc.; also *εἰλήλουθα*, 1 pl. *εἰλήλουθμεν* (29 D).

14. *πάσχω* (παθ-, πενθ-) *suffer* (533, 18), 2d pf. *πέπονθα*, 2 pl. *πέποσθε* (better *πέπασθε*, for *πεπαθ-τε*), part. fem. *πεπαθυῖα*.

15. *πίθω* (πιθ-) *persuade* (511, 8), 2d pf. *πέποιθα* *trust*, 2d plup. 1 pl. *ἐπέπιθμεν* (inv. *πέπεισθι* Aesch.).

16. *βιβρώσκω* (βρο-) *eat* (531, 3), pf. *βέβρωκα* (part. nom. pl. *βεβρώτες* Soph.).

17. *πίπτω* (πετ-, πτε-, πτω-) *fall* (506, 4), pf. *πέπτωκα*, part. aor. pl. *πεπτεῶτας* (*πεπτάς*, *πεπτάτες*, Soph.).



## DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

## 493. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε *he was sending (repeatedly), used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε *he drove (repeatedly), used to drive*.—Both are confined to the *indicative*; and are generally found without the augment (in Hd. always so). The iterative aorist is found only in poetry.

They are formed from the tense-stem of the imperfect or aorist, by adding the *iterative-sign* -σκ<sup>ο</sup>|ε-, and are inflected like the imperfect: act. -σκο-ν, -σκε-ς, -σκε, etc., mid. -σκο-μην, -σκε-ο, -σκε-το, etc. Thus μένε-σκον (μένω *remain*), φύγε-σκε (φεύγω *flee*), ἐρητύσα-σκε (ἐρητύω *restrain*), στά-σκε stood (ίστημι *set*, ἕστην *stood*).

a. A very few iterative imperfects have α before -σκον, κρύπτα-σκον (κρύπτω *hide*), βίπτα-σκον (βίπτω *throw*).

b. In *contract* verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω *call*); or is dropped: ὤθε-σκον (ὠθέω *push*). Verbs in -αω sometimes change αε to αα: ναιετάσκειν (ναιετάω *inhabit*), cf. ναιετάξ (409 D a).

## 494. FORMATION WITH -θ-.

Several verbs annex -θ<sup>ο</sup>|ε- to the tense-stem of the present or second aorist. A variable vowel before this suffix sometimes changes to -α-. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in prose. It is often difficult to tell whether the meaning is that of the aorist or the present (or imperfect). The following are the most important of these forms.

διώκω <i>pursue</i>	ἐδιώκαβες, διωκάβω (subj.) -θειν.
εἶκω <i>yield</i>	εἰκάβη, -θοιμι, -θοντα.
ἀμύνω <i>ward off</i>	ἀμύνάβου, -θετε, -θειν.
εἰργα <i>shut out</i>	ἐέργαβεν, ἀπο-έργαβε, κατειργάβου, etc.
ἀείρω <i>lift up</i>	ἡερίβονται float in air.
ἀγείρω <i>assemble</i>	ἡγερίβονται, -οντο.
φλέγω <i>burn</i>	φλεγέβει, -οίαστο, -θων.
φθίβο <i>perish</i>	φθινύβουσι, -θον, -θειν.
ἔχω <i>hold</i>	ἔσχεβον aor., inf. σχεθέειν, Att. σχεθεῖν.
ἐκίον <i>went</i> , aor.	μετ-εκταβον.

a. The first three are regarded by most editors as aorists, and their infinitive and participle are written accordingly: διωκαεῖν, εικαθόντα, ἀμυναεῖν.

## IRREGULARITIES OF MEANING.

*A. Forms of one voice in the sense of another.*

495. In many verbs the active voice has no future, the future middle being used instead: *μανθάνω* learn, *μαθήσομαι* (not *μαθήσω*) shall learn.

a. This is the case with a large proportion of the verbs of the fifth and sixth classes (see the verb-list, 531-538); also with many others, as *φεύγω* flee, *θαυμάζω* wonder; especially such as express an action of the body, as *ἀκούω* hear, *ᾄδω* sing, *ἀπαντάω* meet, *ἀπολαύω* enjoy, *βαδίζω* (fut. *βαδιοῦμαι*) walk, *βλέπω* see, *βοάω* cry, *γελάω* laugh, *κλάω* weep, *οἰμώζω* wail, *σιγῶω* and *σιωπῶω* am silent, *σπουδάζω* am busy.

496. In many verbs the future middle has the meaning of a future passive: *λείπω* leave, *λείβομαι* (= *λειφθήσομαι*) shall be left.

a. This is always the case with the following verbs, which have no future passive: *ἁδικέω* wrong, *ἄρχω* rule, *διδάσκω* teach, *εἶργω* shut out, *ἔχω* have, *κωλύω* hinder, *οἰκέω* inhabit, *ὁμολογέω* acknowledge, *ταράσσω* disturb, *τρέφω* nourish, *τηρέω* watch, *φιλέω* love, *φυλάσσω* guard. So nearly always *τιμῶω* honor, *τρίβω* crush, *στερέω* deprive.

497. In many *deponent* verbs the *aoorist passive* is used instead of the *aoorist middle*: thus *βούλομαι* wish, future *βουλήσομαι*, but *aoorist ἐβουλήθην* (not *ἐβουλησάμην*) wished. These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

a. Of *passive deponents*, the most important are the following: those which in the future have a passive form as well as a middle, are marked with \*: thus \**διαλέγομαι* converse, *aoor. διελέχθην* conversed, fut. *διαλέξομαι* and *διαλεχθήσομαι* shall converse. But *ἡδομαι* has only *ἡσθήσομαι*.

*ἀγαμέω* admire (535, 4)  
 \**αἰδέομαι* feel shame (503, 7)  
*ἀλάσσω* wander  
*ἀμιλλῶμαι* contend  
*ἄρνέομαι* deny  
 \**ἄχθομαι* am grieved (510, 2)  
*βούλομαι* wish (510, 4)  
*δέδομαι* want (510, 5)  
*δέρκομαι* see (508 D, 31)  
*δύναμαι* am able (535, 5)  
*ἐναντιόομαι* oppose  
*ἐπίσταμαι* understand (535, 6)  
*εὐλαβέομαι* am cautious

\**ἡδομαι* am pleased  
*ἐνθυμέομαι* consider  
 \**προθυμέομαι* am eager  
 \**διαλέγομαι* converse (508, 19)  
*ἐπιμέλομαι* care for (510, 12)  
*μεταμέλομαι* regret  
*ἀπονοέομαι* despair  
 \**διανοέομαι* meditate  
*ἐννοέομαι* think on  
*προνοέομαι* foresee, provide  
*οἶομαι* think (510, 16)  
*σέβομαι* revere  
*φιλοτιμέομαι* am ambitious

498 D. In Hm. a few second *aoorists* middle have a passive meaning: *ἔβλητο* he was hit, *κτάμενος* slain.

b. Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus ἀγαμαι, aor. usually ἡγάσθην, but also ἡγάσάμην.

498. Even in some verbs which are not deponent the aorist passive has a middle meaning: εὐφραίνω gladden, ἠὺφράσθην rejoiced; στρέφω turn, ἐστράφην turned (myself); φαίνω show, ἐφάνην showed myself, appeared (but ἐφάνθην generally was shown).

499. Several deponent verbs have a passive aorist and future with passive meaning: ἰάομαι heal, ἰάσάμην healed, but ἔβην was healed; δέχομαι receive, ἐδέξάμην received, but ἐδέχθην was received.

a. In some, the middle forms of the present or perfect systems may have both an active and a passive meaning: μιμῶμαι imitate, μιμήμας have imitated or have been imitated.

### B. Mixture of transitive and intransitive senses.

500. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The future and first aorist are then transitive; the second aorist and the perfect are intransitive. The most important cases are the following:

1. ἵστημι (στα-) set, place;  
trans., fut. στήσω shall set; 1st aor. ἔστησα set;  
intrans., 2d aor. ἔστην (set myself) stood, pf. ἔστηκα (have set myself) am standing, ἵστηκα was standing, fut. pf. ἵστηξω shall stand.

a. The same important distinction prevails in the numerous compounds of this verb: ἀφίστημι set off, causes to revolt, ἀπίστην stood off, revolted, ἀπίστηκα am distant, am in revolt, — ἐπίστημι set over, ἐπίστην set myself over, ἐπίστηκα am set over, — καθίστημι set down, establish, κατέστην established myself, became established, κατέστηκα am established. The aorist middle has a different meaning: κατεστήσατο established for himself.

2. βαίω (βα-) go;  
(trans., fut. βήσω shall cause to go, 1st aor. ἔβησα, Ion. and poet.)  
intrans., 2d aor. ἔβην went, pf. βέβηκα have gone, stand fast.

3. φέω bring forth, produce; so φέσω, ἐφύσα; intrans., ἐφύν was produced, came into being, πέφυκα am by nature.

4. δύω pass under, take on; καταδύω submerge trans.; so trans. δύσω, ἔδυσα, δέδυκα, but intrans. ἔδυν dived, set, δέδυκα have entered, set.

a. ἐνέδυσα means put on and ἀνέδυσα or ἐξέδυσα took off another's clothes; ἐνέδυν and ἀνέδυν, ἐξέδυν are used of one's own clothes.

5. σβέ-ννυμι put out, extinguish; 2d aor. ἔσβην went out, pf. ἔσβηκα am extinguished.

6. σκέλλω (σκελ-) dry trans.; intrans., 2d aor. ἔσκελν became dry, pf. ἔσκελκα am dry.

7. πίνω (πι-) drink, 2d aor. ἔπιον drank; 1st aor. ἐπίσα caused to drink.

8. γείνομαι (γεν-) am born, poetic; 1st aor. ἐγεγάμην begot, brought forth.

501. In several verbs, only the *second perfect* is intransitive.

ἄγνυμι break	2d pf. ἔαγα am broken
ἐγείρω wake trans.	ἐγρήγορα am awake
ἄλλυμι destroy	ἄλωλα am ruined (ἄλώλεκα have ruined)
πείθω persuade	πέποιθα trust (πέπεικα have persuaded)
πῆγνυμι fix	πέπηγα am fixed
ῥήγνυμι break	ῥήρωγα am broken
σῆπω cause to rot	σέσηπα am rotten
τήκω cause to melt	τέτηκα am melted
φαίω show	πέφηνα have shown myself, appeared

### CLASSIFIED LIST OF VERBS.

502. The following list exhibits the principal parts of all the most important Greek verbs, excepting such verbs of the first and fourth classes as are entirely regular. They are arranged according to the formation of the present, in seven classes (see 392). For convenience, the few verbs which have different tenses formed from themes essentially different are put by themselves as an *eighth class*.

Full-faced type (as γάλα) distinguishes forms of the *Attic spoken language*; here are included tenses found in Attic prose; also, in general, those found in the colloquial parts of Attic comedy.

In ordinary type (as γράω) are printed forms of *Attic poetry*, especially those found in the dialogue parts of the tragedy.

Forms in brackets, [ ], or marked *late*, (l.), belong to the period of the Common dialect (8 e). Other abbreviations are *r.* (rare), *r. A.* (rare in Attic), *r. pr.* (rare in prose), *fr.* (frequent).

Dialectic forms, including those which occur only in the lyrical parts of tragedy, are given at the foot of the page. Occasionally, tenses found only in Ionic writers, and so marked, are included in the main list, when it is likely that their non-occurrence in Attic is accidental.

Verbal adjectives in *-ros* and *-reos* are seldom given when the verb has a first passive system, as they are easily inferred from that.

### FIRST CLASS (*Variable-Vowel Class*, 393).

503. The theme assumes *-|,-* in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Vowel-verbs in which the final theme-vowel remains short before a consonant.*

a. The following retain the short vowel in all the forms :

Future.	Aorist.	Perfect.	Passive.
1. γάλα laugh.			
γάλομαι	έγλασα		έγλάσθην

2. ἔρῳ *love*; also poetic pres. ἔραμαι, class 7.  
 Fu. p. ἐρασθήσεμαι as act. ἑράσθην as act.
3. [κλάω] *break*.  
 [κλάω] κλάσσω κέκλασμαι ἐκλάσθην
4. σπάω *draw*.  
 σπάσω ἑσπασα ἑσπασκα, ἑσπασμαι ἑσπάσθην
5. φλάω *bruiise*; (collateral form θλάω) [a.o. p. ἐθλάσθην]
6. χαλάω *loosen*.  
 [χαλάω] ἐχέλασσω ἐχαλάσθην
7. αἰδέομαι (*αἰδε-*) *feel shame*; also αἰδομαι poet.  
 αἰδέσομαι ἥδεσάμην r. pr. ἥδεσμαι ἥδέσθην
8. ἀκίομαι *haul*.  
 [ἀκίομαι] ἠκασάμην [ἠκίσθην]
9. ἄλλω *grind*.  
 ἄλλω αἰλέσω ἀλέλυσμαι, ἀλέλυσμαι
10. ἀρκέω *suffice*.  
 ἀρκέσω ἠρκασα [ἠρκίσθην]
11. ἐμίω vomit. a.o. ἤμισα.
12. ζέω boil. fu. ζέσω, a.o. ἔζω.
13. ξέω escape. a.o. ἔξεσα, pf. ἔξεσμαι.
14. τέλλω complete.  
 τέλλω, τέλλω ἐτέλλω τετέλλω, τετέλλω ἐτέλλσθην
15. τρέω tremble. a.o. ἔτρεσα.
16. ἄρῳ plough.  
 [ἄρῳ] ἤρῳ ἠρόθην
17. ἀνύω accomplish, also ἀνέτω.  
 ἀνύω ἤνυσσα ἤνυσκα, ἤνυσμαι [ἤνυσθην]
18. ἄρῳ draw water, Attic ἀρέτω.  
 ἤρῳ ἠρόθην [ἠρόσθην]
19. ὀκω (ἐλκ-, ἐλκυ-) draw.  
 ὀκω ὀκύνω ὀκύνω, ὀκύνω αἰκίσθην
- a. The forms ἐλκῶ, ἐλκῶς, εἰλξα, εἰλχθην are late.

503 D. 1. Hm. also γελοῖαι.

2. Hm. a.o. m. ἠρασάμην.

5. Theoc. fu. φλασσῶ, Hm. a.o. ἐθλασα, Pind. ἐφλασα, Theoc. pf. p. τέθλασμαι.

6. Pind. a.o. part. χαλάξαις.

8. Hm. ἀκείομαι.

12. Hipp. ἔξεσμαι.

16. Hm. pf. m. ἀρήρομαι.

17. The form ἀνύω is commoner in poetry, ἀνέτω in Attic prose. Hm. has also a fu. ἀνύω. Hes. has ἐκ-ἠνύσθη. Theoc. has ἄνυες, and Hm. ἤνυστα, as if from a pr. ἄνυμι. ἄνω (also ἄνω) is poetic, though it occurs once in Plato.

19. Hm. has imp. ἐλκεον, fu. ἐλκήσω, a.o. ἐλκησα.

20. πτώσ *spit* (see 393 a).  
[πτύσσω, -σμαι] ἔπυσσα

504. b. The following retain the short vowel in a part of the forms. The first three make it long before σ.

1. δέω *bind*.  
δῆσσω ἔδησα δέδεκα, δέδεμαι ἐδέθην
  2. θέω (θυ-) *sacrifice* (see 393 a).  
θέσσω ἔθυσσα τίθηκα, τίθουμαι ἐτέθην
  3. λύω *loose* (see 393 a).  
λύσσω ἔλυσα ἔλυκα, ἔλυμαι ἐλύθην
  4. αἰνέω *praise*.  
αἰνέσσω ἤνεσα ἤνεκα, ἤνημαι ἤνιθην
- In Att. prose used mostly in compounds.
5. καλέω (καλε-, κλη-) *call*.  
καλώ (423) ἐκάλεσα ἐκέληκα, ἐκέλημαι ἐκλήθην
  6. μέω *shut the lips or eyes* (see 393 a).  
[μύσσω] ἔμυσσα μέμικα *am shut*.
  7. εἶω *enter* (see 507, 3).

8. ποθέω *miss* is inflected regularly with η, but has ε occasionally in the future and first aorist systems.

## II. Vowel-verbs with added σ after a long vowel.

505. The forms in which σ is added to the theme (461) are the perfect middle and first passive systems, with the verbals. The verbs which add this σ after a *short* vowel have been enumerated in 503. There remain the following in which the theme-vowel is either long, or if short, is lengthened in these tenses.

- 
21. Ion. and poet. *νεκέω* (or *νεκείω*) *quarrel*, fu. *νεκίσσω*, ao. *ἐνείκεσα*.  
504 D. 3. Hm. 2d ao. m. ἐλόμην, as pass.
  4. Hm. fu. αἰνήσσω, ao. ἤνησα; pr. also αἰνίζουμαι (in Hes. αἰνημι).
  5. Hm. also *προ-καλίζουμαι*, poet. *κυκλήσκω* cl. 6.
  9. Hm. *ἄδω harm, mislead*, pr. m. 3d sg. ἄδται, ao. ἄσα or ἄσα, contracted ἄσα, ao. p. ἄδοσθην. The first α may become ᾱ by augment. V. ἁ-ἄστος or ἁ-ἄστος.
  10. Hm. *κοτέω* (also *κοτέουμαι*) *am angry*, ao. ἐκότρεσα, 2d pf. par. κεκοτηάς.
  11. Ion. and poet. *ἐρύω draw*, fu. ἐρύσσω (Hm. also ἐρύω, 427 D), ao. εἶρυσσα, pf. εἶρύμηναι (*κατειρύσμαι*). Hes. pr. inf. (μυ-form) εἰρύμεναι (33 D). Hm. has *εἶρω* only as result of augm. or redupl. (359 D). Different are ἐρύομαι, ῥύομαι (also with short υ), *preserve* (538 D, 6 and 7).

1. <i>δράω do.</i>			
δράσω	ἔδρασα	ἔδρακα, ἔδραμαι	ἔδρασθην
2. <i>κτάω acquire.</i>			
κτάσω Hipp.	ἔκτησα		ἔκτησθην
3. <i>χράω give oracle.</i>			
χράσω	ἔχρησα	ἔχρησμαι Hd.	ἔχρησθην
4. <i>νέω hear up, pr. only Hd.</i>			
νήσω	ἔνησα	ἔνημαι, ἔνησμαι	[ἔνήσθην, -σθην]
5. <i>καλῖω, more fr. καλίσσω, roll.</i>			
	ἐκάλισα	κεκάλισμαι	ἐκαλίσθην
6. <i>πρίω saw.</i>			
	ἔπρισα	πέπρισμαι	ἐπρίσθην
7. <i>χρίω anoint.</i>			
χρίσω	ἔχρισα	ἔχριμαι, ἔχρισμαι	ἔχρισθην
8. <i>χέω hear up.</i>			
χέσω	ἔχεσα	ἔχεκα, ἔχεσμαι	ἔχέσθην
9. <i>ξέω polish (see 393 a).</i>			
	ἔξεσα	[ἔξεσμαι]	ἔξεσθην
10. <i>ῥέω rain (see 393 a).</i>			
ῥέσω	ῥεσα	ῥεμαι	ῥεσθην Hd.
11. <i>κναίω scratch.</i>			
κναίσω	ἔκναισα	κέκναικα, κέκναισμαι	ἔκναισθην
12. <i>παίω strike.</i>			
παίσω	ἔπαισα	πέπαικα [πέπαισμαι]	ἐπαίσθην
13. <i>παλαίω wrestle.</i>			
παλαίσω Hm.	ἐπάλαισα		ἐπαλαίσθην
14. <i>κλήω glean, later Attic κλέω.</i>			
κλήσω	ἔκλησα	κέκληκα, κέκλημαι	ἔκλησθην
κλείσω	ἔκλεισα	[κέκλεικα] κέκλειμαι later κέκλεισμαι	ἔκλεισθην
15. <i>σείω shake.</i>			
σείσω	ἔσεισα	σέσεικα, σέσεισμαι	ἔσεισθην
16. <i>θραύω break.</i>			
θραύσω	ἔθραυσα	τέθραυμαι, τέθραυσμαι	ἔθραυσθην

505 D. 14. Ion. κλήω, aο. ἐκλήισα, pī. m. κεκλήμαι, aο. p. ἐκλήισθην, v. κληιστός. Dor. also fu. κλέξω, aο. ἐκλέξα.

17. παύω
- make cease*
- ; middle
- cease*
- .

παύσω	ἐπαύσω	πάπαυκα, πάπαυμαι	ἐπαύθην
		v. παυστός	[ἐπαύσθην]

18. καλέω
- order*
- .

καλέσω	ἐκάλεισα	κακίλευκα, κακίλευμαι	ἐκαλέσθην
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19. λέω
- speak*
- .

λέσω	ἐλέω		ἐλάσθην
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20. ἀκούω
- hear*
- , see 507, 1.

21. κρούω
- beat*
- .

κρούσω	ἐκρούσα	κίκρουκα	ἐκρούσθην
		κίκρουμαι, κίκρουμαι	

### III. Verbs with Reduplicated Presents.

506. The theme assumes a reduplication in the present. For *μι*-verbs of this kind, see 594; for reduplicated verbs of the sixth class, see 530. There remain:

1. γίγνομαι (
- γεν*
- , 393 b)
- become*
- : also
- γίνομαι*
- in Hd. and late writers.

γενήσομαι	ἐγενόμην	γέγονα (490, 3)	[ἐγενήθην]
		γγένημαι	

2. ἔχω (
- σεχ*
- , 393 b)
- hold*
- , another form of
- έχω*
- (508, 16; cf. 524, 4).

3. μένω (
- μεν*
- )
- remain*
- , poetic form of
- μένω*
- (510, 14).

4. πίπτω (
- πετ*
- ,
- πτο*
- )
- fall*
- : cf.
- πίττω*
- cl. 5 (521, 10), poetic.

πεσοῖμαι	ἔπεσον	πέπτωκα
----------	--------	---------

- a.
- ἔπεσον*
- is for orig. and Dor.
- ἔπετον*
- (69 a).

5. τίκτω (for
- τεττω*
- , root
- τεκ*
- )
- bring forth, beget*
- .

τίξομαι	ἔτεκον	τέτοκα	
τέξω less fr.		[τέτεγμα]	[ἐτέχθην]

- a. Mid.
- τίκτομαι*
- rare and poetic. Ao.
- ἔτεξα*
- doubtful in Attic.

6. [τετράω] (
- τρα*
- )
- bore*
- : also
- τετραίνω*
- (
- τετραν*
- , cl. 4).

[τρήσω]	ἔτρησα	τέτρημαι
	[ἐτέτράνα]	

22. Poet.
- βαίω*
- shatter*
- , fu.
- βαίσω*
- , ao. p.
- ἐββαίσθην*
- .

506 D. 1. 2d ao. 3d sg. *ἔγεντο* Dor. (and Hes.), different from *γέντο* *seized* (489 D, 37). From root *γεν*- comes also poet. *γείνομαι* cl. 4, *am born*, ao. *ἐγενόμην* trans. *beget*, *bore* (cf. *γενόμενοι* *the parents*, also in prose). *γέγονα* etc., 490 D, 3.

2. Epic also
- λοχάνω*
- ,
- λοχάνω*
- .

4. Hm. 2d pf. par.
- πεντεῶτας*
- , Soph.
- πεντάς*
- , -
- ῶτος*
- (492 D, 17).

6. Ion. fu.
- τετρανίω*
- , ao.
- τέτρηνα*
- , v.
- τρητός*
- . Late poets
- ἐτετρανέθην*
- .

7. Hm.
- λάω*
- (
- αν*
- ,
- αν*
- ,
- αν*
- )
- slap*
- , ao.
- ἄεσα*
- or
- ἄεσα*
- , once contr.
- ἄσαμεν*
- .



## IV. Verbs which form second tenses.

## 507. a. Themes ending in a vowel.

1. ἀκούω *hear*.

ἀκούομαι	ἤκουσα	ἀκήκοα (44, 368)	ἤκουσθην (461)
		[ἤκουσμαι]	

2. βίβω *live*. Cf. ἀνα-βιάσκομαι cl. 6 (581, 1).

βιάσσομαι	ἔβλεον (489, 14)	βεβίωκα	
[βιάσω]	ἔβλεσα rarer	βεβίωμαι	v. βιωτός, -τέος

3. εἶω *enter, cause to enter* (500, 4): also δύνω cl. 5.

εἶσω tr.	ἔεισα tr.	εἰδωκα tr., εἰδύκα intr.	εἰδέθην
	εἶδον (489, 17)	εἰδυμαι	v. δυτός

4. φέω *produce* (500, 8).

φέσω	ἔφυσα	πέφυκα intr.	[ἐφύην]
	ἔφυν (489, 18)		[v. φυτός]

## 508. b. Themes ending in a consonant.

The first five of these verbs have the root-vowel long in some tenses and short in others.

1. θλίβω (θλίβ-, θλιβ-) *press*.

θλίψω	ἔθλιψα	[τέθλιφα, -ίμμαι]	ἔθλιφθην [ἐθλίβην]
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2. πνίγω (πνίγ-, πνιγ-) *choke*.

πνίξω	ἔπνιξα	πέπνιγμαι	ἐπνίγην
-------	--------	-----------	---------

3. τρίβω (τριβ-, τριβ-) *rub*.

τρίψω (496 a)	ἐτρίψα	τέτριφα	ἐτρίβην
		τέτριμμαι	ἐτρίφθην less fr.

4. τέφω (τύφ-, τυφ-) *raise smoke, rare in prose*.

τέθυμαι (74 c)	ἔτόφην
----------------	--------

5. ψύχω (ψύχ-, ψυχ-) *cool*.

ψύξω	ἔψυξα	ἔψυγμαι	ἔψυχθην, also ἔψυχην [ἐψύγην]
------	-------	---------	----------------------------------

507 D. 2. Hm. fu. βέλομαι or βέομαι (427 D).

3. Hm. has pr. impf. act. only δύνω (yet ὀψὲ δύνων *late setting*), mid. only δέομαι, both with same meaning. For ἐδέσσετο, δέσσεο, δυσόμενος, see 428 D b.

4. Hm. 2d pf. 3d pl. πεφύασι, par. πεφύας, ὤτος (446 D, 456 D b); plup. 3d pl. ἐπέφυκον Hes. (458 D).

5. Hm. οὐτάς *wound*, ao. 3d sg. οὐτησε, comm. 2d ao. οὐτα (489 D, 22), 2d ao. m. par. οὐτάμενος *wounded*. Also pr. οὐτάζω, ao. οὐτασα freq., pf. m. 3d sg. οὐτασται, par. οὐτασμένος.

6. *ἀγω lead.*

ἄγω ἡγαγον (436) ἡγα [ἡγάχα] ἡχθην  
 ἄξομαι m. and p. ἡξαι rare ἡγμαι ἀχθήσομαι

7. *ἀρχω rule, begin, middle begin.*

ἀρξω (496 a) ἄρξα [ἄρχα] ἄργμαι ἄρχομαι

8. *βλέπω look, see.*

βλέψω βέλεφα [βέβλεφα, βέβλεμμαι] [ιβλέφθην]

9. *βρέχω wet.*

[βρέξω] βρέφα βέβρημαι βρέχθην [ιβρέχην]

10. *βρίσκω am leavng, only once in Att. prose.*

βρίσκω βρίσκα βέβριθα

11. *γράφω write.*

γράφω ἔγραφα γέγραφα, γέγραμμαι ἔγράφην

a. 1st pf. γεγράφηκα and 1st aο. p. ἔγράφην are late.

12. *δαίρω flay: also δαίρω cl. 4.*

δαίρω δαίρα δέδαρμαι δέδαρην

13. *ἑπομαι follow: impf. εἰπόμην (359).*

ἑπομαι εἰπόμην (σπώμαι, σποίμην, σποθ, σπείσθαι, σπώμενος)

a. The orig. root was σπκ-. 2d aο. εἰπόμην is for ε-σ(ε)π-ομην (43) with irregular breathing brought in from the pr. ἔπομαι (70).

14. *ἔρομαι ask. Pr. impf. epic only, supplied in Attic from ἐρωτάω.*

ἐρήσομαι (510, 6) ἔρώμην

15. *ἔρκεω hold back: chiefly poetic. Aο. ἔρκεα. See D.*16. *ἔχω have, hold: impf. εἶχον (359): also ἔσχω 506, 2.*

ἔχω, σχήσω ἔσχον ἔσχηκα, ἔσχημαι [ἔσχεθην]

a. V. ἐκτός, -τέος, and σχετός, -τέος. The modes of the 2d aο. are

508 D. 6. Hm. also ἀγινέω; aο. inv. ἔξετε (428 D b).

9. Hm. has also theme βρεχ- *rattle*, only in 2d aο. 3d sg. ἔβραχε:—also βροχ- *swallow*, only in 1st aο. opt. 3d sg. ἀνα-(κατα-)βρόξεις and 2d. aο. p. par. ἀναβροχέις.

12. Hm. has verbal δρατός.

13. Ion. and poet. act. (only once as simple) ἔπω *to be busy*, fu. ἔψω, 2d aο. ἔσπον (ἐπ-ἔσπον), par. σπών, 2d aο. m. as in Att. The forms εἰσπώμαι, εἰσποίμην, etc., in Hm. should prob. be changed to σπώμαι, σποίμην, etc., the preceding word being read without elision: ἄμα σπείσθω, not ἄμ' εἰσπείσθω. Hm. inv. σπείο for σπείω. Hd. aο. p. περι-έφθην.

14. Ion. pr. ἐρομαι, fu. εἰρήσομαι. Hm. also pr. ἐρέομαι (less freq. act. ἐρέω) and ἐρεείνω. He has irreg. accent in pr. inv. ἐρειω (for ἐρεῖω, from ereeo, 409 D b) and 2d aο. inf. ἐρεσθαι (889 D a).

15. Hm. has fu. ἐρύξω and 2d aο. ἡρύκακον (436 D), also pr. ἐρύκων and ἐρύκωνος.

16. Hm. 2d pf. ἔχωκα (for ἀκωχα), plup. m. 3d pl. ἐπ-έχεατο irreg. For poet. ἔσχεσθον, see 494.



26. στρέφω <i>turn</i> .			
στρέψω	ἱστροψα	ἱστροφα	ἱστροφῆν
		ἱστραμμαί	ἱστροφῆν γ. Δ.
27. τρέπω <i>delight</i> .			
τρέψω	ἱετρεψα		ἱετρεφῆν
28. τρέπω <i>turn</i> .			
τρέψω	ἱετρεψα	τέτροφα [τέτραφα]	ἱετρεφῆν
		τέτραμμαί	ἱετρεφῆν γ. Δ.
29. τρέψω <i>nourish</i> .			
θρέψω (496 a)	ἱεθρεψα	τέτρεφα [τέτραφα]	ἱεθρεφῆν
		τέθραμμαί	ἱεθρεφῆν γ. Δ.

### V. Verbs which assume -ε- in the present.

509. The following verbs form the present from themes of two syllables ending in -ε-, but the other tenses (or a part of them) from the root. See 405.

1. γαμέω (γαμ-, γαμε-) *marry* (act. *uxorem dūco*, mid. *puḍo*).

γαμέω ἑγῆμα γεγάμηκα, -ημαι [ἐγαμέθην]

a. Late forms γαμήσω, ἐγάμησα, ἐγαμέθην Theoc.

27. Hm. 2d ao. m. *ἐταρπόμεν*, and with redupl. (486 D) *τεταρπόμεν*, ao. p. *ἐτάρφθην* and *ἐτέρφθην*, also 2d ao. *ἐτάρπην*, sub. 1st pl. *τραπείομεν* (478 D a).

28. Hd. has pr. *τρέπω*, ao. p. *ἐτράφην* (also in Hm.), but *τρέψω*, *ἱετρεψα*. Hm. has also *τραπέω*, *τροπέω*. For *τετράφαται*, see 464 D a.

29. Dor. *τρέφω*. Hm. has an intrans. 2d ao. *ἐτραφον* was *nourished*, *grow*, and uses the 2d pf. *τέτρεφα* as intransitive.

30. Root *γων-*. Hm. has 2d pf. *γέγωνε εἰσὺν*, plur. 3d sg. *ἐγεγόνει* (and *ἐγέγωνε*, also 1st sg. *γεγόνει*, 458 D), inf. *γεγωνέμεν*, irreg. *γεγωνεῖν*, part. *γεγωνός* (not in Hm. are sub. *γεγόνω*, imv. *γέγωνε*; fu. *γεγωνήσω*, ao. *ἐγεγόνησα*). Poet. pr. *γεγωνίσκω* or *γεγωνέω*, found even in Att. prose.

31. Poet. *δέρομαι* see, 2d ao. *ἔδρακον* (435 D), 2d pf. *δέδρακα* see, ao. p. *ἐδέρχθην* saw (2d ao. *ἔδρακην* Pind.).

32. Hm. *ἐλπω* *cause to hope*, *ἐλπομαι* or *ἐέλπομαι* (72 D a) *hope* (= Att. *ἐλπίζω* cl. 4), 2d pf. *ἔελπα* *hope*, plur. *ἔέλπεα* (369 D), v. *ἔ-ελπτος*.

33. Poet. *λάχω* and *λαχέω* *sound*; Hm. 2d pf. par. fem. *ἀμφ-ιαχυνία*.

34. Poet. *κέλομαι* *command*, fu. *κελήσομαι* (cf. 510), ao. *ἔκελησάμην* rare, usu. 2d ao. *ἔκευλόμην* (436 D).

35. Poet. *πέλομαι* (move) *be*, 2d ao. *ἐπλόμην* (437 D) often used as pres. Less freq. act. *πέλω*, 2d ao. 3d sg. *ἔπλε*.

36. Poet. *πέρβω* *destroy* (in prose *πορθέω*), fu. *πέρσω*, ao. *ἱεπεσα*. Hm. 2d ao. *ἱεπαρον* (435 D), 2d ao. m. inf. *πέρβαι* (489 D, 45).

37. Poet. root, *πορ-*, 2d ao. *ἱεπορον* *imparted*, pf. m. 3d sg. *πέπερωται* (64) *it is allotted, destined*, part. *πεπωρέμενος*.

38. Ion. and poet. *τέρσσομαι* *become dry*, 2d ao. p. *ἐτέρσην*. Hence act. *τερσαίνω*, ao. *ἐτέρσθηνα* (late *ἱετερσα*) *made dry*.

509 D. Hm. fu. m. 3d sg. *γαμέσσεται* *will cause (a woman) to marry*, doubtful.

2. γηθάνω (γηθ-, γηθε-) *rejoice*.  
 γηθήσω γηθήσῃς γέγηθα *am glad*.
3. δοκέω (δοκ-, δοκε-) *seem, think*.  
 δέξω δόξα δέδογμαι δόχῃσιν r.  
 a. δοκήσω, δέδοκῃσα, δεδόκηκα, δεδόκημαι, δδοκήσῃσιν are poetic or late.
4. κύρω (κυρ-, κυρε-) *hit upon, happen*, Ion. and poet.: also κύρω, cl. 4.  
 κύρῃσιν, κύρω κύρωσα, ἐκέρῃσα.
5. { μαρτυρέω (μαρτυρε-) *bear witness*, inflected regularly, but  
 { μαρτύρομαι (μαρτυρ-) cl. 4, *call witnesses*, aο. ἐμαρτύρημην.
6. πικτέω (πικ-, πικτε-) *comb, shear*. aο. p. ἐπέχθη
7. βιπτέω *throw* = βίπτω (513, 13), only pr. and impf.
8. ἄθω (αθ-, αθε-) *push*; impf. ἔαθον (359).  
 ἄσω, ἔαθῃσιν ἄσω [ἔωκα] ἔωμαι ἔασθαι  
 a. The syllabic augment is rarely omitted in Attic.

6. πεζῶ and ἐπεξα Theocr. Hm. pr. πέλας.
9. Poet. δυνάω *sound heavily*, aο. ἐδύνῃσιν (even in Xen.), ἐγδύνῃσιν (cf. ἐργάδοντες *loud thundering*), 2d pf. δέδυνκα.
10. Poet. κελαδέω *roar*, fu. κελαδῆσω, Hm. pr. part. κελάδων.
11. Ion. and poet. κεντέω *prick*, fu. κεντήσω, etc., reg.; but Hm. aο. inf. κένσω (= κεντ-σαι), v. κεντός (= κεντ-τος).
12. Poet. κτυπέω *crash, clatter*, rare in prose, 2d aο. ἐκτυπον; in Trag. also 1st aο. ἐκτύπησα.
13. Ion. and poet. πετέομαι, *eat*, aο. ἐπασάμην, pf. πέπασμαι, v. ἑ-παστος.
14. Poet. βρύω *shudder*, fu. βρήσω, aο. ἐβρίγησα, 2d pf. ἐβρίγη used as a present. Different is βρύω *am cold* (412 a).
15. Ion. and poet. στυγέω *dread, hate*, fu. στυγήσομαι, aο. ἐστύγησα, etc., reg. Hm. has 1st aο. ἐστύξα *made dreadful*, 2d aο. ἐστύγων *dreaded*.
16. Pr. φιλέω *love*, inflected reg. as a verb of cl. 1, see Paradigm 324; but Hm. aο. m. ἐφιλάμην (φιλ-).
17. Hm. χραίσμειν *help, ward off*, pr. impf. rare and late) fu. χραίσμῃσιν, aο. ἐχραίσμησα, 2d aο. ἐχραίσμων.

Add the following, which form the present from themes in -α-

18. Pr. βρύχδωμαι *roar*, aο. ἐβρύχδῃσιν. In Hm., only 2d pf. βέβρυχα used as a present.
19. Poet. γόω *besoail*, fu. γήσομαι, Hm. 2d aο. ἔγοον.
20. Hm. θηρίδωμαι *quarrel* (fu. θηρίσομαι Theoc.), aο. ἐθηρίσῃσιν, aο. p. ἐθηρίσῃσιν (469 D). Pind. θηρίομαι, θηρίδω.
21. Poet. λικμίδω, -ομαι, *lick*, fu. λικμήσομαι, 2d pf. part. irregular λελειχ-  
 μότες Hes.
22. Hm. μηκίδωμαι (μακ-, μηκ-) *bleat*, 2d aο. part. μακόν, 2d pf. part. μεμηκώς, fem. μεμακυῖα (451 D c), plup. ἐμέμηκον (458 D).
23. Hm. μητιδω, -ομαι, *plan*, fu. μητίσομαι, aο. ἐμητίσῃσιν. Pind. μητίομαι.
24. Pr. μύκδωμαι (μυκ-, μυκ-) *low* (used in Att. prose). Poet. aο. ἐμύκησῃσιν Hm. 2d aο. ἐμύκον, 2d pf. μέμυκα used as a present.

## VI. Verbs which assume -ε- in other tenses.

510. The following verbs form their presents from the root, but the other tenses (or a part of them) from longer themes ending in -ε-. See 405.

1. ἀλέξω (ἀλεξ-, ἀλεκ-, ἀλκ-) ward off. Act. rare in prose.

ἀλέξομαι ἡλεξάμην

- a. ἀλεξήσομαι and ἀλεξησάμην are probably not Attic.

2. εἰχθόμαι am displeased.

εἰχθόομαι [εἰχθόμαι] εἰχθήσθην (497 a)

3. βόσκειν feed.

βοσκήσω [ιβόσκησα] [ιβοσκήθην]

v. βοσκητέος.

4. βούλομαι wish. Augment, see 355 b.

βουλήσομαι βεβούλημαι βεβουλήθην (497 a)

5. δέω need, middle want, entreat.

δεήσω δέησα δεδέηκα, δεδέημαι δεδέηθην (497 a)

- a. Impersonal δέε *it is necessary*, impf. ἔδεα, fu. δεήσα, ao. ἰδέησα.

6. ἔρωμαι ask, see 508, 14; fu. ἐρήσομαι.

7. ἔρρω go (to harm).

ἐρρήσω ἔρρησα ἔρρηκα

8. εἴδω sleep, usually in comp. καθιέδω. Augment, 361.

καθευδήσω v. καθευδήτεον

9. βύω boil.

βύησω βύησα [βύημαι] [βύηθην, βύθη]

- V. ἐφθός (for ἐψ-τος) and ἐψητός.

10. ἔθλω and θέλω wish: impf. ἤθελον (never ἐθελον).

(ἐ)θέλῃσω ἠθέλησα ἠθέληκα [τεθέληκα]

- a. The Attic poets in the Iambic trimeter have θέλω (not ἐθέλω); but ἐθέλω is the usual form in Attic prose, in Hm. and Pind. The augmented forms in Att. always have η: thus ao. ἠθέλησα, but sub. ἐθέλησω or θελήσω, etc.

11. μάχομαι fight.

μαχοῦμαι (428) ἐμαχισάμην μαχιάχμμαι v. μαχετέος, -ητέος

510 D. 1. Ion. and poet. fu. ἀλεξήσω, -ησομαι, ao. ἡλεξήσα, 2d ao. ἔλαλλον (436 D), ἀλκαθεῖν (494).

4. Hm. pr. inf. βόλεσθαι, 2d pf. προ-βέβουλα.

5. Hm. has in act. δῆσε and ἰδεύησε; in middle always δεύομαι. Cf. 44.

11. Hm. μάχομαι, also μαχέομαι, part. μαχειόμενος or μαχεοόμενος (83 D), fu. μαχέομαι usu. μαχήσομαι, ao. ἐμαχισάμην or ἐμαχησάμην, γ. μαχητός. Hd. fu. μαχέσομαι.

12. μέλω
- care for*
- .

μελήσω	ἐμέλησα	μεμέληκα, -ημαι	ἐμελήθην
--------	---------	-----------------	----------

- a. The Att. prose has the act. only as an impersonal verb, μέλει *it concerns*, fu. μελήσει, etc.; and in the mid. uses the comp. ἐπιμέλομαι (also ἐπιμελέομαι) passive deponent (497 a).

13. μέλλω
- am about*
- . Augment 355 b.

μελλήσω	ἐμέλλησα		ν. μελλήτέος
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14. μένω
- remain*
- : also μένω (508, 3) poetic.

μηνῶ	ἐμηνον	μεμίνηκα	ν. μενητός, -τέος
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15. νέμω
- distribute*
- .

νεμῶ	ἐνεμα	νετέμηκα, -ημαι	ἐνεμήθην
------	-------	-----------------	----------

16. οἶμαι, more fr. οἶμαι
- think*
- ; impf. φόμην (ζήμην).

οἴησομαι	[φήσομην]		φίθην (497 a)
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17. οἴχομαι
- am gone*
- ; impf. ἐχώμην
- was gone or went*
- .

οἴχσομαι	[ῥήχσομαι]		
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18. πέρδομαι, see 508, 22; fu. παρδήσομαι.

19. πέτομαι
- fly*
- , see 508, 23; fu. πτήσομαι, πέτησομαι.

SECOND CLASS (*Strong-Vowel Class*, 394).511. The theme-vowel α, ι, υ takes the *strong* form η, ει, ευ.

## a. Mute themes.

1. λήθω (λαθ-) rare in prose, = λανθάνω cl. 5,
- lie hid*
- .

2. σήπω (σασ-)
- rot*
- , trans.

σήψω	[έσηψα]	σέσηπα (501) [σέσημμαι]	έσάπην
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3. τήκω (τακ-)
- melt*
- , trans.

τήξω	έτηξα	τέτηκα (501)	έτάκην
		[τέτηγμαι]	έτήχθην rare

4. τράγω (for τρηγω, root τραγ-)
- gnaw*
- .

τράβομαι	έτραγον	τέτρωγμαι	ν. τρακτός
----------	---------	-----------	------------

12. Hm. 2d pf. μέμηλα, pf. m. 3d sg. μέμβλεται (for με-μελε-ται, 60 D), plup. μέμβλετο.

16. Hm. act. οἶω or δῖω, middle almost always with diaeresis δῖομαι, ao. δῖσάμην, ao. p. δῖσθην.

17. Hm. also pr. φίχρῶ cl. 5, pf. παρ-φίχρκα. Hd. οἴχρκα (for οἴχ-φχ-α, 78).

20. Hm. ἄλθομαι *am healed*, fu. ἄλθῃσομαι.21. Hm. κήδω *trouble*, fu. κηθήσω, ao. ἐκήδησα (2d pf. κέκηδα, not in Hm., intrans. =) m. κηδομαι *am troubled*, irreg. fu. pf. κεκαδήσομαι, different from fu. pf. of χάζω (514 D, 18).22. Hm. μέδομαι *attend to*, fu. μεδήσομαι. Cf. Hm. μέδων (-ντ-), μεδέων (-ντ-) *guardian*. Cf. also μήδομαι *intend, contrive*, fu. μήσομαι, ao. ἐμησάμην.

5. ἀλείφω (αλιφ-) *anoint*.  
 ἀλείφω ἡλαψα ἀλήλιφα (368) ἡλείφθη  
 ἀλήλιμμα [ἡλίφην]
6. ἑρείπω (εριπ-) *overthrow*; chiefly Ion. and poet.  
 ἑρείφω [ἥρεψα] [ἑρήριμμα] ἥρείφθη
7. λείπω (λιπ-) *leave*; also λιπῶναι cl. 5, rare.  
 λείφω ὤλιπον λήλουτα, λήλαμμα ὤλείφθη
8. πείθω (πιθ-) *persuade*.  
 πείσω ἔπεισα πέπεικα, πέπεισμαι ἔπεισθη  
 ἔπειδον πέπειδα trust r. A. pr.
9. σταίβω (στιβ-) *tread*, chiefly used in pr. impf.; rare in prose.  
 ἵσταεβα ἵστιβημαι v. στιπτός
10. στείχω (στιχ-) *march, go*, chiefly in pr. impf.; Ion. and poet.
11. φαίσομαι (φιδ-) *spare*.  
 φαίσομαι ἐφασάμην
12. κεύθω (κυθ-) *hide*, poetic.  
 κεύσω ἔκευσα Hm. κέκευθα as pres.
13. πείθομαι (πυθ-) poetic for πυνθάνομαι cl. 5, *inquire, learn*.
14. τεύχω (τυχ-, τυκ-) *make ready, make*, poetic.  
 τεύξω ἔτευξα τέτυμαι
15. φεύγω (φυγ-) *flee*; also φυγγάνω cl. 5.  
 φεύσομαι or ἔφυγον πέφευγα v. φευκτός, -τός  
 φευξομαι (426)

511. 6. Ion. 2d ao. ἥριπον *fell*, 2d pf. ἑρήριπα *am fallen*; Pind. 2d ao. p. ἥριπην.

8. Hm. 2d ao. πέπειδον (436 D) *persuaded*, whence fu. πεπειθήσω *shall persuade*; but πιθήσω (405) *shall obey*, ao. par. πιθήσας *trusting*, 2d plup. 1st pl. ἐπέπειθον *trusted* (492 D, 15). Aesch. 2d pf. impv. πέπεισθι.

10. Ep. ao. ἵσταεβα and ἵστιχον.

11. Hm. 2d ao. πεπειδῶν (436 D), fu. πεπειδήσομαι.

12. Hm. pr. κεύθω cl. 5; 2d ao. 3d sg. κέθε, sub. 3d pl. κεκῶσι (436 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

14. Hm. ao. p. ἐτέχθη, 2d pf. part. τετευχώς, fu. pf. τετεύξομαι, 2d ao. τέτυκον, τετυκῶν (436 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *prepare, aim*. For τετεύχεται, -ατο, see 464 D a.

15. Hm. 2d pf. par. πεφυγότες (cf. Hm. φύξα = φυγή *flight*), pf. m. par. πεφυγμένος, v. φευκτός.

16. Ion. and poet. theme ταφ- or θαπ- (cf. 74), 2d pf. τέθηπα *wonder*, 2d ao. par. ταφόν.

17. Hm. τμήγω (τμαγ-) *cut* = τέμνω cl. 5 (521, 8), ao. ἔτμηξα, 2d ao. ἔτμαγον, 2d ao. p. ἐτμάην.



## 512. b. Themes in -v-.

1. θέω (θυ-) run. Fu. θεύσομαι.			
2. νέω (νυ-) swim.			
νεύσομαι (426)	ἐνευσα	νένευκα	v. νευστός
3. πλέω (πλυ-) sail.			
πλεύσομαι or	ἔπλευσα	πέπλευκα	[ἐπλεύσθην]
πλευσοῦμαι [πλεύσω]		πέπλευσμαι (461)	v. πλευστός
4. πνέω (πνυ-) breathe, blow.			
πνεύσομαι or	ἔπνευσα	πέπνευκα	[ἐπνεύσθην]
πνευσοῦμαι			
5. βέω (βυ-) flow.			
βέσομαι or	[ἔβρευσα]	ἔβρόνκα	ἔβρόν as act.
βρήσομαι fu. p. as act.			v. βυτός
6. χέω (χυ-) pour.			
χέω (427)	ἔχεα (430)	κέχκα, κέχμαι	ἔχέθην

THIRD CLASS (*Tau-Class*, 395).

513. The theme assumes -r<sup>o</sup>|- in the present. Verbs of this class have themes ending in a labial mute.

18. Ion. and poet. *ῥεῖκω* (ερικ-) *rend*, aο. *ῥρεῖξα*, 2d aο. *ῥρικον* intrans. *shiver*, pf. m. *ῥήρηγμαι*.

19. Epic and Ion. *ῥερέγομαι ῥρω* (Att. *ῥεργγάνω* cl. 5), fu. *ῥερέβομαι*, 2d aο. *ῥρωγον* *roared*.

20. Hm. *ῥερέθω* (ερυθ-) *make red*, aο. inf. *ῥερεῖσαι*. Also pr. *ῥερυθαινομαι* *grow red*.

512 D. 2. Hm. has also *ῥήχω, ῥήχομαι*, fu. *ῥήβομαι* (freq. in late prose). Dor. *ῥέχω, ῥέχομαι*. Hm. *ῥυνεον* (355 D a).

3. Ion. and poet. *πλέω*, fu. *πλώσομαι*, aο. *ἔπλωσα*, also 2d aο. *ἔπλων* (489 D, 27), pf. *πέπλωκα*, v. *πλωτός*.

4. Hm. 2d aο. imv. *ἔμ-πνεε*, 2d aο. m. 3d sg. *ἔμ-πνύτο* (489 D, 32), aο. p. *ἔμ-πνύσθην* (469 D), pf. m. *πέπνυμαι* *am animated, intelligent*: connected with this is pr. *πινύσκω* (πινυ-) Aesch. *make wise*, Hm. aο. *ἐπίνυσσα*.

6. Hm. also *χείω* (409 D b), aο. usu. *ἔχεα* (430 D), 2d aο. m. 3d sg. *χέτο* (489 D, 34).

7. Hm. *ἀλέομαι* and *ἀλεόμαι* (αλυ-) *avoid* (act. *ἀλέω* *avert*, Aesch.), aο. *ἠλέαμην* and *ἠλενάμην* (430 D). Pr. also *ἀλεείνω*.

8. Poet. *κλείω* (κλυ-) *celebrate* (i. e. *make men hear of*), Hm. *κλείω*. Also pr. *κλύω* *hear*. 2d aο. *ἔκλων* *heard*, imv. *κλύθι* or *κέκλυθι*, *κλύτε* or *κέκλυτε* (489 D, 30), also *κλύε*, *κλύετε*, par. m. *κλύμενος* = v. *κλυτός*, *κλειτός* *celebrated*.

9. Poet. *σεύω* (συ-) *drive* (also in late prose), aο. *ἔσσενα* (355 D a, 430 D), pf. m. *ἔσσυμαι* *hasten* (365 D, 389 D b), aο. p. *ἔσσύθην* or *ἔσσύθην*, 2d aο. m. 3d sg. *σύτο* (489 D, 33). The Att. drama has irreg. forms of a pr. m., 3d sg. *σεύται*, 3d pl. *σεύνται*, imv. *σεῦ*, *σεύσθε*, *σεύσθε*.

1. ἀπτω (ἄφ-) <i>fasten, kindle, middle touch.</i>			
ἀψω	ἤψα	ῥημαι	ῥήθην
2. βάπτω (βαφ-) <i>dip, dye.</i>			
βάψω	ῥβαψα	βέβαμμαι	ῥβάφην, ῥβάφθην γ.
3. βλάπτω (βλαβ-) <i>hurt.</i>			
βλάψω	ῥβλαψα	βέβλαφα βέβλαμμαι	ῥβλάφθην and ῥβλάβθην
4. θάπτω (ταφ-, 74 c) <i>bury.</i>			
θάψω	ῥθαψα	τέθαμμαι	ῥτάφην, γ. θαπτός
5. θρύπτω (τρυφ-, 74 c) <i>break down, weaken.</i>			
θρύψω	ῥθρυψα Hipp.	τέθρυμμαι	[ῥθρύφθην]
6. καλύπτω (καλυβ-) <i>cover.</i>			
καλύψω	ῥκάλυψα	κεκάλυμμαι	ῥκαλύφθην
7. κάμπτω (καμπ-) <i>bend.</i>			
κάμψω	ῥκαμψα	κέκαμμαι (463 b)	ῥκάμφθην
8. κλέπτω (κλεπ-) <i>steal.</i>			
κλέψω	ῥκλεψα	κέκλοφα κέκλεμμαι	ῥκλάφην ῥκλέφθην
9. κόπτω (κοπ-) <i>cut.</i>			
κόψω	ῥκοψα	κέκοφα, κέκομμαι	ῥκόφην, γ. κοπτός
10. κρύπτω (κρυφ-) <i>hide.</i>			
κρύψω	ῥκρυψα	κέκρυμμαι	ῥκρύφθην ῥκρύφην [ῥκρύβην]
11. κύπτω (κύφ-) <i>sloop.</i>			
κύψω	ῥκύψα	κέκυφα	
12. ράπτω (ραφ-) <i>sew.</i>			
ράψω	ῥράψα	ῥράμμαι	ῥράφην
13. ῥίπτω (ῥιφ-, ριφ-) <i>throw.</i>			
ῥίψω	ῥῥίψα	ῥῥίψα, ῥῥύμμαι	ῥῥίφθην ῥῥίφην
14. σκάπτω (σκαφ-) <i>dig.</i>			
σκάψω	ῥσκαψα	ῥσκαφα, ῥσκαμμαι	ῥσκάφην
15. σκέπτομαι (σκεπ-) <i>view.</i>			
σκέψομαι	ῥσκεψάμην	ῥσκεμμαι	[ῥσκέφθην]

a. Instead of *σκέπτομαι*, the Attic writers almost always use the kindred *σκοπέω* in the present and imperfect; but the other tenses of *σκοπέω* are found only in late writers.

513 D. 3. Hm. pr. m. 3d sg. βλάβεται.

4. Hm. pf. m. 3d pl. τεθάφαται (364 D a); Hd. ao. p. ῥθάφθην.

5. Hm. 2d ao. p. ῥθρύφην.

9. Hm. 2d pf. part. κεκοπώς.

16. σκήπτω (σκηπ-) *prop.*  
 σκήψω      ἔσκηψα      [ἔσκηψα] ἔσκημμαι      ἔσκηφθην
17. σκάπτω (σκαπ-) *joor.*  
 σκάφομαι      ἔσκαψα      [ἔσκαμμαι]      ἔσκάφθην
18. τύπτω (τυπ-, also τυπτε-) *strike.*  
 τυπτήσω      ἐτύπην

a. ἐτύπησα is found in Aristotle; τετύπηκα, τετύπημαι, ἐτυπτήθην are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from πατάσσω (παταγ-), the perfect and passive systems from πλήσσω (514, 5).

#### FOURTH CLASS (*Iota-Class*, 396 ff.).

The theme assumes -σ|,- in the present, always with sound-changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

##### I. Verbs in -σω and -ζω which form second tenses.

##### 514. 1. ἀλλάσσω (αλλαγ-) *exchange.*

ἀλλάζω      ἔλλαξα      ἔλλαχα, ἔλλαγμαi      ἠλλάγην  
    ἠλλάχθην

##### 2. κηρύσσω (κηρύκ-) *proclaim.*

κηρύξω      ἐκήρυξα      ἐκήρυχα, -γμαi      ἐκηρύχθην

##### 3. μᾶσσω (μαγ-) *knead.*

μάξω      ἔμαξα      μέμαχα, μέμαγμαi      ἐμάγην, ἐμάχθην

##### 4. ὀρέσσω (ορυχ-) *dig.*

ὀρέξω      ὤρυξα      ὀρώρυχα, -γμαi      ὀρύχθην

a. Pf. m. ὤρυγμαi (for ὀρώρυγμαi) late, 2d ao. p. ὀρύχην doubtful.

##### 5. πλήσσω (πλαγ-, πληγ-) *strike.* (ἐκπλήγνυσθαι cl. 5, Thuc.)

πλήξω      ἔπληξα      ἐπέπληγα      ἐπλήγην  
    ἐπέπληγμαi      ἐπέπληχθην

a. ἐκπλήσσω, καταπλήσσω make -επλήγην (471 a). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from πατάσσω (παταγ-), which in Att. is confined to the active, or from τύπτω (513, 18).

18. Ion. and Lyric 1st ao. ἔτυψα, pf. m. τέτυμμαι, poet. 2d ao. ἔτυπον.

19. Poet. γνάμπτω (γναμπ-) *bend*, fu. γνάμψω, ao. ἔγναμψα, ao. p. ἐγνάμψην.

20. Hm. ἐνίπτω (ενιπ-) *chide*, also ἐνίσσω cl. 4 (515 D, 3), 2d ao. ἠνίπαπον and ἐνένιπον (436 D).

21. Poet. μάραττω (μαραπ-) *scize*, fu. μάρψω, ao. ἔμαρψα. In Hes. 2d ao. μέμαρπον (436 D), opt. μεμάποιεν, inf. μαπέειν, 2d pf. μέμαρπα.

514 D, 5. Hm. 2d ao. (ἐ)πέπληγον (436 D), 2d ao. p. ἐκ-πλήγην, κατ-επλήγην.



19. χέω (χεδ-) *alium exonero*.

χεσθῆναι (426) ἔχεσα, ἔχουσιν γ. κέχοδα, κέχεσμαι

## II. Verbs in -σσω and -ζω with other peculiarities.

515. a. Labial themes (397 b, 398 c).

- |   |       |          |               |
|---|-------|----------|---------------|
| 1. πέσσω (πεπ-, formerly πεκ-) <i>cook</i> : [πέπτω later].             |       |          |               |
| πέψω  | ἔψα   | πέπασμαι | ἐπέφθην       |
| 2. νίω (νιβ-, formerly νιγ-) <i>wash hands or feet</i> : [νίπτω later]. |       |          |               |
| νίψω  | ἐνίψα | νένιμμαι | ἐνίφθην Hipp. |

516. b. Lingual themes which make -σσω (-ττω).

- |   |            |            |            |
|---|------------|------------|------------|
| 1. ἀρμόττω <i>fit together</i> : also ἀρμόζω poet.                  |            |            |            |
| ἀρμόσω  | ἤρμοσα     | ἤρμισμαι   | ἤρμόσθην   |
| 2. βλίττω <i>take the honey</i> (μέλι, μέλιτ-ος, 60 D). ao. ἔβλισα. |            |            |            |
| 3. βράσσω <i>boil</i> . [ao. ἔβρασα, pf. m. βέβρασμαι.]             |            |            |            |
| 4. ἐρέσσω (ερετ-) <i>row</i> . Only pr. impf. in Att.               |            |            |            |
| 5. πάσσω <i>sprinkle</i> .  |            |            |            |
| πάσω  | ἔπασα      | [πέπασμαι] | ἐπάσθην    |
| 6. πλάσσω <i>mould</i> .  |            |            |            |
| πλάσω Hipp.   | ἔπλασα     | πέπλασμαι  | ἐπλάσθην   |
| 7. πτίσσω <i>round</i> .  |            |            |            |
|   | ἔπτισα Hd. | ἔπτισμαι   | [ἐπτίσθην] |

20. Poet. κρίζω *creak*; 2d ao. 3d sg. κρίκε (or κρίγε) Hm., 2d pf. κέκρηγα Aristoph.

21. Poet. πελάζω (πελαδ-, πελα-, πλα-) *bring near*, mid. *come near*, pr. and ao. act. also in prose, intrans., fu. πελάσω, πελώ (424), ao. ἐπέλασα, pf. m. πέπλημαι, ao. p. ἐπελάσθην and Trag. ἐπλάσθην, 2d ao. m. 3d sg. πλῆτο, 3d pl. ἐπληντο (489 D, 24). Pr. also πελάω, Ep. πύλαμαι or πιλνάω cl. 5 (529 D, 6), Trag. πελάδω, πλάδω (494).

515 D. 2. Hm. νίπτομαι.

3. Hm. ἐνίσσω (ενιπ-) = ἐνίπτω cl. 3, *chide* (513 D, 20).

4. Hm. ὀσσομαι (οκ-) *foresee*, only pr. impf.; cf. 539, 4.

5. Hm. λάζομαι (λαβ-) = λαμβάνω cl. 5, *take* (523, 5). Attic poets have λάζυμαι.

516 D. 4. Hm. ao. ἤρεσα and ἤρεσσα.

8. Hd. ἀφάσσω = ἀφάω *feel*, ao. ἤφασα.

9. Poet. ἰμάσσω *lash*, Hm. ao. ἱμάσα; cf. ἰμάς *lash*, gen. ἰμάντ-ος.

10. Poet. κορίσσω (κορυθ-) *equip*, ao. m. κορυσσάμενος, pf. m. κεκορυθμένος (53 D a).

11. Poet. (rare in prose) λίσσομαι (λιτ-) *pray*, also λίτομαι cl. 1. Hm. ao. ἐλλισάμην (355 D a), 2d ao. inf. λιτέσθαι.

12. Poet. νίσσομαι *go*, fu. νίσομαι. Also pr. νέομαι, usu. with future meaning.

517. c. Themes of variable form.

1. ἀρπάζω (ἀρπαδ-, also ἀρπαγ- not Att.) *seize*.

ἀρπάσω (-ομαι) ἤρπασα ἤρπακα, ἤρπασμαι ἤρπάσθην  
[ἀρπάξω] [ἤρπαξα] [ἤρπαγμα] [ἤρπάχθην, ἤρπάγην]

2. βαστάζω (βασταδ-, late βασταγ-) *carry*, poet. (late in prose).

βαστάσω ἐβάστασα [-ξα] [βεβάσταγμα] [ἐβαστάχθην]

3. [νύσσω] (νυγ- and νυδ-) *press close*. pf. m. νένασμαι.

4. παίζω (παιδ- and παηγ-) *sport*.

παίξομαι (426) ἔπαισα πέπαισμαι ν. παιστής

a. ἔπαιξα, πέπαιχα, πέπαιγμα, ἐπαίχθην are late: so also fu. παίξομαι and παίξω.

5. σφίζω, later σώζω (σω-, σφδ-) *save*.

σάσω ἔσωσα σέσωκα, σέσωμαι ἑσώθην  
σέσωμαι ν. σωστής

6. χρώζω (χρωδ-, χροιδ-) *color*, also χροτίζω poet.; [χρόννυμι late].

[έχρωσα] [κέχρωκα] κέχρωσμαι ἐχρώσθην

7. ἵζω (ιδ-, ιζε-) *sit, seat*, middle ἵζομαι, also ἔζομαι (εδ-), *sit*: found chiefly in comp. with κατά. Hence

καθίζω, impf. ἐκάθιζον (361): also ἱζάνω, καθιζάνω, cl. 5.

καθῶ (425) ἐκάθισα and καθισα.

καθιζήσομαι ἐκαθισάμην

καθίζομαι, impf. ἐκαθεζόμην and καθεζόμην.

καθεδομαι (for καθεδεσσομαι, cf. 423).

[ἐκαθεσθην]

a. Pr. ind. ἵζομαι, καθίζομαι, is rare in classic Greek, and the pr. inf. and part. and the impf. have usually an aorist meaning. The root of both these verbs was originally *sed-* (Lat. *sed-co*).

8. ὀίζω (οδ-, οζε-) *smell*.

ὀήσω ὀίησα

517 D. 1. Hm. ἀρπάζω and ἤρπαξα.

3. Hm. and Hd. ἔναξα.

5. Hm. pr. σώζω and σώω (shortened in subj. σώης, σόη, σώωσι), fu. σάσω, ao. ἑσάσω, ao. p. ἑσάσθην. The orig. theme was *saw-* (cf. 227 D), from which comes also a 2d ao. (μυ-form) *saw* he saved and save thou.

7. Hm. ao. εἶσα (= ε-σεδ-σα) *seated*, inv. εἶσον (better ἔσσον), inf. ἔσσαι, par. ἔσας (ἀνέσας), Hd. εἶσας; middle trans. 3d sg. ἔσσαντο (εἶσαντο Eur., ἔσαντο Pind.), par. ἔσσαντες, Hd. εἰσάμενος; fu. ἔσσομαι (= σεδ-σομαι). In comp. Hm. has ao. καθεῖσα and κάθισα.

8. Hm. pf. ὀδωδα as pr.

9. Pr. μύζω (μύγ-, μύζε-), Hm. ao. ἐμύζησα.

10. Hm. ἀφύσσω (αφυγ-, αφυδ-) *draw out*, fu. ἀφύξω, ao. ἤφυσα. Also once pr. ἀφύω.

III. *Liquid themes which form second tenses.*518. 1. ἀγείρω (αγερ-) *gather*.

ἡγερα	[ἀγήγερκα, -μαι]
-------	------------------

- |   |  |                     |                     |
|---|--|---------------------|---------------------|
| 2. αἶρω (ἄρ-) <i>lift</i> ; contracted from αἶρω (αερ-).  |  |                     |                     |
| ἄρω   | ἦρα (431 b)  | ἦρκα, ἦρμαι         | ἦρθην               |
| 3. ἄλλομαι (ἄλ-) <i>leap</i> .  |  |                     |                     |
| ἄλοῦμαι   | ἤλάμην (431 b, 2d ao. ἤλόμην doubtful in Att., cf. 489 D, 35). |                     |                     |
| 4. βάλλω (βαλ-, βλα-, 64) <i>throw</i> .  |  |                     |                     |
| βαλῶ  | ἔβαλον   | βέβληκα, βέβλημαι   | ἐβλήθην             |
| 5. ἐγείρω (εγερ-) <i>rouse, wake trans.</i> , 2d pf. and mid. <i>wake intrans.</i>                                  |  |                     |                     |
| ἐγρῶ  | ἡγερα  | ἐγρήγορα (368, 501) | ἡγέρθην             |
|   | ἡγρόμην (437 D)  | ἐγήγερμαι           |                     |
| a. A poetic pr. ἔγωω, ἔγομαι is also found.   |  |                     |                     |
| 6. θάλλω (θαλ-) <i>flourish</i> . 2d pf. τέθηλα.  |  |                     |                     |
| 7. καίνω (καν-) <i>kill</i> , fu. κανῶ, 2d ao. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω. |  |                     |                     |
| 8. κείρω (κερ-) <i>shear</i> .  |  |                     |                     |
| κερῶ  | ἔκειρα   | [κέκαρκα] κέκαρμαι  | [ἐκάρην] v. καρτέος |
| 9. κλίνω (κλιν-) <i>make incline</i> , see 519, 1.  |  |                     |                     |
| 10. κτείνω (κτεν-) <i>kill</i> , see 519, 4.  |  |                     |                     |
| 11. μαίνομαι (μαν-) <i>am mad</i> : poet. μαίνω <i>madden</i> , ao. ἔμνηα.  |  |                     |                     |
| μανοῦμαι Hd.  | μέμνηα <i>am mad</i>   | ἔμάνην              |                     |
| 12. ὀφείλω <i>am obliged</i> . 2d ao. ὤφελον. From theme οφειλε- come   |  |                     |                     |
| ὀφειλήσω  | ὀφειλήσα   | ὀφειλήκα            | ὀφειλήθην           |
| 13. πείρω (περ-) <i>pierce</i> (pr. Epic only).   |  |                     |                     |
|   | ἔπειρα   | πέπαρμαι            |                     |

518 D. 1. Hm. pr. impf. 3d pl. ἡγέρεθονται, -οντο (494), 2d ao. 3d pl. ἀγέρ-  
οντο, inf. ἀγέρεσθαι (389 D a), part. ἀγρόμενος (437 D), ao. p. ἡγέρθην.

2. Hm. has only ao. m. ἡράμην, p. part. ἄρθεις. He commonly uses Ion. and poet. αἶρω (αερ-), ao. ἡερα, ao. p. ἡέρθην, plup. 3d sg. ἄωρτο (for ἡορτο): pr. impf. 3d pl. ἡερέθονται, -οντο (494).

4. Hm. pf. 2d sg. βέβληαι (462 D), 3d pl. βεβλήσται, -ατο (376 D d), also βεβολήσατο, part. βεβολημένος; 2d ao. m. 3d sg. ἐβλητο, etc. (489 D, 21); fu. once συμβλήσομαι.

6. Hm. pf. part. fem. τεθαλυῖα (451 D c), 2d ao. 3d sg. θάλε. Hm. pr. θηλέω, fu. θηλήσω, pr. part. θαλέθων (494), τηλεθάων.

8. Hm. ao. ἔκερσα (431 D c). Hd. has ao. p. ἐκάρην, Pind. ἐκέρθην.

11. Hm. ao. ἔμνηάμην, Theoc. pf. m. μεμάνημαι.

12. Hm. in pr. impf. almost always ὀφέλλω (different from ὀφέλλω *increase*, ao. opt. ὀφέλλειε, 431 D d).

13. Hd. ao. p. ἐπάρην.

14. *σαίρω* (σαρ-) *swear*.  
       ἴσηρα                      σέσηρα *grin*
15. [σκέλλω] (σκελ-, σκλη-) *dry* (500, 6).  
 [σκλησομαι] ἴσκηλην (489, 11)
16. σπείρω (σπερ-) *sow*.  
 σπερώ                      ἴσπειρα                      ἴσπαρμαι                      v. σπαρτός  
                                  ἴσπειρα                      ἴσπάρην
17. στέλλω (στελ-) *send*.  
 στελώ                      ἴστελα                      ἴστολκα, ἴσταλμαι                      ἴστάλην
18. σφάλλω *trip up, deceive*.  
 σφαλῶ                      ἴσφηλα                      [ἴσφαλκα] ἴσφαλμαι                      ἴσφάλην
19. φαίνω, *show, middle appear*.  
 φανῶ                      ἴφηνα                      πέφαγκα, πέφασμαι                      ἴφάνθην r. pr.  
                                                       πέφηναι intr.                      ἴφάνην
20. φθείρω (φθερ-) *corrupt, destroy*.  
 φθερώ                      ἴφθειρα                      ἴφθαρκα, ἴφθαρμαι                      ἴφθάρην  
                                                       ἴφθορα                      [v. φθαρός]
21. χαίρω (χαρ-, also χαρε-, χαιρε-) *rejoice*.  
 χαιρήσω                      [ἐχάιρησα]                      κεχάρηκα                      ἐχάρην as act.  
 [χαρήσομαι]                                           κεχάρημαι, κέχαρμαι                      v. χαρτός

#### IV. Liquid themes which reject ν.

519. A few liquid verbs reject the final ν of the theme in some of the systems (the first six only in the perfect and passive systems).

15. Hm. 1st ao. irreg. ἴσκηλα *made dry*. Ion. pf. ἴσκηκα *am dry*.  
 19. Hm. 2d ao. act. iter. φάνεσκε *appeared*. From shorter root φα- he has impf. φάε (morn) *appeared*, fu. pf. πεφήσεται *will appear*. For φαίνειν, ao. p. φάνθην, see 469 D. For intensive παμφαίνειν, παμφανῶν, see 574.  
 20. Hm. fu. δια-φθέρω (422 D b), 2d pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. fu. m. δια-φθαρέομαι intr.  
 21. Hm. ao. m. ἐχράμην, 2d ao. κεχαρόμην (436 D), fu. κεχαρήσω, -ομαι, pf. part. κεχαρήσας (446 D).  
 22. Poet. ἀλδαίνω (ἀλδαν-) *nourish*, 2d ao. ἤλδανον.  
 23. Hm. εἴλω (ελ-, Fel-) *press*, ao. (ἐ)ελσα, pf. m. ἔελμαι, 2d ao. p. ἐέλην, inf. ἀέληναι. Pind. has 2d plup. 3d sg. ἐέλει. In pr. impf. act., Hm. has only εἴλέω. Even Attic writers have pr. impf. εἴλέω or εἰλέω, also εἴλλω: ἴλλω is old and poetic.  
 24. Poet. ἐναίρω (εναρ-) *slay*, 2d ao. ἤναρον, ao. m. 3d sg. ἐνήρατο.  
 25. Poet. θείνω (θεν-) *smile*, fu. θενώ, ao. ἔθεινα, 2d ao. ἔθενον.  
 26. Hm. μέτρομαι (μερ-) *receive as my part*, 2d pf. 3d sg. ἔμμορε (365 D), pf. m. 3d sg. εἴμαρτα (366) *it is fated* used even in Att. prose, part. εἰμαρμένος. In later poets, μεμώρηκε, μεμώρηται, μεμωρημένος.  
 27. Poet. πάλλω (παλ-) *shake*, ao. ἔπηλα; Hm. 2d ao. part. ἀμ-πεπαλῶν (436 D), 2d ao. m. 3d sg. πάλτο (489 D, 44).



1. κλίνω (κλιν-, κλι-) *make incline*.  
κλινῶ κλίνω [κέκλικα] ἐκλίθην and  
κέκλιμαι κατ-εκλίθην
2. κρίνω (κριν-, κρι-) *judge*.  
κρινῶ κρίνω κέκρικα, κέκριμαι ἐκρίθην
3. πλύνω (πλυν-, πλυ-) *wash clothes*.  
πλυνῶ ἐπλύνω πέπλυμαι ἐπλούθην Hipp.
4. κτείνω (κτεν-, κτα-) *kill*: also ἀπο-κτίννυμι, -ύω cl. 5.  
κτενῶ ἐκτείνω ἀπ-έκτονα  
ἐκτανον [ἐκταγκα, ἐκτακα]  
a. For 2d aο. poet. *ἐκταν*, see 489, 4. For the perf. m. and aο. p. the  
Attic uses τέθνηκα and ἔθανον from θνήσκω (530, 4).
5. τείνω (τεν-, τα-) *expend*.  
τενῶ ἔτανω τέτακα, τέταμαι ἐτάθην
6. κερδαίνω (κερδαν-, κερδα-) *gain*.  
κερδανῶ ἐκέρδαινα (431 b) κεκέρδηκα
7. βαίνω (βαν-, βα-) *go*.  
βήσομαι ἔβην (489, 1) βέβηκα (490, 2) ἐβάθην in comp.  
βήσω (500, 2) ἔβησα βέβαια in comp. v. βατός, βατέος
8. ὀσφραίνομαι (οσφραν-, οσφρα-, οσφρ-) *smell*.  
ὀσφρήσομαι ὀσφρόμην [ὀσφρησάμην] ὠσφράσθην

### V. Vowel-themes of the fourth class.

520. 1. καίω (καν-) *burn*; Att. prose κᾶω uncontracted.  
καύσω ἔκανσα κέκαυκα, κέκαυμαι ἐκαύθην
2. κλαίω (κλαν-) *weep*; Att. prose κλᾶω uncontracted.  
κλαύσομαι ἔκλαυσα κέκλαυμαι v. κλαντός  
κλανσοῦμαι (426) later κλανστός  
also κλᾷήσω  
a. κέκλαυσμαι, ἐκλαύσθην are late.

- 
- 519 D. 1. Hm. aο. p. ἐκλίνθην and ἐκλίθην, pf. m. 3d pl. κεκλίσται (464 D a).  
2. Hm. aο. p. ἐκρίνθην (so Hd.) and ἐκρίθην.  
4. Hm. fu. κτενέω and κτανέω, aο. p. ἐκτάθην.  
5. From root *τα-*, Hm. makes also pr. *τανύω* (once with *μι*-form, pr. m. 3d sg. *τάννται*), fu. *τανύσω*, aο. *ἐτάνυσα*, pf. m. *τετάνυσμαι*, aο. p. *ετανύσθην*. Also pr. *τιταίνω*, aο. *ἐτίτηνα*. 6. Hd. fu. *κερδήσομαι*, aο. *ἐκέρδησα*.  
7. Hm. aο. m. 3d sg. *ἐβήσετο* (428 D b). Pr. also *βάσκω* cl. 6; 530 D, 11. Pr. part. *βιβάς*, as if from *βιβημι*, also *βιβῶν* (as if from *βιβω*). Dor. fu. *βᾶσομαι*, Theoc. *βησεῦμαι*. 8. Hd. aο. 3d pl. *ὀσφραντο*.  
9. Hm. root *φεν-*, *φα-*, 2d aο. *ἔφενον*, *πέφνον* (436 D) *killed*, pf. m. *πέφαμαι*, fu. pf. *πεφήσομαι*.  
520 D. 1. Hm. aο. *ἔκηα*, Attic poets have part. *κέας* (shortened from *κῆās*). Hm. aο. p. *ἐκάην*.

FIFTH CLASS (*Nasal Class*, 402).

The theme assumes a syllable containing *v*.

I. *Themes which assume -v<sup>o</sup>|-.*

521. 1. *ἑλάνω* (ελα-) *drive*: also *ἐλάω* poetic.

ἑλῶ (ἐλάω, 424) ἤλασα ἐήλακα, ἐήλαμαι ἤλαθην [ἐήλασθην]

a. *ἐλάων* is probably for ελα-ν-ω; see 525 and 488 a.

2. *φθάνω* (φθα-) *anticipate*.

φθήσομαι ἔφθην (489, 8) [ἔφθακα] [ἔφθασθην]

φθάσω ἔφθασα

3. *πίνω* (πι-, also πο-) *drink*.

πίομαι (427) ἔπιον (489, 16) πέπωκα, πέπομαι ἐπόθην  
or πίομαι [πιούμαι] v. πιστός, ποτός, ποτός

4. *τίνω* (τι-) *pay back*, middle *obtain payment*.

τίσω ἔτισα τέτिका, τέτισμαι ἐτίσθην

5. *φθίνω* (φθι-) *perish*.

φθίσω trans. ἔφθισα trans. ἔφθιμαι v. φθιτός

a. Late *ἐφθίγησα ἐφθίγηκα*.

6. *δάκνω* (δακ-) *bite*.

δήξομαι ἔδακον δέδηγμαι ἐδήχθην

7. *κάμνω* (καμ-, κμα-) *am weary, sick*.

καμοθμαι ἔκαμον κέκμηκα v. ἀπο-κμητέον

8. *τέμνω* (τεμ-, τμε-) *cut*.

τεμῶ ἔταμον, ἔταμον τέτμηκα, τέτμημαι ἐτμήθην

9. *πίτνω* (πετ-) *fall*. Cf. *πίπτω*, 506, 4.

3. Poet. *δαίω* (δα-) *burn* trans., mid. intr., 2d pf. *δέδηκα* intr., 2d aο. m. sub. 3d sg. *δάηται*.

4. Poet. *δαίωμα* (δα-) *divide*, fu. *δάσομαι*, aο. *ἐδασάμην*, pf. 3d sg. *δέδασται*, 3d pl. (irreg.) *δεδαίσται*. Also pr. *δατόμαι* (Hes. aο. inf. irreg. *δατέασθαι*, 430 D).

5. Poet. *μαίωμα* (μα-, μεν-) *reach after, seek for*, fu. *μάσομαι*, aο. *ἐμασάμην*, 2d pf. *μέμονα* *press on, desire eagerly*, pl. *μέμαμεν*, etc. (492 D, 9), v. *μαστός*. In the sense of the pf., Hm. has intensive *μαμάω* (574), aο. *μαίμησε*. In Att. Trag. we find pr. part. *μέμενος* (= *μα-ομενος*).

6. Poet. *ναίω* (να-) *inhabit*, aο. *ἐνασσα* *caused to inhabit*, m. *ἐνασσάμην* *became settled in*, = aο. p. *ἐνάσθην*. Pf. m. *νένασμαι* *late*.

7. Hm. *δυνίω* (συν-) *take to wife*, fu. *δυνίσω* Aristoph.

521 D. 1. Hm. fu. *ἐλάω*, *ἐλάῃς*, etc. (424 D); plup. m. 3d sg. *ἐλήλατο*, once *ἡλήλατο*, 3d p. *ἐληλέδατο* (464 D a). Hipp. *ἐλήλασμαι*. 2. Hm. pres. *φθάνω*.

4. Hm. *τίνω*. Hm. and Hd. have also pr. *τίνύμι*, *τίνυμαι*, v. *τιτός*.

5. Hm. *φθίνω*, *φθίσω*, *ἔφθισα*; 2d aο. *ἔφθιον*, m. *ἐφθίμην*, *ἐφθίθην* (489 D, 29). Pr. also *φθινύδω* (494).

7. Hm. pf. part. *κεκμητός*, -*ῶτος* (446 D, 455 D b).  
8. Ion. *τάμνω*, 2d aο. *ἔταμον*. Hm. has pr. *τέμνω* once, *τέμω* once; also *τεμήγω* (*ταμα-*) cl. 2 (511 D, 17).

## II. Themes which assume -αν<sup>ο</sup>|-.

522. 1. αἰσθάνομαι (αισθ-) *perceive*: also αἰσθομαι rare.  
 αἰσθήσομαι ἥσθόμην ἥσθημαι v. αἰσθητός
2. ἀμαρτάνω (ἀμαρτ-) *err*.  
 ἀμαρτήσομαι ἤμαρτον ἤμαρτηκα, -ημαι ἤμαρτήθην
3. αὐξάνω (αὐξ-) *increase*: also αὐξω.  
 αὐξήσω ηὔξησα ηὔξηκα, ηὔξημαι ηὔξηθην
4. βλαστάνω (βλαστ-) *sprout*: [also βλαστέω late].  
 βλαστήσω ἐβλαστον (β)ἐβλάστηκα (365 a).  
 [ἐβλάστησα]
5. θαρβάνω (θαρθ-) *leap*, in comp. except in 2d ao.  
 ἔθαρθον ἐεδάρθηκα [ἐεδάρθην]
6. ἀπεχθάνομαι (εχθ-) *am hated*.  
 ἀπεχθήσομαι ἀπηχθόμην ἀπήχθημαι  
 The forms ἐχθω *hate*, ἐχθομαι *am hated* are poetic.
7. οἰδάνω (οιδ-) and οἰδέω cl. 1, *swell*; [later οἰδάω, οἰδαίνω].  
 ᾤδησα ἔδηκα
8. ὀλισθάνω (ολισθ-) *slip*; [later ὀλισθαίνω]  
 [ὀλισθήσω] ὠλισθον (ὠλίσθηκα and ὠλίσθησα Hipp.)
9. ὀφλισκάνω (οφλ-, οφλισκ-) *incur judgment*.  
 ὀφλήσω ὠφλον ὠφληκα, ὠφλημαι

## 523. The following have an inserted nasal.

1. ἀνδάνω (ἄδ-) *please*, only the present in Attic.
2. θιγγάνω (θιγγ-) *touch*.  
 θίξομαι ἔθιγον v. ἔθιμετος

10. Hm. θύνω (Hes. θύνέω) = θύ-ω *rust*.  
 522 D. 2. Hm. 2d ao. ἡμβροτον (for ημρατον, ημροτον, 60 D).  
 3. Hm. ἄέξω.  
 5. Hm. 2d ao. ἔδραθον (435 D).  
 10. Eur. ἀλφάνω (αλφ-) *procure*. Hm. 2d. ao. ἡλφον.  
 The following two add -αίνω to the theme.  
 11. Hes. ἀλιταίνω (αλιτ-) *offend*. Hm. 2d ao. ἡλιτον, m. ἡλιτόμην, pf. part. irreg. ἀλιτήμενος (cf. 389 D b).  
 12. Hm. ἐριδαίνω (εριδ-) *contend* (= ἐρίζω cl. 4), ao. m. inf. ἐριδήσασθαι. Pr. also ἐριδιμαίνω *provoke*.  
 523 D. 1. Hm. impf. ἤνδανον, ἐήνδανον (Hd. ἐάνδανον) see 359 D; 2d ao. ἔδον or εὔαδον (= εὔφαδον, cf. 355 D a), 2d pf. ἔαδα. Hd. 2d ao. ἔαδον, fut. ἀδήσω. For ἄσμενος, see 489 D, 46.

3. κυχάνω (κυχ-) *come up to*.  
κυχήσομαι ἐκίχον v. ἀκίχητος
4. λαγχάνω (λαχ-) *obtain by lot*.  
λήβομαι λαχον εὐληχα, εὐληγμαι εὐλήχθην
5. λαμβάνω (λαβ-) *take*.  
λήβομαι λαβον εὐληφα, εὐλημμαι εὐλήφθην  
λέλημμαι
6. λανθάνω (λαθ-) *lie hid, middle forget*: also λήθω cl. 2 (511, 1).  
λήσω λαβον λληθα, λλησμαι v. ἔ-λαστος  
a. The simple middle is rare in prose, ἐπι-λανθάνομαι (seldom ἐκ-λανθάνομαι) being used instead.
7. μαθάνω (μαθ-) *learn*.  
μαθήσομαι ἔμαθον μεμάθηκα v. μαθητός, -τέος
8. πυθάνομαι (πυθ-) *inquire, learn*: also πεύθομαι cl. 2, poet.  
πέυσομαι ἐπυθόμην πέπυσμαι v. πευστέος
9. τυγχάνω (τυχ-) *hit, happen*.  
τεύξομαι ἔτυχον τετύχηκα, τέτευχα [ἐτεύχθην]  
[τέτευγμαι]

### III. Themes which assume -νε|ε-.

524. 1. βύνω (βυ-) *stop up*; [also βύνω].  
βύσω ἔβυσσα βέβυσμαι [ἐβύσθην] v. βυστός
2. ἰκνέομαι (ικ-) *come*.  
ἴξομαι ἰκόμην ἴγμαι  
a. ἀφ-ικνέομαι is commonly used in prose.

3. Hm. κυχάνω, ao. κυχήσατο. For μι-forms from theme κιχε-, see 538 D, 4.
4. Hd. fu. λάβομαι. Hm. 2d ao. ἔλαχον *obtained by lot*, but λέλαχον (436 D) *made partaker*. Ion. and poet. 2d pf. λέλοχα.
5. Hd. fu. λάμφομαι, pf. λελάβηκα, pf. m. λέλαμμαι (463 b), ao. p. ἐλάμφθην, v. λαμπτέος. Hm. 2d ao. m. inf. λελαβέσθαι (436 D).
6. Hm. 2d ao. ἔλαβον *lay hid*, but λέλαβον (436 D) *caused to forget*, m. λελαβέσθαι *to forget*, pf. m. λέλασμαι *have forgotten*. The meaning *cause to forget* is found also in rare pr. ληθάνω, ao. ἐπ-έλησα, and sometimes in pr. act. ἐπιλήθω. Dor. ao. p. ἐλάσθην.
8. Hm. 2d ao. m. opt. πεπύθοιτο (436 D), v. ἀ-πυστος.
9. Hm. has also 1st ao. ἐτύχησα, and often uses τέτυγμαι, ἐτύχθην (from τετύχω cl. 2, 511, 14) in the sense of τετύχηκα, ἔτυχον.
10. Poet. χανδάνω (χαδ-, χανδ-, χενδ-) *contain*, fu. χείσομαι (= χενδ-σομαι), 2d ao. ἔχαδον, 2d pf. κέχανδα.
- 524 D. 2. Hm. has pr. impf. ἰκνέομαι only twice, often ἰκάνω (also ἰκνόμεναι) and ἴκω, 1st ao. ἴξε, ἴξον (428 D b). For 2d ao. part. ἴκμενος, see 489 D, 47. Hd. pf. m. 3d pl. ἀπικάται, ἀπικάτο (464 D a).

3. *κυνέω* (κυ-) *kiss*. ao. *ἔκυσα*.

a. The simple verb is poetic; but *προσκυνέω do homage* is frequent in prose; it makes *προσκυνήσω, προσεκύνησα*.

4. *ἀμπισχνέομαι* (αμπ-εχ-) = *ἀμπέχομαι, have on*: active *ἀμπέχω, ἀμπίσχω, put on*. Impf. *ἡμπίσχομην* (361 a).

*ἀμφέξω* *ἡμπίσχω*, inf. *ἀμπισχέειν*

*ἀμφέξομαι* *ἡμπίσχομην* or *ἡμπισχόμην* (361 a)

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νεο-μαι*. For change of φ to π, cf. 73 d. *ισχ* is for *ίσχ*, and that for *σι-σ(ε)χ*, a reduplicated theme of *ἔχω* (*σεχ-*) *have* (508, 16; cf. 506, 2). The 2d ao. must be divided *ἡμπι-σχω*; *ι* here belongs to the preposition.

5. *ὕπισχνέομαι* (ὕπ-εχ-) *promise*; also *ὕπισχομαι*. See 4 a above and 508, 16.

*ὕπισχῆσομαι* *ὕπισχομην* *ὕπέσχημαι*

#### IV. Themes which assume -vv- (after a vowel -vvv-).

##### 525. Themes in -α-.

1. *κεράννυμι* (κερα-, κρα-) *mix*.

[ <i>κεράσω</i> ]	<i>ἐκέρασα</i>	<i>κέκρᾰμαι</i>	<i>ἐκράδην</i> or
v. <i>κράτεις</i>		[ <i>κεκέρασμαι</i> ]	<i>ἐκεράσθην</i>

2. *κρεμάννυμι* (κρεμα-) *hang* trans.: [also *κρεμάω* late].

*κρεμάω* (-άω 424) *ἐκρέμασα* [*κεκρέμασμαι*] *ἐκρεμάσθην*

a. For middle *κρέμαμαι* *hang* intrans., fu. *κρεμήσομαι*, see 535, 8.

3. *πετάννυμι* (πετα-) *expand*: [also *πετάω* late].

*πετάω* (-άω 424) *ἐπέτασα* *πέπταμαι* [*πεπέτασμαι*] *ἐπετάσθην*

4. *σκεδάννυμι* (σκεδα-) *scatter*: also *σκίδνυμι* r. Δ., [*σκεδάω* late].

*σκεδάω* (-άω 424) *ἐσκεδάσα* *ἐσκεδάσμαι* *ἐσκεδάσθην*

##### 526. Themes in -ε-.

1. *ἔννυμι* (ἐ-, orig. *Φεσ-*, Lat. *ves-tio*) *clothe*: in prose *ἀμφιέννυμι*.

*ἀμφιῶ* (-έω 423) *ἡμφίεσα* (361) *ἡμφίεσμαι*

*ἀμφιέσομαι*

525 D. 1. Hm. also pr. *κεράω, κεραίω*, ao. inf. *ἐπι-κρήσαι*, v. *ἄ-κρητος*. For *κίρνημι*, see 529 D, 2.

2. Hm. ao. also without σ, *ἐκέδασσα, ἐκεδάσθην*; cf. *κίδνημι* (529 D, 8).

5. Poet. *γάννυμαι* (γα-) *am glad*, fu. *γανύσομαι*, late pf. *γεγάνυμαι*. Cf. *γαίω* cl. 4, only in pr. part. *γαίων*.

526 D. 1. Hm. impf. *κατα-εἰνυον* (= *Φεσ-νυον*), cf. Hd. *ἐπ-εἰνυομαι*, fu. *ἔσσω*, ao. *ἔσσα*, ao. m. 3d sg. *ἔ(σ)σατο* or *ἔέσσατο*, pf. m. *εἴμαι* (= *Φεσ-μαι*), *ἔσαι*, *εἴται* (*ἔσται*?), plup. 2d, 3d sg. *ἔσσα, ἔστο* or *ἔεστο*, 3d du. *ἔσθην*, 3d pl. *εἴατο*, part. *εἰμένος*.

2. [κορέννυμι] (κορε-)
- satiate*
- , chiefly poetic.

κακόρεσμαι

ἐκακόρεσθην

3. σβέννυμι (σβε-)
- extinguish*
- (500, 5).

σβέσω

ἐσβεσα

ἐσβεκα

σβήσομαι

ἐσβην (489, 10) [ἐσβεσμαι]

ἐσβέσθην

## 527. Themes in -ω-.

1. ζώννυμι ((ζω)
- gird*
- .

[ζώσω]

ζήσω

[ζήσω]

ζήσομαι, ζήσομαι

[ἐζέσθην]

2. [βέννυμι] (βω-)
- strengthen*
- .

[βώσω]

ἐβήσω

ἐβήσομαι *am strong*

ἐβέσθην

3. στρέννυμι (στρε-)
- spread out*
- = στέρνυμι, 528, 15.

στρώσω

ἐστρώσω

ἐστρώσομαι

ἐστρέσθην

## 528. Themes ending in a consonant.

1. ἀγνύμι (αγ-, orig.
- Fay*
- )
- break*
- .

ἀξω

ἔαξα (359)

ἔαγα (501) [ἐαγμαί]

ἐάγην

2. ἀρνύμαι (αρ-)
- win*
- , chiefly poetic.

ἀρούμαι

ἠρόμην

3. δαίκνυμι (δεικ-)
- show*
- .

δέξω

ἐδεξα

δέδεχα, δέδεγμαί

ἐδέχθην

4. εἰργνύμι (εἰργ-)
- shut in*
- : (also εἰργω).

εἶρξω

εἶρξα, p. ἑρξῆς

εἰργμαι

εἶρχθην

- a. The forms of εἰργω
- shut out*
- are distinguished from these by their smooth breathing.

5. ζεύγνυμι (ζυγ-, ζευγ-)
- join*
- .

ζεύξω

ζεύξα

ζεύγμαι

ζεύγην, ζεύχθην r. Δ.

2. Hm. fu. κορέω (428), ao. ἐκόρεσα, ἐκόρεσσα, pf. part. κεκορηώς (446 D), pf. m. κεκόρημαι (also Hd.), v. ἀκόρητος. Hd. fu. κορέσω.

Add the following with themes in -ι-:

4. Poet. κίτνυμι (κι-) *move intrans.*, 2d ao. ἔκιον *went*, part. κινών. For ἐκίανον, see 494.5. Epic ἀνύμαι (αι-) *take away*, in comp. ἀποαίνυμαι and ἀπαίνυμαι.6. Ion. and poet. δαινύμι (δαι-) *feast trans.*, mid. intr., opt. 3d sg. δαινύτο (419 D b), 3d pl. δαινύτατο: fu. δαίσω, ao. ἔδαισα, ao. p. ἔδαισθην, v. ἄδαιτος.

528 D. 1. Hm. ao. ἔαξα, rare ἦξα (Hes. opt. 2d sg. καλέξαις, = καFFαξαις = κατα-φαξαις, 84 D), ao. p. ἐάγην with short α. Hd. pf. ἔηγα.

3. Hd. has root δεικ- in δέξω, ἐδεξα, δέδεγμαί, ἐδέχθην. Hm. pf. m. δειδέγμαι *greet* (for δεδεγμαι), 3d pl. δειδέχονται, -ατο (464 D a). In the same sense of *greeting*, he has pr. part. δεικνύμενος, as also pr. δεικανόμαι and δειδισκομαι (= δει-δικ-σκομαι).4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As theme, he has εργ- or εεργ- instead of ειργ-. For ἔρχεται, (ἐ)έρχεται, see 363 D. For poet. εἰργαθον, Hm. (ἐ)εργαθον, see 494.

6. ἀπο-κτείνωμι (κτεν-) *kill* = κτείνω (519, 4).

7. μίτνωμι (μιγ-, μίγ-) *mix*: also μίσγω cl. 6, less freq. in Att.  
 μίττω ἐμίξα [μέμιχα] ἐμίχθην and  
 μέμιγμαι ἐμίγην

8. ἄλλωμι (for αλνῦμι, theme αλ-, αλε-) *destroy, lose*.

ἄλλω (-έσω 422) ἄλεσα ἄλλάκα  
 ἄλομαι ἄλόμην ἄλλα (501)

a. In prose, the compound ἀπ-άλλωμι is always used.

9. ἔμνωμι (ομ-, ομο-) *sweat*.

ἐμομαι (422) ἔμοσα ἐμόμοκα (368) ἐμόθην and  
 [ἐμόσω, -ομαι] ἐμόμομαι, ἐμόμοσμαι ἐμόσθην

10. ἐμόργνωμι (ομοργ-) *wipe off*. Pres. and impf. only Epic.

ἐμόρξομαι ἔμορξα [ἐμοργμαι] ἐμόρχθην

11. ὀρνῦμι (ορ-) *rouse, middle rouse one's self, rise*.

ὄρω (422 b) ὄρσα (431 c) ὄρωρα intrans. (368 D).

12. πῆγνωμι (παγ-, πηγ-) *fix, fasten*: [also πῆσσω late].

πῆξω Hm. ἐπηξα πέπηγα (501) ἐπάγην, v. πηκτός  
 [πέπηγμαι] ἐπήχθην

13. πτάρνωμαι (πταρ-) *sneeze*.

πτάρω Hipp. ἐπταρον [ἐπτάρα]

14. ῥήγνωμι (ραγ-, ῥηγ-, ῥωγ-) *break*.

ῥήξω ἔρρηξα ἔρρωγα (501) ἔρράγην

15. στάρνωμι (στορ-, στορε-) *spread out*: cf. στρώννυμι, 527, 3.

στορώ (422) ἐστόρεσα [ἐστόρεσμαι] [ἐστορέσθην]

16. φράγνωμι (φραγ-) also φράσσω cl. 4, *enclose*.

[φράξω] ἐφραξα πέφραγμαι ἐφράχθην [ἐφράγην]

a. The forms φάργνυμι, ἐφαρξα, πέφαργμαι, ἐφάρχθην, etc., are certainly Attic, and are preferred by many editors.

7. Hm. and Hd. have only μίσγω in pr. impf.: Hm. once μιγάσμαι. Hm. 2d ao. m. 3d sg. ἐμίκτη, μίκτη (489 D, 41), 2d fu. p. μιγήσομαι.

8. Poetic also pr. ἄλέκα; 2d ao. m. part. οὐλόμενος (33 D).

11. Hm. fu. m. ὀρούμαι, ao. ὄρσα, oftener ὄρορον (436 D), pf. m. ὀρόρεται, sub. 3d sg. ὀρόρηται, ao. m. ὄρτο (oftener than ὄρετο), ὄρσο, ὄρθαι, ὄρμενος (489 D, 42). For ὄρσο, see 428 D b. Connected with ὀρνῦμι are ὀρίνω *rouse*, ao. ὀρίνα, ao. p. ὀρίνθην; and ὀρόω *rush*, ao. ὀρουσα.

12. Hm. 2d ao. m. 3d sg. κατ-ἐπηκτο (489 D, 43).

13. Hipp. ao. p. ἐπτάρην.

14. Hm. pf. p. ἐρρήκται, Hipp. ao. p. ἐρρήχθην.

17. Hm. ἔχυνται (αχ-) *am rained* (rare ἔχομαι, ἀκαχίζομαι); 2d ao. ἀκάχοντο (436 D), pf. ἀκάχημαι (368 D), 3d pl. ἀκαχέδαται (464 D a) plup. 3d pl. ἀκαχέλατο (for ἀκαχῆστο), inf. ἀκάχησθαι, part. ἀκαχήμενος, ἀκαχημένη (389 D b).—Act. ἀκαχίζω *rain*, ao. ἤκαχον and ἀκάχησα.—Pr. part. intrans. ἀχέων, ἀχεύων.

SIXTH CLASS (*Inceptive Class*, 403).

530. The theme assumes -σκ<sup>o</sup>|<sub>ε</sub>- (or -ισκ<sup>o</sup>|<sub>ε</sub>-) in the present. Several verbs which belong here prefix a reduplication. Only a few show an inceptive meaning.

Themes in -α- and -ε-.

1. γηράσκω = γηρά-ω *grow old*. 2d ao. inf. γηράναι (489, 2).  
γηράσκω, -ομαι ἐγήρασα γεγήρακα

2. διδράσκω (δρα-) *run*, used only in composition.  
διδράσκομαι ἔδραν (489, 3) ἔδιδρακα

3. ἡβάσκω (ἡβα-) *come to puberty*: ἡβάω *am at puberty*.  
ἡβήσω ἡβησα ἡβηκα

4. θνήσκω, older θνήσκω (θαν-, θνα-) *die*.  
θανοῦμαι ἔθανον τέθνηκα *am dead* (490, 4)

a. Fu. pf. τεθνήξω, see 467 a. For fu. θανοῦμαι, 2d ao. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the pf. τέθνηκα, not ἀπο-τέθνηκα.

5. ἐλάσκομαι (ἐλα-) *propitiate*.  
ἐλάσκομαι ἐλάσασθην ἐλάσθην

18. Poet. καίνυμαι (for καδ-νυμαι) *surpass*, pf. κέκασμαι, part. κεκασμένος (Pind. κεκαδμένος).

19. Hm. δρέγνυμι (ορεγ-), = δρέγω cl 1, *reach*, pf. m. 3d pl. δρωρέχεται (368 D, 464 D a).

529 D. In the Epic language, several themes, which for the most part show a final α in other forms, assume -να- instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαμ-, δαμα-) *overcome*, fu. δαμνάω (cf. 424), ao. ἐδάμασα, pf. m. δέδμημαι, fu. pf. δεδήκασμαι, ao. p. ἐδαμάσθην or ἐδμήθην, more freq. 2d ao. ἐδάμην. Pr. also δαμάζω. The forms ἐδαμασάμην and ἐδαμάσθην are even found in Att. prose.—The same perf. m. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *build*, ao. ἔδειμα.

2. κίρνημι or κιννάω (κερα-), = κεράννυμι *mix* (525, 1).

3. κρήνναμι (κρεμα-), = κρέμαμαι *hang* (535, 8; cf. 525, 2). Active κρήννημι very rare.

4. μάρναμαι (μαρα-) *fight*, used only in the present.

5. πέρνημι (περα-), = πιπράσκω *sell* (530, 7), fu. περάω (cf. 424), ao. ἐπέρασα, pf. m. part. πεπερημένος.

6. πίλναμι (πελα-) *draw near*; also πιλνάω = πελάζω *bring near* (514 D, 21).

7. πίννημι or πιννάω (πετα-), = πετάννυμι *spread* (525, 8).

8. σκίδνημι (σκεδα-), = σκεδάννυμι *scatter* (525, 4); also without σ, κίδνημι.

530 D. 2. Hd. διδρήσκω, δρήσκομαι, ἔδρην (30 D).

5. Hm. also ἰλόμαι, pf. ἔληκα; see 535 D, 10.



6. *μιμνήσκω*, older *μιμνήσκει* (*μνα-*) *remind*, mid. *remember*, *mention*.  
*μνήσομαι* *ἐμνήσθαι* *μνήσκημι* (365 b, 465 a) *ἐμνήσθην*  
 Fu. pf. *μνήσσομαι* *will bear in mind*.  
 a. The fu. and ao. m. are poetic; the fu. and ao. p. take their place.  
 The pf. m. *μνήσκημι* is present in meaning, = Lat. *memini*.
7. [*πτεράσκω*] (*πρα-*) *sell*; wanting in fu. and ao. act.  
 (*ἀποδόσσομαι*) (*ἀπεδόμην*) *πτεράκα*, *πτεράμαι* *ἐπράθην*
8. *φάσκω* (*φα-*) = *φημί* (535, 1) *say*; used chiefly in the part., see 481 a.
9. *χάσκω* (*χα-, χαν-*) *gape*; [*χαίρω* late]  
*χανοῦμαι* *ἔχανον* *κέχηνα* *stand agape*
10. *ἀρέσκω* (*αρε-*) *please*.  
*ἀρέσω* *ἤρεσα* [*ἤρηρεκα*] *ἤρέσθην*

## 531. Themes in -ο-.

1. *ἀνα-βιάσσομαι* (*βιο-*) trans. *re-animate*, intr. *revive*.  
 ao. *ἀνεβίων* (489, 14) intrans., *ἀνεβιωσάμην* trans. Cf. *βιών* (507, 2).
2. *βλάσκω* (*μολ-, μλο-, βλο-*, 60 D) *go*, poetic. Pr. impf. only Epic.  
*μολοῦμαι* *ἔμολον* *μέμβλακα* (60 D)
3. *βιβράσκω* (*βρο-*) *eat*; pres. Hipp. and late.  
 [*βρώσσομαι*] [*ἔβρωσα*] *βέβρωκα*, *βέβρωμαι* *ἐβρώθην* Hd.  
 a. The defective parts are supplied by forms of *ἐσθίω* cl. 8 (539, 3).
4. *γινώσκω* (*γνο-*) *know*; also *γινώσκω* Ionic and late Att.  
*γνώσσομαι* *ἔγνων* (489, 15) *ἔγνυκα*, *ἔγνυσμαι* *ἐγνώσθην*
5. *θρόσκω* (*θορ-, θρο-*) *leap*, poet.; also *θόρνυμαι* cl. 5.  
*θοροῦμαι* *ἔθορον*
6. *τιτράσκω* (*τρο-*) *wound*.  
*τρώσω* *ἔτρωσα* *τέτρωμαι* *ἐτρώθην*

## 532. Themes in -ι- and -υ-.

1. *κύσσομαι* (*κυ-*) *conceive*, ao. *ἐκύσα* *impregnated*.  
 a. *κύω*, *κύέω* mean *am pregnant*.

6. Hm. pf. m. 2d sg. *μέμνηται*, *μέμνη* (imv. *μέμνεο* Hd.), see 462 D; sub. 1st pl. *μεμνώμεθα* (Hd. *μεμνώμεθα*), opt. *μεμνήμην*, 3d sg. *μεμνήετο*, see 465 D.
11. Poet. *βάσκω* (*βα-*) = *βαίνω* *go* (519, 7), chiefly in imv. *βάσκέ' ἴθι* *haste*; once *ἐπιβασκέμεν* *cause to go upon*.
12. Poet. *κυκλήσκω* (*κλη-*) = *καλέω* cl. 1, *call* (504, 5).
- 531 D. 3. Hm. *βεβρώθω*. Ep. 2d ao. *ἔβρων* (489, 26; not in Hm.). Soph. 2d pf. part. *βεβρώτες* (492 D, 16).
4. Hd. 1st ao. *ἀνέγνωσα* *persuaded*. Poet. v. *γνωτός* (for *γνωστός*).
6. Hm. *τρώω*; v. *τρωτός*.

2. μεθύσκω (μεθυ-) *intoxicate*.

ἐμέθυσσα

[μεμέθυσμαι]

ἐμεθύσθην

- a. Mid. μεθύσκομαι *get drunk*; but μεθύω (only pr. impf.) *am drunk*.

### 533. Themes ending in a consonant.

1. ἀλίσκομαι (άλ-, ἀλο-) *am taken*, used as passive to αἶρώ cl. 8.

ἀλώσομαι

ἔδλων or

ἔδλωκα or

v. ἀλωτός

ἦλων (489, 13) ἦλωκα

2. ἀν-ἄλλω (ἀλ-, ἀλο-) *expend*: also ἀνᾶλλω.

ἀνᾶλλω

ἀνῆλωσα

ἀνῆλωκα, ἀνῆλωμαι

ἀνῆλόθην

- a. Rare forms, ἠνᾶλωσα, ἠνᾶλωμαι (361). The forms ἀνᾶλωσα, ἀνᾶλωκα, ἀνᾶλόθην etc., are un-Attic.

3. ἀμβλίσκω (αμβλ-, αμβλο-) *miscarry*: also ἐξ-αμβλῶ.

[ἐξ-αμβλώσω]

ἤμβλωσα

ἤμβλωκα, ἤμβλωμαι

[ἤμβλόθην]

4. ἐπαυρίσκω (αυρ-) *enjoy*, also ἐπαυρίσκω, ἐπαυρέω: pres. Ionic only.

ἐπαυρήσομαι

ἐπηύρον, ἐπηυρόμην

[ἐπηυρέμην]

5. εὐρίσκω (εὐρ-) *find*.

εὐρήσω

ἤυρον

ἤερηκα, ἤερχμαι

ἠύρέθην v. εὐρετός

- a. For 2d ao. imv. εἰρέ, see 387 b. For later Attic εὐρον, εὐρηκα, etc., see 357 a.

6. στερίσκω (στερ-) = στερέω *deprive*.

στερήσω

ἑστέρησα

ἑστέρηκα, -ημαι

ἑστέρηθην, ἑστέρην

- a. Pass. στερίσκομαι, στεροῦμαι *am deprived*; but στέρομαι *am needy*.

7. ἀλύσκω (for αλυκ-σκω, theme αλυκ-) *avoid*, poet.; pr. impf. rare.

ἀλύξω

ἤλυξα

8. διδάσκω (for διδαχ-σκω, theme διδαχ-) *teach*.

διδάξω

ἐδίδαξα

δεδίδαχα, -γμαι

ἐδιδάχθην

9. λέσκω (for λακ-σκω, theme λακ-) *speak*, poetic.

λακήσομαι

ἐλάκησα

λέλακα

ἐλακον

10. μίσγω (for μυγ-σκω, theme μυγ-) *mix*, = μίγνυμι cl. 5 (528, 7).

532 D. 3. Ion. and poet. πρίσκω (πι-) *give to drink* (cf. πίνω, 521, 3), fu. πῖσω, ao. ἔπισα.

4. Hm. πιφαύσκω (φαν-) *declare*. Hd. διαφαύσκω, or -φώσκω *shine, dawn*.

533 D. 6. Hm. ao. inf. στερέσαι.

7. Hm. has also ἀλυσκάζω cl. 4 and ἀλυσκάνω cl. 5.

8. Ep. ao. ἐδιδάσκησα (not in Hm.). A shorter theme is δα-, Hm. fu. δῆω *shall find* (427 D), 2d ao. δέδασον (436 D, also ἔδασον) *taught*, 2d ao. m. inf. δεδάσθαι (for δεδασσθαι), pf. δεδάηκα *have learned*, 2d pf. part. δεδαώς, pf. m. part. δεδαημένος, 2d ao. p. ἐδάην *learned*, fu. p. δαήσομαι.

9. Hm. ληκέω, 2d pf. λέληκα, part. fem. λελακνῖα (451 D c).

11. πάσχω (for παθ-σκω, theme παθ-, παρθ-), *suffer*.  
 πείσομαι (56) έπαθον πέπονθα [v. παθητός]

### SEVENTH CLASS (*Root-Class*, 404).

534. The theme itself, with or without reduplication, serves as present stem. These are all verbs in -μι.

#### I. *With reduplication.*

1. τίθημι (θε-) *put*. See 329, 333, 349.  

θήσω	τίθηκα		ετίθην (73 c)
	du. έθετον etc.	τίθεμαι r.	
2. δίδημι (δε-) *bind*, rare form for δέω (504, 1).
3. έημι (ε-) *send*; see 476.  

ήσω	ήκα	είκα	εΐθην
	du. είτον etc.	είμαι	
4. δίδωμι (δο-) *give*. See 330, 334, 350.  

δώσω	δίδωκα	δέδωκα	εδόθην
	du. έδοτον etc.	δέδομαι	
5. ίστημι (στα-) *set up*. See 331, 335, 336, 351, and 500, 1.  

στήσω	ίστησα	ίστηκα	ιστάθην <i>was set</i>
	ίστην <i>stood</i>	ίσταμαι r.	fu. pf. ιστήξω <i>shall stand</i>
6. δνίνημι (ονα-) *benefit* (for ον-ονη-μι).  

δνήσω	δνήσα, δνήμην (489, 5)		δνήθην
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11. Hm. 2d pf. 2d p. πέποιθε (492 D, 14), part. fem. πεπαυία (451 D c).
  12. Poet. άμπλακίσκω (αμπλακ-) *miss, err*. 2d ao. ήμπλακον, pf. m. 3d sg. ήμπλακῆται.
  13. Hm. άπαφίσκω (αφ-) *deceive*, 2d ao. ήπαφον (436 D), rare 1st ao. ήπάφησα.
  14. Poet. άραρίσκω (αρ-) *join, fit, trans.*, 1st ao. ήρα (cf. 431 D c), 2d ao. ήραρον (436 D) twice intrans., 2d pf. έραρα *am joined, filled* (found even in Xen.), Ion. έρηρα, Hm. part. fem. άραρυία (451 D c), pf. m. άρήρημαι, ao. p. 3d pl. έρθεν (385 D, 3), 2d ao. m. part. έρμενος (489 D, 36).
  15. Hm. ίσκω (= Φικ-σκω) and έισκω (72 D a) *liken*; cf. έοικα (492, 7).
  16. Hm. τιτύσκομαι (= τι-τυκ-σκομαι) *prepare, aim* (cf. 511, 14; 523, 9).
- 534 D. 1. Hm. has pr. ind. 2d sg. τίθησθα, 3d sg. τιθεΐ, 3d pl. τιθεΐν (also προ-θέουσι), inf. τιθήμεναι, part. τιθήμενος. Hd. pr. τιθεΐ, τιθείσι: impf. 1st sg. έτίθε-α irregular, 2d ao. opt. προσ-θέοιτο, inf. θέμεν, θέμεναι.
3. For dialectic forms of ήημι see 476 D.
  4. Hm. has pr. ind. 2d sing. δίδοις and δίδοισθα, 3d sg. δίδοι, imv. δίδωθι, inf. δίδουσι; 2d ao. inf. δόμεν and δόμεναι; iterative δόσκον.—Hd. δίδοις, δίδοι δίδουσι. Hm. has a fu. with reduplication διδώσω.
  5. Hm. 1st ao. 3d pl. έστασαν as well as έστησαν, 2d ao. ind. 3d pl. έσταν, inf. στήμεναι, pf. inf. έστάμεν, έστάμεναι, part. έσταώς and έστεώς, iterative έστασκε and στάσκε.—Hd. pr. 3d sg. ιστά.



## 537. c. Themes in -σ-.

1. εἶμι (εσ-) *am*; see 478. fu. ἔσομαι.
2. ἤμαι (ἦσ-) *sit*, also κάθημαι; see 483, 484.

EIGHTH CLASS (*Mixed Class*, 502).

539. Different parts of the verb may be derived from themes essentially different: compare Eng. *go*, *went*. Here belong

1. αἰρέω (αἶρε-, ἐλ-, 359 a), *take*, mid. *choose*.  
αἰρήσω                      εἶλον (ἔλω etc.) ἤρηνκα, ἤρημαι                      ἤρην  
a. Fu. ἐλῶ, aο. εἰλάμην are late.
2. ἔρχομαι (ερχ-, ελυθ-, ελθ-) *go*, *come*.  
ἐλεύσομαι                      ἤλθον                      ἐλήλυθα (367 b)  
a. For 2d aο. inv. ἐλθέ, see 387 b. For ἐλεύσομαι the Attic prose has εἶμι, ἦξω, or ἀφίξομαι; for ἤρχομαι, ἔρχομαι, ἐρχοίμην, ἔρχου, ἔρχεσθαι, ἐρχόμενος, the Attic prose generally has ᾖα, ἴω, ἴοιμι, ἴθι, ἴέναι, ἰάν.

536-7 D. For dialectic forms of εἶμι, see 477 D; of κεῖμαι, 482 D; of εἶμι, 478 D; of ἤμαι, 483 D.

538 D. Hm. has also the following μ-verbs of the seventh class:

1. ἔημι (αε-) *blow*, 2d du. ἔητον, impf. 3d sg. ἔη or ἔει, inf. ἀῆναι or ἀήμεναι, part. ἀείς; mid. impf. 3d sg. ἔητο, part. ἀήμενος.
2. Theme διε- *make flee* (in mid., also *flee*), impf. 3d pl. ἐν-δίσσων; m. pr. 3d pl. δίσσεται, sub. δίσσμαι, opt. 3d sg. δίσσῃτο (cf. 417 a, 418 b), inf. δίσσθαι.
3. δί(η)μαι (διε-) *seek*, 2d sg. δί(η)αι, part. διζήμενος; fu. διζήσομαι.
4. Theme κιχε- (from κιχ-, common pr. κιγχάνω *come up to*, 523, 3), impf. 2d sg. ἐκίχεις, 3d du. κιχήτην, sub. κιχέω, opt. κιχέην, inf. κιχήναι or κιχήμεναι, part. κιχέας, m. κιχήμενος.
5. ὄνο-μαι *find fault with*, 2d sg. ὄνοσαι, opt. 3d sg. ὄνοιτο (cf. 418 b); fu. ὀνόσσομαι, aο. ὀνοσάμην (Hd. ὀνόσθην).—Hm. has also from root *on-*, pr. 2d pl. ὀνεσθε and aο. ὄνατο.
6. ἐρδομαι or ἐρδομαι (ερν-, ειρν-) *guard, preserve*, Ion. and poet. The μ-forms are pr. ind. 3d pl. εἰρδεται, impf. 2d sg. ἐρύσα, 3d sg. ἐρύτο, εἰρύτο, 3d pl. εἰρυντο, εἰρδατο, inf. εἰρνεσθαι, εἰρνοσθαι. Fu. ἐρύσσομαι (ἐρύεσθαι, cf. 427 D), εἰρύσσομαι, aο. εἰρ(σ)δάμην.
7. From ῥύδομαι or ῥύομαι (ρυ-) = ἐρδομαι come μ-forms, impf. 3d pl. ῥύατο, inf. ῥύσθαι. Fu. ῥύσομαι (Hd.), aο. ἐρρύσάμην and ῥύσάμην (once ῥυσάμην).
8. Root στεν-, *promise, threaten*, pr. impf. στεύται, στεύτο, στεύνται.
9. From ἔδ-ω (539 D, 3) *eat*, pr. inf. ἔδ-μεναι; cf. Lat. *esse* for *ed-ss*.
10. From φέρ-ω (539, 6) *bear*, pr. inv. 2d pl. φέρ-τε; cf. Lat. *fer-te*.

539 D. 1. Hd. pf. ἀραίρηκα (368 D).

2. Poet. 2d aο. ἤλυθον with *v* (but only in ind., 1st, 2d, 3d sg. and 3d pl.), Dor. (not Pind.) ἤνθον. Hm. 2d pf. εἰλήλουθα, 1st pl. εἰλήλουθμεν (492 D, 18).

3. ἴσθαι (εἶσθ, εἶδ, ἴδω, φασγ-) *αι*.

ἴσθαι (427)	ἴφαγον	ἴσθουκα	ἴδισθην
		ἴσθισμαι	v. ἴδωτός, -τός

4. ὁράω (ὄρα, ἰδ-, σκ-) *see*, *impf.* ἴδρων (359 b).

ὁφθαλμοί	ἴδων (ἴδω etc.)	ἴδρακα, ἴδρακα, ἴδραμαι	ἴδισθην [ἴδισθην]
	ἰμν. ἴδῃ (387 b)	ὄπτα, ὄμμα	v. ὄδωτός, ὄπτός

a. The middle is generally poetic, but occurs in Att. prose in composition with *πρό*, *ὑπό*, *περί*. ἰμν. ἴδω, but as exclamation ἴδω *lo!*

5. τρέχω (τρέχ-, δραμ-, δραμε-) *run*.

δραμοῦμαι	ἴδραμον	δεδράμηνκα	v. δρακτέον (74 c)
θρέξομαι	ἴθρεξα (74 c)	δεδράμηνμαι in comp.	

6. φέρω (φέρ-, οι-, ενεκ-, ενεγκ-) *bear*.

οἶσω	{	ἴνεγκα (438)	ἴνισθην
οἶσομαι (as		ἴνεγκον	ἴνεχθήσομαι
mid. and pass.).		ἴνεγκάμην	v. οἶστός, -τός
			οἶσθήσομαι

7. ὀνέομαι (ωνε-, πρια-) *buy*, *impf.* ὀνοῦμένην (359).

ὀνήσομαι	ἴπριάμην (489, 9)	ἴνισθην
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a. ὀνήσομαι is late. The syllabic augment is rarely omitted in Att. ὀνήσθην may have, ὀνήσθην always has, a passive meaning (499).

8. εἶπον (εκ-, ερ-, ρε-) *said*.

ἔρω	{	εἶπον (436 a)	ἔρρηθην, v. ῥητός
		εἶπα (438)	[ἔρρηθην]
		ἰμν. εἶπέ (387 b)	fu. pf. ἐρρήσομαι
			ῥηθήσομαι

a. The pr. *impf.* are supplied by λέγω, φημί, and (especially in comp.) by ἀγορεύω *discourse*, as ἀπαγορεύω *forbid*, αὐ. ἀπείπον. The root of εἶπον was originally *Fer-*; cf. ἔπος, orig. *Feros*, *word*. The root of ἔρω was orig. *Fer-* (cf. Lat. *verbum*); hence εἶρηκα for *Fe-Ferh-ka*, ἐρρήθην for *εἶFρηθην*, ῥητός for *Fρητος*.

3. Hm. has pres. ἴσθαι (for εἶσθ-αι, 52) and ἴδω; also pr. inf. ἴδμεναι (538 D, 9), 2d pf. par. ἐδήδως, pf. m. ἐδήδομαι.

4. Hm. fu. ἐπιόψομαι *shall choose*, but ἐπιόψομαι *shall look on*; so Pind. 1st ao. ἐπόψατο *looked at*, but Att. (rare) ἐπιώψαμένην *chose*. Hd. *impf.* ὤρων. Aeol. pr. ὀρημι Theoc. For ὀδοσομαι (σκ-), see 515 D, 4. Poetic is also pr. m. εἶδομαι *appear, appear like*, αὐ. εἰσάμην.

5. Doric τράχω. Hm. pf. δέδρομα.

6. Hm. pr. ἰμν. φέρτε (538 D 10), αὐ. ἡνεκα (rarely ἡνεικον), m. ἡνεικάμην; αὐ. ἰμν. οἶσε (428 D b), inf. οἰσέμεν(αι), v. φερτός. Hd. has αὐ. ἡνεκα, inf. οἶσαι (once), pf. m. ἐνήνεγκαι, αὐ. p. ἡνείχθην.

8. Hm. pr. εἶρω rare, fu. ἔρως, αὐ. εἶπον and in ind. (uncontracted) ξείπον = *e-FeFepon*. From root σκ-, ἐπ- (70), comes ἐν-έπω or ἐννέπω, 2d ao. ἐνι-σπον, ἰμν. ἐνι-σπε or ἐνισπες (2d pl. ἔσπετε for ἐν-σπετε), fu. ἐνίψω (= ἐνι-σπ-σω) or ἐνι-σπήσω, v. ἄσπετος. Hd. makes αὐ. usu. εἶπα, αὐ. p. εἰρέθην.

## PART THIRD.

### FORMATION OF WORDS.

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540. SIMPLE AND COMPOUND WORDS.—A word is either *simple*, i. e., containing a single stem: λόγος *speech*, γράφω *write*; or *compound*, i. e., containing two or more stems: λογ-γράφος *speech-writer*.

### FORMATION OF SIMPLE WORDS.

541. PRIMITIVES AND DENOMINATIVES.—Words formed immediately from a *root* (or the *theme* of any verb) are called *primitives*: ἀρχ-ή *beginning*, from αρχ-, root of ἀρχ-ω *begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ῖος *of the beginning, original*, from the stem of ἀρχή (αρχᾱ-) *beginning*.

542. SUFFIXES.—Nouns (substantive or adjective) are formed by means of certain added elements called *suffixes*. Thus λόγ-ος is formed from the root λεγ- by means of the suffix -ο-; ἀρχα-ῖος from the noun-stem αρχᾱ- by means of the suffix -ῖο-.

a. By different suffixes, different words are formed from the same root, theme, or noun-stem: thus from theme ποιε- (ποιέω) *make, compose*, are formed ποιη-τής *composer, poet*, ποιη-σι-ς *act or art of composing*, ποιη-μα (ποιη-ματ-) *thing composed, poem*.

b. There are many suffixes, and their uses are very complicated. Only the most important can be noticed here.

543. ROOTS.—A root is the fundamental part of a word. It is what remains after removing all inflectional endings (including the augment and reduplication of verbs) and all suffixes.

a. Not all Greek words can be referred to known roots. The origin of many is obscure.

b. Roots are properly of *one* syllable. The few exceptions are due to *prothetic* vowels (45 a) and vowels developed inside a root (45 b): thus ο-ρυχ-, ελυθ- (also ελθ-) are roots.

c. A root is sometimes increased by the addition of a consonant at the end, generally without appreciable difference in meaning. Thus root στα- (ίστημι) becomes σταθ- in σταθ-μός *station*. The consonants most commonly added are θ, ν and σ. σ appears not only with roots, as στα-σμός *twitching* from στα- (στέω), but sometimes with other verb-themes: κελευ-σ-τής *commander* from κελεύω. Cf. the perfect middle, 461.

544. CHANGES OF THE ROOT-VOWEL.—The vowel of the root may be changed in the process of word-formation. Thus:

a. It may take the *strong* form (32): ζεύγ-ος *yoke, pair*, from root ζυγ-.

b. A vowel at the end of a root is commonly made *long* before a consonant: δῶ-ρον *gift*, root δα-; δρᾶ-μα *action*, root δρα-. This applies also to other verb-themes: ποίη-σις *composition* from theme ποιη- (ποιέ-ω). But this rule has many exceptions: δῶ-σις *gift*, λυ-τήρ *looser*, γένε-σις *birth*.

c. ε may become ο (28), and ει (strong form of ι) may become οι (29). Thus τρέπ-ος *turning* from τρεπ- (τρέπ-ω *turn*), λοιπ-ός *left* from λιπ-, λειπ- (λείπ-ω *leave*). Compare ἀρωγ-ός *helper*, and ἀρηγ-ω *help*.

545. OTHER CHANGES.—The addition of suffixes gives occasion to many sound-changes.

a. Vowels brought together are often *contracted*: ἀρχαῖος for αρχαι-ος, βασιλεία *kingdom* for βασιλει(ν)-ιά, ἀλήθεια *truth* for αληθει(σ)-ια (71) from ἀληθής (αληθεσ-) *true*, αἰδοῖος *venerable* for αἰδο(σ)-ιος from αἰδώς *reverence*.

b. A noun-stem may change its final syllable before a suffix: οἰκέ-της *house-slave* from οἰκο- *house*, σωφρο-σύνη *discretion* from stem σωφρον- (σώφρων *discreet*).

c. A noun-stem often drops its final vowel (especially -ο-) before a suffix beginning with a vowel: ἵππ-ιος *equine* from ἵππο- *horse*; οὐραν-ιος *heavenly* from οὐρανός *heaven*. Even a *diphthong* may be dropped: βασιλ-ικός from βασιλεύ-ς.

d. Lastly, consonants, when they come together, are subject to the usual changes: γράμ-μα *writing* for γραφ-μα, λέξις *speaking* for λεγ-σις, δικασ-τής *judge* for δικαδ-της from δικάζω *judge*, etc.

546. ACCENT.—As a rule, neuter substantives take the accent as far as possible from the end (*recessive* accent). For exceptions see 558, 1; 561, 1 b.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

## I. FORMATION OF SUBSTANTIVES.

### A. Primitives.

547. A few substantives are formed from roots without any suffix: φλόξ (φλογ-) *flame* from φλεγ- (φλεγ-ω *burn*); ὤψ (οπ-) *voice* from επ- (εἶπον *said*).

548. Many substantives are formed from roots by the suffixes:

-ο-, nom. -ος masc. fem., -ον neut.; -α-, nom. -ᾱ or -η fem.

In the root, ε becomes ο, and ει becomes οι (544 c).

λόγ-ος <i>speech</i>	from λέγ-ω <i>speak</i>	μάχ-η <i>fight</i>	from μάχ-ομαι <i>fight</i>
στέλ-ος <i>sending</i>	στέλ- (στέλλω <i>send</i> )	φορ-ά <i>bearing</i>	φέρ-ω <i>bear</i>
τρέφ-ός <i>nurse</i>	τρέφ-ω <i>nourish</i>	τροφ-ή <i>nurture</i>	τρέφ-ω <i>nourish</i>
ζυγ-όν <i>yoke</i>	ζυγ- (ζεγνύμι <i>join</i> )	λοιβ-ή <i>pouring</i>	λείβ-ω <i>pour</i>

a. In like manner ευ changes to ου in σπουδ-ή *haste* from σπεύδ-ω *hasten* (29). For the same reason we have πλόος (for πλου-ος) *voyage* from πλέω (for πλεω-ω, root πλυ-) *sail*; πνοή (for πνου-η) *blast* from πνέω (for πνευ-ω, root πνυ-) *blow*.



b. These substantives have a wide range of meaning. Most in *-ā* or *-η* are oxytone, especially those which have a change of root-vowel. So too those in *-es* which denote an *agent*: *ἀγ-ός* leader.

549. *Suffix -ι-.*—This forms a few substantives: *τρέχ-ι-s* runner from *τρέχ-ω* run; *πόλ-ι-s* city. Many original *i*-stems have added *δ* at the end and become consonant-stems: *ἐλπ-ι-s* (*ἐλπ-ιδ-*) hope from *ἐλπ-ομαι* hope; *κοπ-ι-s* (*κοπ-ιδ-*) cleaver from *κοπ-* (*κόπ-τω* chop).

550. The AGENT is expressed by the following suffixes:

<i>-τηρ</i> nom. <i>-τηρ</i>	} masc. ;	<i>-τερᾱ</i> nom. <i>-τετρα</i>	} fem.
<i>-τορ</i> <i>-τορ</i>		<i>-τριᾱ</i> <i>-τρια</i>	
<i>-τῷ</i> <i>-της</i>		<i>-τριδ-</i> <i>-τρι-s</i>	
<i>σω-τήρ</i> savior }	from <i>σω-</i> ( <i>σφῶ</i> save)		
<i>σώ-τειρα</i> fem. }			
<i>ρή-τορ</i> ( <i>-τορ</i> ) orator	<i>ρε-</i> ( <i>ῥῶ</i> , 539, 8)		
<i>κρι-τής</i> ( <i>-τᾱ</i> ) judge	<i>κρι-</i> ( <i>κρίνω</i> decide)		
<i>ποι-τής</i> ( <i>-τᾱ</i> ) poet }	<i>ποιέ-ω</i> compose		
<i>ποίη-τρια</i> fem. }			
<i>αὐλ-ής</i> ( <i>-τᾱ</i> ) flute-player }	<i>αὐλέ-ω</i> play flute		
<i>αὐλ-η-τρίς</i> ( <i>-τριδ-</i> ) fem. }			

a. *Accent.*—Words in *-τηρ* and *-τρίς* are always oxytone: so also most of those in *-της*, especially when the penult is long by nature or position. Words in *-τορ*, *-τειρα*, *-τρια*, have recessive accent.

551. The ACTION is expressed by the following suffixes:

1. <i>-τι</i> nom. <i>-τι-s</i>	} feminine.
<i>-σι</i> <i>-σι-s</i>	
<i>-σιᾱ</i> <i>-σιᾱ</i>	

*-σι* is for *-τι* by 69, cf. Lat. *-tio*.

<i>πίσ-τι-s</i> faith	from <i>πιθ-</i> ( <i>πείθω</i> persuade)
<i>μιμη-σι-s</i> imitation	
<i>πράξι-s</i> action	
<i>γένε-σι-s</i> origin	
<i>δοκιμα-σιᾱ</i> examination	
	<i>μιμέ-ομαι</i> imitate
	<i>πράγ-</i> ( <i>πράσσω</i> act)
	<i>γεν-, γενε-</i> ( <i>γίγνομαι</i> become)
	<i>δοκιμαδ-</i> ( <i>δοκιμάζω</i> examine)

2. *-μο-*, nom. *-μο-s*, masc. and oxytone.

<i>ὀδῡρ-μός</i> wailing	from <i>ὀδῡρ-</i> ( <i>ὀδῡρ-ομαι</i> wail)
<i>λογισ-μός</i> calculation	
<i>σπα-σμός</i> twitching	
<i>ῥυθ-μός</i> (movement) rhythm	
	<i>λογιδ-</i> ( <i>λογίζομαι</i> calculate)
	<i>σπά-ω</i> draw
	<i>ῥυ-</i> ( <i>ῥέω</i> flow)

a. The corresponding feminine suffix *-μᾱ* is seen in *γνώμη* opinion from *γνώ* (*γινώσκω* know), *τιμή* honor from *τι-ω* honor.

3. *-τυ-*, nom. *-τῦ-s*, feminine and oxytone; chiefly Homeric (cf. Lat. *-tu* in *can-tu-s*, *or-tu-s*): *βρω-τῦ-s* food from *βρω-* (*βιβρώσκω* eat), *βοη-τῦ-s* shouting from *βοά-ω* shout.

552. From verbs in *-εω* are formed substantives in *-ειᾱ* (for *-ευ-ιᾱ*) which express the action; they are all feminine and paroxytone: *παιδείᾱ* education, from *παιδεύω* educate.

553. The RESULT of an action is expressed by the suffixes:

1. -ματ-, nom. -μα, neuter.

πράγ-μα (-ματ-) *thing done, affair* from πρᾶγ- (πράσσω *do*)  
 βή-μα (βηματ-) *word* βε- (ἐρῶ *shall say*)  
 τμή-μα (τμηματ-) *section* τεμ-, τμε- (τέμνω *cut*)

2. -εσ-, nom. -ος, neuter.

λάχ-ος (λαχεσ-) *lot* from λαχ- (λαγχάνω *get by lot*)  
 ἔθ-ος (εθεσ-) *custom* εθ- (εἰωθα *am accustomed*)  
 τέκ-ος (τεκεσ-) *child* τεκ- (τίκτω *bring forth*)

- a. The same suffix may express *quality*:

θάλπ-ος (θαλπεσ-) *warmth* from θάλπ-ω *heat*  
 βάρ-ος (βαρεσ-) *weight* βαρ- (βαρ-ύς *heavy*)  
 βάθ-ος (βαθεσ-) *depth* βαθ- (βαθ-ύς *deep*)

554. The INSTRUMENT OR MEANS of an action is expressed by

- τρο-, nom. -τρον, neuter (cf. Lat. -trum).

ἀρο-τρον *plough* (aratrum) from ἀρό-ω *plough*  
 λύ-τρον *ransom* λυ- (λύ-ω *loose*)  
 διδάκ-τρον *teacher's hire* διδάχ- (διδάσκω *teach*)

- a. The kindred feminine suffix -τρά- is less definite: ξύ-σ-τρά *flesh scraper* from ξύ-ω *scrape*, ὀρχή-σ-τρά *place of dancing* from ὀρχέ-ομαι *dance*, παλαί-σ-τρά *wrestling-ground* from παλαί-ω *wrestle*.

555. Other suffixes are:

- ον-, -ων-: εἰκ-όν (εἰκον-) *image* from εἰκ- (ἵκουα *am like*); κλύδ-ων (-ων-) *billow* from κλύδ- (κλύ-ω *splash*).  
 -ανο-: στέφ-ω-ος *wreath* (στέφ-ω *crown*).  
 -ονᾶ-: ἡδ-ονῆ *pleasure* (ἡδ-ομαι *am glad*).

## B. Denominatives.

556. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

1. -τητ-, nom. -της, feminine (Lat. -tat-, nom. -tas-).

παχύ-της (-τητ-) *thickness* from παχύ-ς *thick*  
 νέ-της (-τητ-) *youth* νέο-ς *young*  
 ἰσό-της (-τητ-) *equality* ἴσο-ς *equal*

2. -συνᾶ-, nom. -συνη, feminine.

δικαιο-σύνη *justice* from δίκαιο-ς *just*  
 σωφρο-σύνη *discretion* σώφρων (σωφρον-) *discreet*

3. -ιᾶ-, nom. -ιᾶ or -ια (139), feminine.

σοφ-ιᾶ *wisdom* from σοφός *wise*  
 εὐδαιμον-ιᾶ *happiness* εὐδαιμων (εὐδαιμον-) *happy*  
 ἀλήθ-ια (ἀληθεσ-ια) *truth* ἀληθής (αληθεσ-) *true*  
 εὖνο-ια *good-will* εὖνοος (ευνoo-) *well-disposed*

557. The PERSON who has to do with an object is denoted by the following suffixes:

1. *-eu-*, nom. *-ē-s*, masc., always oxytone; denotes a person with reference to his *function*.

<i>ἵππεύ-s</i> horseman	from <i>ἵππο-s</i> horse
<i>παραμεί-s</i> ferryman	<i>παραμύ-s</i> ferry
<i>ιερεύ-s</i> priest	<i>ιερό-s</i> sacred
<i>γραφειύ-s</i> scribe	<i>γραφή</i> writing
<i>γονεύ-s</i> parent	<i>γονή</i> procreation

b. Several masculines in *-eus* have corresponding feminines in *-eia* (for *-eu-ia*) proparoxytone: *βασιλεύ-s* king, *βασίλεια* queen.

2. *-τή-*, nom. *-της*, masc., paroxytone.

*-τιδ-*, *-τις* fem., paroxytone or properispomenon.

<i>πολι-της-s</i> ( <i>-τή-</i> ) citizen	from <i>πόλι-s</i> city
<i>στρατιώ-της-s</i> ( <i>-τή-</i> ) soldier	<i>στρατιά</i> army
<i>οικέ-της-s</i> ( <i>-τή-</i> ) house-servant	<i>οἶκο-s</i> house
<i>οικέ-τις-s</i> ( <i>-τιδ-</i> ) house-maid	

558. DIMINUTIVES are formed from substantive-stems by the following suffixes:

1. *-ιο-*, nom. *-ιον*, neuter.

<i>παιδ-ιον</i> little child	from <i>παῖς</i> ( <i>παιδ-</i> ) child
<i>κηπ-ιον</i> little garden	<i>κήπο-s</i> garden
<i>ἀκόντι-ιον</i> javelin	<i>ἄκων</i> ( <i>ακοντ-</i> ) lance

Those of three syllables are paroxytone, if the first syllable is long by nature or position: *παιδίον*.

2. Other forms connected with *-ιο-* are

<i>-ἰδιο-</i> : <i>οἰκ-ἰδιο-ν</i> little house	from <i>οἶκο-s</i> house
<i>-αριο-</i> : <i>παιδ-αριο-ν</i> little child	<i>παῖς</i> ( <i>παιδ-</i> ) child
<i>-υδριο-</i> : <i>μελ-υδριο-ν</i> little song	<i>μέλος</i> ( <i>μελεσ-</i> ) song

3. *-ισκο-*, *-ισκή-*, nom. *-ισκο-s* masc., *-ισκη* fem., paroxytone.

<i>νεαν-ισκο-s</i> Lat. <i>adulescentulus</i>	from <i>νεᾶν</i> young man
<i>παιδ-ισκη</i> lass	<i>ἡ παῖς</i> ( <i>παιδ-</i> ) girl
<i>στεφαν-ισκο-s</i> little wreath	<i>στέφανο-s</i> wreath

559. PATRONYMICS (proper names which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes:

*-ῖδ-* or *-ῖα-*, nom. *-ῖδης* or *-ῖδης*, masculine, paroxytone;

*-ῖδ-* or *-ῖ-*, *-ῖς* or *-ς*, feminine, oxytone.

a. The forms *-ῖδ-* and *-ῖ-* are applied to masculine stems in *-ᾱ-* and *-ιο-*: *-ᾱ-* is then changed to *-ᾶ-*, and *-ιο-* to *-ια-*:

masc. <i>Βορέδ-δης-s</i> ,	fem. <i>Βορέδ-s</i> ( <i>-ᾶδ-os</i> )	from <i>Βορέᾱ-s</i>
<i>Ἀργεδ-δης-s</i>		<i>Ἀργεᾶ-s</i>
<i>Θεστιάδ-δης-s</i> ,	<i>Θεστιά-s</i> ( <i>-ᾶδ-os</i> )	<i>Θέστιο-s</i>
<i>Μενοϊτιάδ-δης-s</i>		<i>Μενοϊτίο-s</i>

b. All other stems take *-ῖδ-* and *-ῖ-*, before which *-ο-* of the 2d decl. is dropped. Those in *-ευ-* lose *υ* (44).

masc. Κεκροπ-ίδης	fem. Κεκροπ-ί-ς (-ίδ-ος)	from Κέκροψ (-οψ-)
Τανταλ-ίδης	Τανταλ-ί-ς (-ίδ-ος)	Τάνταλο-ς
Κρον-ίδης		Κρόνο-ς
Πηλε-ίδης (ép. Πηλεΐδης)		Πηλεΐ-ς
	Νηρε-ί-ς, Νηρη-ί-ς	Νηρεΐ-ς
Λητο-ίδης		Λητώ (ΛητοF-)

Sometimes -ίδης is used: Πηλη-ίδης from Πηλεΐ-ς.

c. A rarer suffix for patronymics is -ων- or -ων-: Κρον-ίων (genit. Κρονί-ωνος or Κρονίωνος) son of Κρόνο-ς.

560. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

1. -εύ-, nom. -εύ-ς, oxytone: cf. 557, 1.

Μεγαρεύ-ς a *Megarian*

from Μέγαρα (2d decl. pl.)

Ἐρετριεύ-ς an *Éretrian*

Ἐρέτρια (1st decl.)

2. -εύ-, nom. -εύ-ς, paroxytone: cf. 557, 2.

Τεγεά-της from Τεγῆ, Αἰγινή-της from Αἰγίνα, Ἠπειρώ-της from Ἠπειρος, Σικελιώ-της from Σικελία.

3. The corresponding feminine stems end in -ίδ- and -τιδ-, nom. -ίς, -τις: Μεγαρίς (Μεγαριδ-) a *Megarian woman*, Τεγεάτις (-ίδ-), Σικελιώτις (-ίδ-). The accent falls on the same syllable as in the corresponding masculine.

4. For gentiles in -ιος see 564 a.

561. The PLACE is expressed by the suffixes:

1. -ιο- in neuters. The words thus formed end in:

a. -τηρ-ιο-ν, from substantives in -τηρ (mostly obsolete forms of those in -της, 550).

δικαστήρ-ιον *court of justice*

from (δικαστήρ) δικαστής *judge*

ἀκροατήρ-ιον *auditorium*

(ἀκροατήρ) ἀκροατής *hearer*

- b. -ε-ιο-ν, properispomenon.

λόγε-ιο-ν *speaker's platform*

from λόγο-ς *speech*

κουρεύ-ιο-ν (for κουρευ-ιο-ν) *barber's shop*

κουρεύ-ς *barber*

μουσε-ιο-ν *seat of the muses*

μούσα *muse*

2. -ων-, nom. -ων, masculine and oxytone.

ἀμπελ-ών *vineyard*

from ἀμπελο-ς *vine*

οἶν-ών *wine-cellar*

οἶνο-ς *wine*

παρθεν-ών *maiden's room*

παρθένο-ς *maid*

## II. FORMATION OF ADJECTIVES.

### A. Primitives.

562. Important suffixes forming primitive adjectives are:

1. -υ-, nom. -υ-ς, -εια, -υ, oxytone; added only to *roots*.

ἡδ-ύ-ς *sweet*

from ἡδ- (ἡδομαι *am pleased*)

βαρ-ύ-ς *heavy*

βαρ- (βάρο-ς *weight*)

ταχ-ύ-ς *swift*

ταχ- (τάχ-ος *swiftness*)

2. -*εσ*-, nom. -*ης*, -*ες* (cf. 553, 2); used especially in compounds (578).

ψευδ-*ής* false

from ψευδ- (ψεύδομαι lie)

σαφ-*ής* clear

σαφ-

3. -*μον*-, nom. -*μων*, -*μων*.

τλη-*μων* suffering, daring

from τλα- (ἐτλην endured)

ἐπι-*λήσμων* forgetful

λαβ- (ἐπι-*λασθάνομαι* forged)

563. Here belong also all *participles*: suffixes -*ντ*-, -*οτ*-, -*μενο*- (see 382); and the verbal adjectives in -*τος* and -*τεος* (see 475).

### B. Denominatives.

564. The suffix -*ιος*-, nom. -*ιος*-, -*ιά*-, -*ιον*- or -*ιος*-, -*ιον*- expresses that which pertains in any way to the noun from which the adjective is formed:

οὐραν-*ιος* heavenly

from οὐρανός heavenly

πλούτ-*ιος* wealthy (for πλουτ-*ιος*)

πλούτος wealthy

οἰκεῖ-*ος* domestic (for οἰκε-*ιος*)

οἶκος house

ἀγορᾶ-*ιος* forensic (for ἀγορα-*ιος*)

ἀγορά forum

θέρει-*ος* of the summer (for θερεσ-*ιος*)

θέρως (θερεσ-) summer

αἰδοῖ-*ος* venerable (for αἰδοσ-*ιος*)

αἰδώς (αἰδοσ-) shame

βασιλει-*ος* kingly (for βασιλευ-*ιος*)

βασιλεύς king

a. This suffix often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσ-*ιος* (for Μίλητ-*ιος*) Milesian from Μίλητος, Ἀθηναῖ-*ος* Athenian from Ἀθῆναι Athens.

b. Adjectives in -*αιος*-, -*οιος* are generally properispomena (-*αῖος*-, -*οῖος*).

565. -*ικος*-, nom. -*ικος*-, -*ικη*-, -*ικον*-, always oxytone. It expresses that which pertains to the noun, often with a notion of *fitness* or *ability*.

μουσ-*ικός* musical

from μουσα muse

ἀρχ-*ικός* capable of governing

ἀρχός ruler

After *i*-stems -*κος* is used: φυσ-*ικός* natural from φύσι-*ς* nature.

a. Such adjectives may be formed directly from a verb-theme by the suffix -*τικός*-. αἰσθη-*τικός* capable of feeling, πράκ-*τικός* suited for action.

566. -*εος*-, nom. -*εος* contracted -*ους* (224).

-*ινο*-,

-*ινο*-,

These denote the material: χρύσε-*ος*, χρυσοῦς golden from χρυσός gold; λίθ-*ινο*ς of stone from λίθος stone, ξύλ-*ινο*ς wooden from ξύλον wood.

a. The older form of -*εος* is -*ειος*-, in which the suffix is really -*ιος*-, the *e* belonging to the stem of the noun: thus χρύσε-*ιος* (Hm.) formed like οἰκεῖ-*ος*, 564.

b. -*ινο*-, nom. -*ινο*-, oxytone, forms adjectives denoting time: χθες-*ινός* belonging to yesterday, hesternus; νυκτε-*ρινός* nocturnus, εαρ-*ινός* vernus.

567. -*εντ*-, nom. -*εις*-, -*εσσα*-, -*εν*.

These denote *fulness* or *abundance*: χαρ-*εις* graceful from χάρι-*ς*, ὄλ-*εις* woody from ὄλη, ἰχθυ-*όεις* full of fish from ἰχθύ-*ς*. They are mostly poetic.

568. The comparative and superlative suffixes *-τερο-* and *-τατο-* (248) belong here. The suffixes *-ιον-* and *-ιστο-* (253), on the other hand, are added, with very few exceptions, directly to the root.

569. Other adjective-suffixes, which cannot be so distinctly classed as forming primitives or denominatives, are:

1. *-ιμο-*, nom. *-ιμο-s*, active: *ἄλκ-ιμο-s* brave (*ἄλκή* prowess), *μάχ-ιμο-s* warlike, *δοιδ-ιμο-s* to be sung of. And akin to this:

2. *-σιμο-*, nom. *-σιμο-s*: *χρή-σιμο-s* useful, *φύξιμο-s* (φυγ-σιμο-s) avoidable or able to avoid, *ἱππᾶ-σιμο-s* fit for riding (*ἱππάζομαι* ride).

a. Both these classes were originally denominative. The words in *-σιμο-s* came at first from nouns in *-σι-s* (551, 1): *χρήσι-μο-s* useful from *χρήσι-s* use; but afterwards *-σιμο-*, considered as a single suffix, was employed to form other adjectives directly from verbs.

3. *-τήριο-*, nom. *-τήριο-s*, forms adjectives from verbs: *πεισ-τήριο-s* persuasive from *πείθ-ω*. These are properly denominatives from nouns in *-τήρ* (*σωτήρ-ιο-s* preserving from *σώ-τήρ*) or in *-της* (cf. 551, 1 a), and in most cases the corresponding noun exists.

4. *-νο-*, nom. *-νο-s*, oxytone.

a. In verbals, passive: *δει-νό-s* fearful (to be feared), *σεμ-νό-s* (σέβ-ομαι) to be revered.

b. In denominatives: *ἀλγεινό-s* (αλγεσ-νο-s) painful from *ἄλγος* (αλγεσ-) pain, *ὄρεινό-s* (ορεσ-νο-s) mountainous from *ὄρος* (ορεσ-) mountain.

5. *-ρο-*, nom. *-ρο-s*, mostly oxytone and active: *λαμπ-ρό-s* bright (*λάμπ-ω* shine), *φθονε-ρό-s* envious (*φθόνο-s* envy), *λύπη-ρό-s* annoying (*λύπη* annoyance).

6. *-λο-*, nom. *-λο-s*, mostly oxytone and active: *δει-λό-s* timid, *ἀπατη-λό-s* deceitful (*ἀπάτη* deceit).

### III. DENOMINATIVE VERBS.

570. Denominative verbs were originally formed by adding, in the present, the suffix *-ο|ε-* (1st sg. indic. *-ω*) to a noun-stem, usually somewhat modified. The *ι* then disappeared (as in *τελέ-ω* finish, older *τελε-ιω*) or combined with the preceding sound (as in *παίζω* sport for *παιδ-ιω*, from *παῖς* child). So arose several types of denominative verbs, each of which was afterwards extended in use beyond its original limits.

a. In respect to their meaning, these classes are not all clearly distinguished from each other. Yet see 571, 1, 4, 7, 8.

571. The most important endings are the following; they are given as seen in the present.

- |                |                        |                           |
|----------------|------------------------|---------------------------|
| 1. <i>-ο-ω</i> | <i>δουλό-ω</i> enslave | from <i>δοῦλο-s</i> slave |
|                | <i>χρυσό-ω</i> gild    | <i>χρυσό-s</i> gold       |
|                | <i>ζημιό-ω</i> punish  | <i>ζημιά</i> penalty      |

Verbs in *-ω* are *causative*; that is, they signify to *make* or *cause* what is expressed by the noun.

- |                |                          |                        |
|----------------|--------------------------|------------------------|
| 2. <i>-α-ω</i> | <i>τιμᾶ-ω</i> honor      | from <i>τιμή</i> honor |
|                | <i>αἰτιά-ομαι</i> accuse | <i>αἰτία</i> fault     |
|                | <i>γόδ-ω</i> lament      | <i>γόο-s</i> wail      |

- |          |   |  |
|----------|---|--|
| 3. -ε-ω  | ἀριθμέ-ω <i>number</i><br>εὐτυχέ-ω <i>am fortunate</i><br>ἰστορέ-ω <i>know by inquiry</i> | from ἀριθμός- <i>s number</i><br>εὐτυχής <i>fortunate</i><br>ἴστωρ (ἰστορ-) <i>knowing</i> |
| 4. -ευ-ω | βασιλεύ-ω <i>am king</i><br>βουλεύ-ω <i>take counsel</i><br>ἀληθεύ-ω <i>speak truth</i>   | from βασιλεύ- <i>s king</i><br>βουλή <i>counsel</i><br>ἀληθής <i>true</i>                  |

This class of verbs arose first from nouns in -ευ-*s*, and signified the exercising of the *function* implied in the noun (557, 1). But afterwards many were formed from other nouns. Most are intransitive.

- |         |   |   |
|---------|---|---|
| 5. -ιζω | ἐλπίζω (ἐλπιδ-ιω) <i>hope</i><br>ἐλληνίζω <i>speak Greek</i><br>φιλιππίζω <i>favor Philip</i> | from ἐλπίς (ἐλπιδ-) <i>hope</i><br>Ἕλλην <i>Greek</i><br>Φίλιππος |
|---------|---|---|

The theme of these verbs ends in -ιδ-, and the type arose from nouns with stems in -ι- or -ιδ-, but was extended to other nouns.

- |         |  |   |
|---------|--|---|
| 6. -αζω | δικάζω (δικαδ-ιω) <i>judge</i><br>ἐργάζομαι <i>work</i><br>βιάζομαι <i>use force</i> | from δίκη <i>justice</i><br>ἐργον <i>work</i><br>βία <i>force</i> |
|---------|--|---|

The theme of these verbs ends in -αδ-. They are in origin closely allied to those in -αω, both classes being derived, for the most part, from noun-stems in -α-.

- |          |  |  |
|----------|--|--|
| 7. -αινω | σημαίνω (σημαν-ιω) <i>signify</i><br>μελαινόμαι <i>grow black</i><br>χαλεπαίνω <i>am angry</i> | from σῆμα (σηματ-) <i>sign</i><br>μέλας (μελαν-) <i>black</i><br>χαλεπός- <i>s hard, angry</i> |
| 8. -ύνω  | ἡδύνω (ἡδυν-ιω) <i>sweeten</i><br>λαμπρύνω <i>brighten</i><br>αἰσχύνομαι <i>am ashamed</i>     | ἡδύ- <i>s sweet</i><br>λαμπρός- <i>s bright</i><br>αἰσχύνῃ <i>shame</i>                        |

The verbs in -αινω and -ύνω have themes in -αν- and -υν-. They come from a great variety of nouns, but -αινω comes especially from stems in -αν-, and -ύνω from stems in -υν-. Most of them are causative.

9. Less frequent endings are seen in μαρτύρομαι (μαρτυρ-ιομαι) *call to witness* from μάρτυς (μαρτυρ-) *witness*, καθαίρω (καθαρ-ιω) *cleanse* from καθαρός *clean*, ἱμείρω (ἱμερ-ιω) *desire* from ἱμερος *longing*, ἀγγέλλω (αγγελ-ιω) *announce* from ἀγγελο-*s messenger*, στωμύλλω (στωμυλ-ιω) *babble* from στωμύλο-*s talkative*.

572. Sometimes several verbs with different meanings are formed from the same noun: thus from δούλο-*s slave*, δουλό-ω *enslave*, δουλεύ-ω *am a slave*; from πόλεμο-*s war*, πολεμέ-ω and πολεμίζω *wage war*, πολεμέω *makes hostile*.

573. DESIDERATIVES.—Verbs expressing *desire* are formed most frequently with the ending -σειω: γελασεῖω *desire to laugh*, δρᾶσεῖω *have a mind to do*; also in -αω, -ιαω: φονάω *am eager for murder*, κλαυσιάω *long to weep*.—Some verbs in -αω, -ιαω express an *affection of the body*: ὠχρίω *am pallid*, ὀφθαλμιάω *have sore eyes*.

574. INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαμνέω *reach after, long for*, from μάλομαι (μα-) *reach*, ποφύρω *boil* (of the sea) from φύρ *ω mix*, ποιπνέω *puff* from πνέω (πνυ-) *breathes*.

## COMPOSITION OF WORDS.

## I. FORM OF COMPOUND WORDS.

575. When a noun stands as the *first* part of a compound word, only its *stem* is used: *ναυ-πηγός* *ship-builder* (*ναῦ-s*), *χορο-διδάσκαλος* *chorus-teacher* (*χορός-s*).

a. Stems of the first decl. change *-ā-* to *-o-*, appearing thus like stems of the second decl.: *λυρο-ποιός* *lyre-maker* (*λῦρά*). Stems of both these declensions drop their final vowel when a vowel follows: *χορ-ηγός* *chorus-leader* (*χορός-s*). It is retained, however, when the second part of the compound began originally with *F*: Hm. *δημο-εργός* *artisan*, Att. *δημιουργός*.

Stems of the third declension commonly assume *o* before a consonant: *ἀνδριαντ-ο-ποιός* *image-maker*, *πατρ-ο-κτόνος* *parricide*, *φυσι-ο-λόγος* *natural philosopher*, *ἰχθυ-ο-φάγος* *fish-eating*.

b. But there are many exceptions to these rules. Thus, stems in *-σ-* often change to *o*-stems: *ξίφ-ο-κτόνος* (*ξίφος*, st. *ξίφσ-*) *slaying with the sword*, *τειχο-μαχία* (st. *τειχεσ-*) *battle at the wall*.—Stems of the first declension sometimes retain the final *-ā-* (as *ā* or *η*): *χρη-φόρος* *libation-bringer*.

c. When an inflected case is used instead of a stem, the word is not properly a compound, but only a close union of two words: *νεώσ-οικος* *ship-house*, *Πελοπόν-νησος* (for *Πελοποσσ-νησος*) *Pelops's island*, *δορι-ληπτος* *won by the spear*. In a few words, however, an inflected case appears in a real compound: *ναυσί-πορος* *traversed by ships* (*-πορος* not being used separately in this sense).

576. When a noun stands as the *last* part of a compound, its final syllable is often changed: *φιλό-τιμος* (*τίμη*) *honor-loving*.

a. Neuters in *-μα* (*-ματ-*) make adjectives in *-μων*: *πολυ-πράγμων* (*πράγμα*) *busy*. *φρήν* becomes *-φρων*, as *εὐ-φρων*  *merry-hearted*.

b. An *abstract* word cannot stand unchanged as the last part of a compound, but a new abstract in *-ιά* is formed from a (real or imaginary) compound adjective: thus *βολή* *throwing*, but *πετρο-βολία* *stone-throwing* (from *πετρο-βόλος* *stone-thrower*); so *ναυ-μαχία* (*μάχη*) *ship-fight*, *εὐ-πράξια* (*πράξις*) *good success*. Only after a *preposition* can the abstract word remain unchanged: *προ-βουλή* *forethought*.

577. The last part of a compound is often a word not in use as a separate noun: thus *λυρο-ποιός* *lyre-maker*, *ναυ-μάχος* *fighter in ships*, though *-ποιος* *maker*, *-μάχος* *fighter*, are not used separately.

578. A very frequent ending of *compound adjectives* is *-ης*, *-ες* (stem *-εσ-*). This is found:

a. Oftenest in adjectives of which the last part is a neuter substantive-stem in *-εσ-* (nom. *-ος*): *εὐ-γενής* (*γένος*) *of good birth*, *δεκα-ετής* (*έτος*) *of ten years*.

b. Less often when the last part is a noun with some other ending: *εὐ-τυχής* (*τύχη*) *fortunate*, *θεο-φίλης* (*φίλος*) *dear to the gods*.

c. When the last part is an adjective not in actual use (577), but formed for the occasion from a verb: *ἀ-φάνης* *invisible* (*φαν-*, *φαίνω*), *ἡμι-θανής* *half-dead* (*θαν-*, *θνήσκω*).



579. Compounds in which the first part is made directly from a verb-theme,\* are used chiefly in poetry. They are formed in two ways:

a. The theme (sometimes with a vowel added), or the present stem, appears as the first part: *δακ-έ-θυμος* (*δάκ-νω bile*) *heart-corroding*, *ἀρχι-τέκτων* *master-builder*, *μίσ-θ-γυνος* *woman-hater*, *πείθ-αρχος* *obedient to command*.

b. The verb-theme has -σι- added to it: this becomes -σ- before a vowel: *λῦ-σι-πικρος* *releasing from toil*, *ἐρ-σ-άρματος* (nom. pl., Hm.) *chariot-drawing*, *πλήθ-ι-ππος* (*πληγ-, πλήσσω*) *horse-driving*, *στρεψί-δικος* (*στρέφ-ω*) *perverter of justice*.

580. COMPOUND VERBS are formed by prefixing a preposition to a simple verb: *ἐπι-βάλλω* *throw on*.

a. Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (360). In the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb. This separation of the preposition from the verb is called *tnesis* (*τμήσις cutting*).

581. Verbs cannot be compounded with nouns, nor with anything but prepositions. Where verbs of such meaning are required, they are formed indirectly, as denominatives from *compound nouns*.

Thus *ναῦ-ς* and *μάχομαι* cannot form *ναυ-μαχομαι*, but from *ναυ-μάχος* *fighting in ships* is made *ναυμαχέω* *fight in ships*; *νόμο-ς* and *τίθημι* cannot unite, but from *νομο-θέτης* *lawgiver* is formed *νομοθετέω* *make laws*. So *πείθομαι* *obey*, but *disobey* is not *ἀπειθομαι*, but *ἀπειθέω* from *ἀπειθής* *disobedient*.

582. ACCENT OF COMPOUNDS.—In general, compounds have *recessive* accent. But there are many exceptions to this rule. Thus:

a. Compounds of the first declension, and some of the third, keep the accent of the second part: *ἀπο-στολή* *sending away*, *πλουτο-δοτήρ* *wealth-giver*, *μον-όψ* *one-eyed*.

b. Most compounds in -ης, -ας are oxytone: for examples, see 578.

c. Determinative compounds (585 a) of the second declension, when the last part has a *passive* or *intransitive* sense, follow the rule: *λιθό-βολος* *thrown at with stones*, *μητρό-κτονος* *slain by a mother*. But when the last part is *active* (denoting the *agent*), and is made from a root by suffix -ο- (nom. -ος), they accent the *penult* if it is short; if long, the *ultima*: *λιθο-βόλος* *throwing stones*, *μητρο-κτόνος* *matricide*, *ὕδρο-φόρος* *water-carrier*; *στρατ-ηγός* *army-leader*, *general*, *λογο-ποιός* *story-maker*, *ψυχο-ποιός* *conductor of souls*.

But compounds in -οχος (*ἔχ-ω*) and -αρχος (*ἄρχ-ω*), with some others, follow the general rule: *ἡμι-οχος* (rein-holder) *charioteer*, *δεδούχος* (contr. from *δεδό-οχος*) *torch-holder*, *ἵππ-αρχος* *commander of horse*.

583. Words formed from compound verbs should be distinguished from actual compounds. They are commonly accented like simple words with the same suffixes: *συλλογισ-μός* *reckoning* from *συλλογίζομαι* *reckon*, *ἀποδο-τέο-ς* from *ἀποδίδωμι* *give back*.

\* Compare in English 'breakwater,' 'dreadnought,' and the like.

## II. MEANING OF COMPOUND WORDS.

584. As regards their meaning, compound nouns (substantive and adjective) may be divided into two principal classes.

585. DETERMINATIVE COMPOUNDS.—In these, the first part defines or determines the second, and the whole compound denotes the same person or thing as that denoted by the second part: thus *οικο-φύλαξ* *house-guardian* is a particular kind of *φύλαξ* or *guardian*.

Of these there are two kinds:

a. The first part may define the second in a sense which might be separately expressed by an oblique case (with or without a preposition).

*λογο-γράφος* *speech-writer* = *writer of speeches*

*χειρο-ποίητος* *hand-made* = *made with hands*

*θε-ήλατος* *god-sent* = *sent by a god*

Here may be put the verbal compounds mentioned in 579; as *δεισι-δαίμων* *spirit-fearing, fearing spirits*; although in these the second part defines the first.

b. Much less often, the first part defines the second in the sense of an adjective or an adverb.

*ἀκρό-πολις* *upper city, citadel* = *ἑκρά πόλις*

*ψευδο-κήρυξ* *false herald* = *ψευδὴς κήρυξ*

*ὀμό-δουλος* *fellow-slave*

586. POSSESSIVE COMPOUNDS.—In these, also, the first part defines the second, but the whole compound is an adjective describing the possessor, some such idea as 'having' being supplied in thought. In English such compounds generally end in *-ed*.\*

*μακρό-χειρ* *long-armed* = *having long arms*

*γλαυκ-ὤπις* *bright-eyed* = *having bright eyes*

*ἀργυρό-τοξος* *with silver bow*

*ὁμό-τροπος* *of like character*

*πικρό-γαμος* *bitter-wedded* = *having an unhappy marriage*

*δεκα-ετής* (having) *lasting ten years*

a. Here belong the numerous adjectives in *-οειδής*, or contracted *-ώδης*: *σφαίρο-ειδής* *having the appearance of a ball, ball-like*; *τερατώδης* *monster-like, monstrous*.

587. Prepositions may be connected with substantives in each of the above-described relations:

a. DETERMINATIVE:

*προ-βουλή* *forethought, planning beforehand*

*ἑμψύγνυτος* *flowed around, sea-girt*

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\* Yet compare such names as 'Greatheart,' 'Bluebeard.'

## b. POSSESSIVE:

θεός *having a god in him, inspired*

ἀμφικύριον *having pillars round it*

588. Compound adjectives of a peculiar sort arise from *prepositional phrases*, and are equivalent to those phrases with 'being' understood. Thus:

from ἐφ' ἐστρίᾳ comes ἐφ' ἐστρίως (being) *on the hearth*

ἐφ' ἵππῳ

ἐφ' ἵππῳ *pertaining to (being on) a horse*

ἐν χώρᾳ

ἐγχώριος *native = (being) in the country.*

589. ALPHA PRIVATIVE.—The prefix ἀν- (Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning *alpha privative*. Compounds formed with it are possessive, when the second part is a substantive; when it is an adjective, or a formation with adjective meaning directly from a verb, they are determinative.

ἀν-αἰδής *shameless (αἰδώς shame)*

ἄ-παις *childless (παῖς child)*

ἀ-δύνατος *unable, impossible (δυνατός able, possible)*

ἀ-φανής *invisible (φαν-, φαίνω show)*

a. Determinative compounds formed with this prefix from substantives, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother = μήτηρ οὐ μήτηρ οὔσα.*

b. Words, which began originally with F, have ἀ-, not ἀν-: ἀ-έκων, ἄκων, *unwilling*, ἀ-εὐχης, ἀεὐχης, *unseemly* (root ικ-, εἶκου).

590. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad, unfortunate, or difficult*: δὺς-βουλος *ill-advised* (possessive) = *having evil counsels*, δυσ-ἀρεστος (determinative) *ill-pleased*, δυσ-δλωτος *hard to be caught*. Here, too, determinative compounds formed from substantives are very rare: Ἡμ. Ἀβυ-παῖς *wretched Paris*.

## PART FOURTH.

### SYNTAX.

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#### DEFINITIONS.

591. SYNTAX (*σύνταξις arranging together*) shows how words are combined in sentences.

592. The essential parts of a sentence are  
the SUBJECT, of which something is said, and  
the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is either a *finite verb* or a finite verb with a *predicate-noun*.

593. OBJECT.—A verb may have an object on which its action is exerted. The object is a *substantive* in an *oblique* case: it is either *direct* (in the accusative case) or *indirect* (in the dative or genitive).

a. Verbs capable of taking a direct object are called *transitive*; others are *intransitive*.

#### ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

594. An *adjective* qualifying a substantive is called:

a. An *Attributive*, when it is directly joined with the substantive, without any *assertion*: as ὁ ἀγαθὸς ἀνὴρ *the good man*.

b. A *Predicate-Adjective*, when it forms part of the predicate, and is *asserted* of the substantive: as ὁ ἀνὴρ ἀγαθὸς ἐστὶ *the man is good*, ἀγαθὸν νομίζουσι τὸν ἄνδρα *they think the man good*.

REM.—The term predicate-adjective includes all adjectives and participles which are not attributive: thus in πρῶτος τοῦτο ἐποίησεν *he was the first to do this*, συλλέξας στρατεύμα ἐπορεύθη *having collected an army he set out*, ψιλᾶς ταῖς κεφαλαῖς μάχονται *they fight with their heads bare*, πρῶτος, συλλέξας, and ψιλᾶς are called predicate-adjectives.

595. A *substantive* qualifying another substantive may be :

a. An *Appositive*, when it is simply added to the substantive to explain it : as Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

b. A *Predicate-Substantive*, when it is a part of the predicate, and is *asserted* of its substantive : as Μιλτιάδης στρατηγός ἐστὶ *Miltiades is general*, ποιοῦσι Μιλτιάδην στρατηγόν *they make Miltiades general*.

REM.—So also in καθίσταται βασιλεύς *he becomes established as king*, ἦκει μοι σωτήρ *thou art come as my savior*, βασιλεύς and σωτήρ are regarded as predicate-substantives.

596. COPULATIVE VERBS.—The verb εἰμί *am*, when it serves simply to connect a predicate-noun with the subject of the sentence, is called a *copula*. Some other verbs, as γίγνομαι *become*, and those meaning to *appear*, to *be called*, *chosen*, *considered*, and the like, have a similar use.

a. Yet all these verbs, even εἰμί, may be used without a predicate-noun, as complete predicates.

#### PRONOUNS OF REFERENCE.

597. Pronouns of reference are either *relative* or *demonstrative* :

598. *Relative*.—A substantive may be qualified by a sentence : ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love*. The sentence is then introduced by a relative pronoun. The substantive, as it commonly goes before the relative, is called its *antecedent*.

599. *Demonstrative*.—A substantive, once used, may be recalled or referred to by a demonstrative pronoun.

#### EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.

600. Other words may take the place of the substantive and adjective in the above constructions. Thus the adjective may be replaced by an *adjective pronoun*, *article*, or *participle* ; or by a genitive, an adverb, or a preposition with its case, especially when these are placed directly after the article (666 a, b, c).

A substantive may be replaced by the adjective (or any of its equivalents), by a personal or reflexive pronoun, an infinitive or a clause.

a. Any word or phrase viewed merely as a thing may be used as a substantive : τὸ γινῶθαι σεαυτὸν καὶ τὸ σωφρονεῖν ἐστὶ ταῦτόν *the "know thyself" and the "be wise" are the same thing* (PCharm.164°).

b. A preposition with a numeral may take the place of a substantive : ἀπέθανον αὐτῶν περὶ τριακοσίων *there died of them about three hundred* (XH.4.6<sup>11</sup>).

## GENERAL RULES OF THE SENTENCE.

*The Subject.*

601. The subject of a finite verb is in the nominative case :  
 Κύρος βασιλεύει *Cyrus is king.*

602. OMISSION OF THE SUBJECT.—The subject is often omitted:

a. When it is a pronoun of the first and second person: λέγω *I speak*, ἀκούσατε *hear ye.*

But the pronoun is not omitted, if there is an emphasis upon it: ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε *whatever I may say, do you hear.*

b. When it is implied in the context:

Κύρος τὰς ναῦς μετεπέμψατο, ὥπως θαλιτὰς ἀποβιβάσειε *Cyrus sent for the ships, that he (Cyrus) might land troops (XA.1.4<sup>b</sup>).*

c. When it is a general idea of person: φασί *they (men, people) say.*

Less often in the singular: ἐσάλπηξε *the trumpet sounded, literally (one) sounded the trumpet (XA.1.2<sup>1</sup>).*

So originally such verbs as *ὕει it rains, νίφει it snows, ἀστράπτει it lightens, σείει (it shakes) there is an earthquake, etc.*; these operations of nature being regarded by the Greeks as actions of a divine person, Ζεὺς, or θεός (which are sometimes expressed).

d. When the subject is *indeterminate*; that is, thought of as wholly vague and general. The verb is then said to be *impersonal*: ὄψε ἦν *it was late.*

So *ἡμέρᾳ ἐγένετο it became day, καλῶς ἔχει it is well, δεῖ μάχης there is need of a battle, δηλοῖ (something makes clear) it is clear.*

The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect*: *παρεσκευάσθαι μοι (things have been prepared by me) I have made preparation.*

REMARK.—The term *impersonal* is also less correctly applied to verbs whose subject is an *infinitive* or a *sentence*: ἔξεστιν εὐδαιμονεῖν *it is possible to be happy, δηλον ἦν ὅτι ἐγγύς πον ὁ βασιλεὺς ἦν it was plain that the king was somewhere near (XA.2.3<sup>a</sup>).*

*The Verb.*

603. A finite verb agrees with its subject-nominative in number and person: ἡμεῖς ἐπαινοῦμεν *we approve.*

a. The only nominatives of the *first person* are ἐγώ, νῶ, ἡμεῖς; of the *second person*, σὺ, σφῶ, ὑμεῖς; all other nominatives are of the *third person.*

604. But a neuter plural subject has its verb in the singular: τὰ πράγματα ταῦτα δεινὰ ἐστὶ *these things are dreadful.*

a. A neuter plural subject denoting *persons*, may have a verb in the plural: τοσδὲ μετὰ Ἀθηναίων ἔθνη ἐστράτεον *so many nations were warring on the side of the Athenians (T.7.58).*

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. *σπάρα λάλωνται* the cables are loosed (B 135).

605. Very seldom a masculine or feminine plural subject has a verb in the singular. In such cases the verb stands first: *δοκούντι δικαίῳ εἶναι γίγνεται ἐκ τῆς δόξης ἀρχαί τε καὶ γάμοι* to a man reputed to be just, there comes, in consequence of his reputation, both offices and nuptials (PRp.363<sup>a</sup>). So with the dual: *ἔστι τούτων διττὰ τὰ βίη* there are these two different ways of living (PGo.500<sup>d</sup>).

#### AGREEMENT WITH TWO OR MORE SUBJECTS.

606. With two or more subjects connected by *and*, the verb is in the plural. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second person rather than the third:

*Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν* Eurymedon and Sophocles set out on a campaign (T.4.46), *δεῖναι καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἡμεῖς* both I and thou were skilful and wise (PTheat.154<sup>d</sup>), *οὐ σὺ οὐδὲ οἱ σοὶ φίλοι πρῶται ταύτην δόξαν ἔσχετε* 'twas not you and not your friends who first conceived this opinion (PLg.888<sup>b</sup>).

a. With two singular subjects, the dual may be used: *ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται* pleasure and pain will bear sway in the city (PRp.607<sup>a</sup>).

607. Often, however, the verb agrees with one of the subjects (the nearest, or the most important), and is understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them:

*βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον* the king and his followers break into the camp (XA.1.10<sup>1</sup>), *οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει* the poor and the common people have superior power (XRa.1<sup>3</sup>), *ἔπεμψε με Ἀριαῖος καὶ Ἀρταῶς* Ariaios and Artaios sent me (XA.2.4<sup>10</sup>), *ἐγὼ λέγω καὶ Ζεύς* τὰ αὐτὰ I and Zeus say the same (XA.7.7<sup>10</sup>).

608. A plural verb is rarely used, when singular subjects are connected by *ή* or, *οὔτε* nor: *εἰ ἐμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης* if Leochares or Dicaeogenes were about to make a defence (Isae.5<sup>5</sup>).

a. A singular subject followed by the preposition *with*, rarely takes a plural verb: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι* Demosthenes with his associate-generals make a treaty with the Mantineans (T.3.109).

609. COLLECTIVE SUBJECT.—The subject is sometimes a collective noun, expressing more than one in the singular: *ἐσθῆς* clothing (clothes), *πλίνθος* brick (= bricks), *ἡ ἵππος* the horae (cavalry), *ἡ ὤπισ* the heavy armed.

A collective subject denoting *persons*, may have its verb in the plural:

*Ἀθηναίων τὸ πλῆθος οἰοῦται Ἱππάρχων τύραννον ὅττα ἀποθανεῖν* the mass of the Athenians believe that Hipparchus was tyrant when he died (T.1.20).

a. Such words as *ἕκαστος* each, *τις* any one, *πᾶς* every one, *οὐδεὶς* no one, may have the construction of collectives, on account of the plural which they imply: *τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν ἀρχουσιν* each man rules his own, both children and servants (XRI.6<sup>1</sup>).

# AGREEMENT WITH A PREDICATE-NOUN.

610. A verb may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important:

αὶ χορηγίαι ἱκανὴν εὐδαιμονίαν σημειῶν ἐσσι *his chorus-payments are a sufficient sign of prosperity* (Ant.27<sup>b</sup>), τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *the place was before called Nine Ways* (T.4.102). So, also, participles of such verbs: ὑπεξέθεον τὰς θυγατέρας παιδία ὄντα *they conveyed away their daughters being children* (D.19<sup>184</sup>).

a. With a predicate-adjective in the neuter plural, the verb is regularly in the singular: οὕτε σώματος κάλλος καὶ ἰσχύς δειλῶ ξυνοικοῦντα πρέποντα φαίνεται *nor do beauty and strength of body, when dwelling with a coward, appear seemly qualities* (PMenex.246°).

## OMISSION OF THE VERB.

611. The copula εἰμί *am* is often omitted, especially the forms ἐστί and εἰσί: θεῶν δύναμις μεγίστη *the power of the gods is greatest* (EAlc.219).

a. The omission is the rule with certain words; as ὥρα *time*, ἀνάγκη *necessity*, δέον and χρεόν *needful*, θροῦδος *gone*; and is frequent also with verbals in -τέος (988): τῷ νόμῳ πειστέον *the law must be obeyed* (PAp.19°), ὥρα λέγειν *'tis time to tell* (XA.1.8<sup>12</sup>).

b. The omission of other forms of εἰμί is comparatively rare: φιλήκοος ἔγωγε (sc. εἰμί) *I for my part am fond of hearing* (PEuthyd.304°), ἔως (sc. ἐστέ) ἔτ' ἐν ἀσφαλεῖ, φυλάσσεσθε *while you are yet in safety, beware* (D.19<sup>283</sup>).

612. Some common verbs of *being, doing, saying, going, coming*, may be omitted in brief and pointed expressions, especially questions and commands:

ἵνα τί (sc. γένηται); *to what end?* literally, *that what may happen?* (PAp.26<sup>d</sup>), τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did these men than plot against us?* (T.3.89), οὐδὲν ἄλλ' ἢ συμβουλευέουσιν ἡμῖν *they do nothing else than advise us* (I.8<sup>37</sup>), καίτοι καὶ τοῦτο (sc. λέγω) *though this also I say* (D.4<sup>11</sup>), ἀλλ' οὕτω περὶ τούτων *but not yet about this will I speak* (D.18<sup>99</sup>), μὴ μοι μύρλους ξένους (sc. λέγετε) *tell me not of ten thousand mercenaries* (D.4<sup>19</sup>), ὦ φίλε Φαίδρε, ποῖ δὴ (sc. εἴ), καὶ πόθεν (sc. ἦκεις); *dear Phaedrus, whither, I pray are you going, and whence are you come?* (PPhaedr.227°).

a. Here belongs the phrase καὶ ταῦτα *and that*: ἀγριοτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα εἰς αὐτὸν *he rendered them wilder, and that (he did) toward himself* (PGo.516°); καὶ ταῦτα is especially used with concessive participles (969 e): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν *you seem to me not to observe, and that (you do) though you are wise* (PGo.508°).

613. Any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμεν Ἕλληνες) *for you are a Greek, and so are we* (XA.2.1<sup>10</sup>), τὸ σαφὲς οὐδεὶς οὕτε τότε (sc. εἶχεν) οὕτε νῦν ἔχει εἰπεῖν *the certain fact no one either then was able or now is able to state* (T.6.60). Cf. 905 and 1006.



### Predicate-Nouns.

614. A predicate-substantive must agree in *case* with the substantive to which it refers: a predicate-adjective must agree in *case, number, and gender*.

For examples, see 594 b, 595 b.

a. A predicate-substantive usually agrees in number also: but sometimes the sense will not permit this: *οδοι γε φανερά ἐστι λάβη τῶν συγγιγνομένων* *these men are a manifest bane to their associates* (PMen.91<sup>a</sup>).

615. With two or more substantives, a predicate-adjective, like the verb (606), is generally plural: *Ἀγάθων καὶ Σωκράτης λοιποὶ* *Agathon and Socrates are left* (PSym.193<sup>a</sup>).

With substantives of different *genders*:

(1) If they denote persons, the predicate-adjective is *masculine* (cf. 639), unless the persons are all women;

(2) If they denote things, it is *neuter* (cf. 617);

(3) If they denote persons and things together, it takes the gender of the *persons*:

(1) *ἔταν δὲ οἱ ἐωρημένοι καὶ αἱ ἐωρημέναι μηδὲν ἦττον ἐλεύθεροι ἔσι τῶν πριαμένων* *when bought men and bought women are no less free than their buyers* (PRp.563<sup>b</sup>).—(2) *νοῦς καὶ τέχνη πρότερα ἂν εἴη mind and art must have been pre-existent* (PLg.892<sup>b</sup>).—(3) *ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι* *fortune and Philip had control over the actions* (Ae.211<sup>b</sup>).

a. A collective also (cf. 609) may have a plural predicate-adjective.

616. But the predicate-adjective, like the verb (607), may agree with one substantive and be understood with the rest: *καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν* *for fear and law are capable of restraining love* (XC.5.1<sup>10</sup>):

617. NEUTER PREDICATE-ADJECTIVE. — A predicate-adjective is often neuter when its substantive is masculine or feminine: *καλὸν ἡ ἀλήθεια* *beautiful is truth*; properly *a beautiful thing* (PLg.663<sup>a</sup>):

a. This construction is the rule with substantives of different genders denoting things (615, 2), but it is allowed in other cases: *ἐγγένεια τε καὶ δυνάμεις καὶ τιμαὶ δηλὰ ἐστὶν ἀγαθὰ ὄντα* *high birth and power and honor are manifestly good things* (PEuthyd.279<sup>b</sup>), *ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ* *loipà ἂν ἡμῖν εἴη διελθεῖν* *the noblest polity and the noblest man would be left for us to consider* (PRp.562<sup>a</sup>), *σφαλερὸν ἡγεμὼν θρασὺς* *dangerous is a daring guide* (ESupp.508), *δεῖνδον οἱ πολλοί, κακούργους ἔταν* *ἐχρῶσι* *προσπτάς* *formidable are the many, when they have rogues for leaders* (EOr.772).

### SPECIAL USES OF PREDICATE-NOUNS.

618. A predicate-adjective or substantive is often a brief equivalent for one clause of a compound sentence:

*ἀθάνατον τὴν μνήμην καταλείψουσι* *(they will leave the memory deathless)* *the memory which they leave will be deathless* (I.9<sup>a</sup>), *οὐχ ἀπλοῦν τοῦτο ἐρωτᾷς* *(not being a simple thing, do you ask this) this is no simple thing that you ask*

(PGo.508\*), *οὗν ἐχιδνα τήνδ' ἐφύσας* (being what sort of a viper hast thou begotten her) *what a viper is this woman whom thou hast begotten* (Elon1262), *πόσον τι ἔχει τὸ στρατεύμα;* (how large is he leading the army) *how large is the army which he leads?* (XC.2.1<sup>2</sup>), *ἐν ποίᾳ τῇ γῇ δεῖ φυτεῖν εἶδα* *I know in what kind of soil one must plant*, i. e., of what kind the soil is, in which, etc. (XO.19<sup>2</sup>), *παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον* *they received the leadership from their allies* (being willing) *who were willing to confer it* (I.7<sup>17</sup>). Cf. 670 a and 1012 a.

619. The Greek often uses a predicate-adjective where other languages use an adverb, or a preposition with its case: *ἀφικνούνται τριταῖοι* *they arrive on the third day* (XA.5.3<sup>2</sup>), *ὑστεροὶ ἀφίκοντο* *they came afterward* (PLg.698<sup>2</sup>), *ὀρκίος δέ σοι λέγω* *and under oath I speak to thee* (SAnt.305).

a. So especially adjectives denoting *time* or *order*: *δευτεραῖος* *on the second day*, *ὄρθριος* *at dawn*, *σκοταῖος* *in the dark*, *πρότερος*, *πρῶτος* *first*, *ὕστερος* *υστατος*, *τελευταῖος* *last*, etc. So also *ἐκὼν* *willingly*, *ἄκων* *unwillingly*.

b. In some such cases, the adverb, used in Greek, would give a different meaning: *πρῶτος* *Μηθύμνῃ προσέβαλε* *he first* (before any one else) *attacked Methymna*; *πρώτῃ* *Μηθύμνῃ προσέβαλε* *he attacked Methymna first* (before any other place); but with the adverb, *πρῶτον* *Μηθύμνῃ προσέβαλε* *first* (before doing any thing else) *he attacked Methymna*.

### Attributives.

620. An adjective agrees with its substantive in case, number, and gender: *δίκαιος ἄνθρωπος* *a just man*.

a. An attributive belonging to more than one substantive agrees with the nearest: *τὸν καλὸν καὶ τὴν ἀγαθὴν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναι* *φημι* *the perfect man and woman I say are happy* (PGo.470<sup>2</sup>). Otherwise it must be repeated with each substantive.

621. ADJECTIVE USED ALONE.—The substantive to which an attributive belongs is often omitted:

a. When it is the general idea of *man* or *woman*: *ὁ σοφός* *the wise man*, *οἱ Θηβαῖοι* *the Thebans*.

So *ἡ καλὴ* *the beautiful woman*, *οἱ πολλοὶ* *the many*, *τὸ πᾶν* *the mass of the people*, *ἐκκλησιάζουσιν* *women holding assembly*.

b. When it is the general idea of *thing*, the attributive is then neuter: *ἀγαθὰ* *good things*. Sometimes *quality*, *essence*, *space*, *time*, or other words, may be used in English to express the omitted idea:

*τὸ λεγόμενον* (the thing said) *the common saying*, *τὰ τῆς πόλεως* *the affairs of the city*, *τὸ τυραννικόν* *the condition or character of tyrant*, *ἐπὶ πολὺ* (over much space or time) *to a great extent or for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν* *the (naval force) navy*, *τὸ βαρβαρικόν* *the barbarian world*, *τὸ κοινόν* *the commonwealth*, *τὰ Διονύσια* *the festival of Dionysus*.

REM.—*τὸ καλόν* is abstract, *the* (quality) *beautiful*; *τὰ καλά*, concrete, *beautiful things*, *whatever is beautiful*.

c. When, as in many common expressions, it can be readily understood from the attributive itself, as ἡ δεξιά *the right hand*. In this way, the masculine κόλπος *gulf*, οἶνος *wine*, and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεὶρ *hand*, τέχνη *art*, and some others, are often omitted.

Thus δ' Ἴονιος *the Ionian gulf*, δ' ἀκράτος *unmixed wine*, ἡ προτερά *the day before*, ἡ ἐπιούσα *the coming day*, ἡ αὔριον *the morrow*, ἡ ἐμῶν τοῦ my own country (T.5.26), βάδιζε τὴν εὐθείαν *walk the straight way* (MMon.62), ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the way toward Megara* (XH.4.4<sup>12</sup>), ρητορικὴ *rhetoric* (oratorical art), κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my judgment* (PPhil. 41<sup>b</sup>), ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted suit*, the defendant not appearing (PAp.18<sup>a</sup>) εἰκοστή (μερὲς) *a twentieth part* (T.6.54), ἡ πεπωμένη (μοῖρα) *the allotted portion, destiny* (I.1<sup>43</sup>), τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this man few blows* (XA.5.8<sup>12</sup>), ὥς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep a sleep you slept* (Luc.Marin.298), θερμῶ (sc. ὕδατι) *λουσθαι to bathe in warm water* (ArNub.1044).

d. When it is expressed in the context:

εἰ τῶν μύριον ἐλπίδων μία τις (sc. ἐλπίς) ὁμῶν ἐστὶ *if out of ten thousand chances you have a single one* (XA.2.1<sup>19</sup>), μετέχει τῆς καλλίστης (sc. τέχνης) τῶν τεχνῶν *he shares in the fairest of arts* (FGo.448<sup>a</sup>).

622. Feminine adjectives without a substantive are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front* (XHier.6<sup>8</sup>), μακρὰν *a long way off* (EPhoen.906), ἐς μακρὰν *at a long remove in time* (D.18<sup>96</sup>), ἦκειν τὴν ταχίστην *to come (the quickest way) most quickly* (XH.4.5<sup>9</sup>), ἀρστέειν ἀνάγκη τὴν πρώτην *we must needs plunder (as the first course) at first* (D.4<sup>23</sup>), τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose, i. e., the way that leads astray* (D.6<sup>23</sup>).

### Appositives.

623. The appositive agrees in case with its substantive: Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

a. The appositive ordinarily agrees in number also, but this is sometimes impossible: εἰς Πέλτας, πόλιν οἰκουμένην *to Peltae, an inhabited city* (XA.1.2<sup>10</sup>).

b. An appositive belonging to two or more substantives is usually plural or dual; cf. 606 and a: θάρρος καὶ φόβος, ἄφρονες ἐμβοῦλας *daring and terror, unintelligent advisers* (PTim.69<sup>d</sup>).

624. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive: ὀπισθοφύλακες λοχαγοὶ *rear-guard captains* (XA.4.7<sup>6</sup>). Such an appositive may be placed between the article and its substantive (666 a): δ' Εὐφράτης ποταμός *the river Euphrates* (XA.1.4<sup>11</sup>), αἱ Ἕλληνες πελτασταὶ *the Greek targeteers* (XA.6.5<sup>26</sup>).

b. DESCRIPTIVE APPPOSITION: the appositive describes something just named: ἡ ἡμέτέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* (Ae.3<sup>124</sup>).

c. **DEFINITIVE APPPOSITION:** the appositive definitely expresses something which has been vaguely indicated:  $\delta \theta\acute{\alpha}\nu\alpha\tau\epsilon\varsigma \tau\upsilon\gamma\chi\acute{\alpha}\nu\epsilon\iota \epsilon\acute{\nu} \delta\upsilon\omicron\upsilon\acute{\nu} \pi\rho\acute{\alpha}\gamma\mu\alpha\tau\omicron\upsilon\acute{\nu}$  διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος *death is a separation of two things, the soul and the body* (PGo.524<sup>b</sup>).

d. **PARTITIVE APPPOSITION:** the appositive is related to its substantive as the part to the whole:  $\lambda\upsilon\pi\alpha\iota \alpha\iota \mu\acute{\epsilon}\nu \chi\rho\eta\sigma\tau\alpha\iota \epsilon\iota\sigma\iota\upsilon$ ,  $\alpha\iota \delta\epsilon \pi\omicron\upsilon\eta\eta\alpha\iota$  *pains are, some good, others evil* (PGo.499<sup>a</sup>),  $\alpha\iota \tau\acute{\epsilon}\chi\eta\alpha\iota \tau\delta \alpha\upsilon\tau\eta\varsigma \epsilon\kappa\delta\omicron\sigma\tau\eta \epsilon\rho\gamma\omicron\upsilon \epsilon\rho\gamma\acute{\alpha}\sigma\tau\alpha\iota$  *the arts work each one its own work* (PRp.846<sup>d</sup>),  $\omicron\upsilon\tau\omicron\iota \acute{\alpha}\lambda\lambda\omicron\varsigma \acute{\alpha}\lambda\lambda\alpha \lambda\acute{\epsilon}\gamma\epsilon\iota$  *these say, one one thing another another* (XA.2.1<sup>15</sup>).

### 625. The following are peculiar uses of appositives :

a. Words denoting station or condition are often connected with  $\acute{\alpha}\nu\eta\rho$  *man* or  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$  *person*, the former implying respect, the latter contempt:  $\acute{\alpha}\nu\delta\rho\epsilon\varsigma \delta\iota\kappa\alpha\sigma\tau\alpha\iota$  *judges*, *liter. juror-men*, cf. gentlemen of the jury (D.20<sup>1</sup>),  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma \gamma\acute{\epsilon}\eta\varsigma$  *a mountebank fellow* (Ae.2<sup>14a</sup>).

b. In Homer, the demonstrative  $\delta \delta\acute{\epsilon}$ , used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to:  $\omicron\iota \delta' \acute{\alpha}\nu\tau\iota\omicron\iota \epsilon\gamma\chi\acute{\epsilon} \acute{\alpha}\nu\epsilon\alpha\upsilon \tau\rho\omega\epsilon\varsigma$  *but they in opposition raised their spears, the Trojans* (T 378),  $\tau\delta \delta' \acute{\upsilon}\pi\epsilon\rho\pi\tau\alpha\tau\omicron \chi\acute{\alpha}\lambda\kappa\epsilon\omicron\upsilon \epsilon\gamma\chi\omicron\varsigma$  *but it flew over him, the brazen spear* (X 275). With  $\delta \mu\acute{\epsilon}\nu$ , this is much less often the case.

c. **HOMERIC CONSTRUCTION OF THE WHOLE AND PART.**—To words denoting *person*, in the accusative or dative, Homer often adds an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action:  $\Delta\eta\iota\omicron\pi\iota\tau\eta\eta\upsilon \omicron\upsilon\tau\alpha\sigma\epsilon\upsilon \delta\mu\omicron\upsilon$  *he wounded Deïopites in the shoulder* (A 420),  $\kappa\alpha\delta \delta' \acute{\epsilon}\chi\omicron\varsigma \omicron \chi\epsilon\tau\omicron \mu\acute{\upsilon}\rho\omicron\iota\omicron\upsilon \epsilon\phi\theta\alpha\lambda\mu\omicron\iota\sigma\iota\upsilon$  *excessive grief o'erspread (him the eyes)* (T 282),  $\pi\acute{\omega}\iota\delta\eta \sigma\epsilon \epsilon\pi\omicron\varsigma \phi\acute{\upsilon}\gamma\epsilon\iota \epsilon\pi\omicron\varsigma \delta\delta\acute{\omicron}\nu\tau\omega\upsilon$  *what manner of saying has escaped the fence of thy teeth?* (A 350),  $\acute{\alpha}\delta\omicron\varsigma \tau\acute{\epsilon} \mu\upsilon\iota \epsilon\kappa\epsilon\tau\omicron \theta\acute{\upsilon}\mu\acute{\omicron}\nu$  *and satiety came to his spirit* (A 88).

626. **APPPOSITION TO A SENTENCE.**—When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative* :

$\epsilon\mu\acute{\epsilon}\theta\upsilon\iota\omicron\upsilon$ ,  $\iota\kappa\alpha\eta \pi\rho\acute{\omicron}\phi\alpha\sigma\iota\varsigma$  *I was drunk—a sufficient excuse* (Philem.iv.62),  $\epsilon\delta\delta\alpha\mu\omicron\upsilon\omicron\iota\varsigma$ ,  $\mu\iota\sigma\theta\acute{\epsilon}\nu \eta\delta\iota\sigma\tau\omega\upsilon \lambda\acute{\omicron}\gamma\omega\upsilon$  *mayst thou be happy, a reward for sweetest words* (EEL.231).

a. The word is put in the nominative, as not depending in construction upon any other word (708). When put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (715) supplied after the verb:  $\epsilon\acute{\upsilon}\delta\alpha\mu\omicron\upsilon\omicron\iota\varsigma$  ( $\epsilon\acute{\upsilon}\delta\alpha\mu\omicron\upsilon\iota\acute{\alpha}\nu$ ),  $\mu\iota\sigma\theta\acute{\epsilon}\nu$ , etc.

b. Neuter words often used in apposition with a sentence, are  $\sigma\eta\mu\epsilon\iota\omicron\upsilon$  *sign*,  $\tau\epsilon\kappa\mu\eta\rho\iota\omicron\upsilon$  *evidence*,  $\kappa\epsilon\phi\alpha\lambda\alpha\iota\omicron\upsilon$  *chief point*,  $\tau\delta \mu\acute{\epsilon}\gamma\iota\sigma\tau\omicron\upsilon$  *the greatest thing*,  $\tau\delta \epsilon\alpha\upsilon\tau\iota\omicron\upsilon$  *the contrary*,  $\tau\delta \lambda\epsilon\gamma\acute{\omicron}\mu\epsilon\tau\omicron\upsilon$  *the common saying*,  $\tau\delta \tau\eta\varsigma \pi\alpha\rho\omicron\iota\mu\acute{\iota}\alpha\varsigma$  *the expression of the proverb*,  $\alpha\upsilon\tau\delta \tau\omicron\upsilon\tau\omicron$  *this very thing*,  $\tau\alpha\upsilon\tau\delta \tau\omicron\upsilon\tau\omicron$  *this same thing*,  $\delta\upsilon\omicron\upsilon\iota \theta\acute{\alpha}\tau\epsilon\rho\omicron\upsilon$  *one of two things*,  $\acute{\alpha}\mu\phi\acute{\omicron}\tau\epsilon\rho\omicron\upsilon$  or  $\acute{\alpha}\mu\phi\acute{\omicron}\tau\epsilon\rho\alpha$  *both*, etc. Such words commonly precede the sentence:  $\kappa\alpha\iota \tau\delta \mu\acute{\epsilon}\gamma\iota\sigma\tau\omicron\upsilon$ ,  $\epsilon\phi\omicron\beta\epsilon\iota\tau\omicron \delta\tau\iota \delta\phi\theta\eta\sigma\epsilon\sigma\theta\alpha\iota \epsilon\mu\epsilon\lambda\lambda\epsilon$  *and—more than all—he was afraid, because he was likely to be seen* (XC.3.1<sup>1</sup>),  $\tau\delta \lambda\epsilon\gamma\acute{\omicron}\mu\epsilon\tau\omicron\upsilon$ ,  $\kappa\alpha\tau\acute{\omicron}\pi\iota\upsilon \epsilon\omicron\rho\tau\eta\varsigma \eta\kappa\omicron\mu\epsilon\iota$  *are we come too late for a feast, as the saying is?* (PGo.477<sup>a</sup>),  $\delta\upsilon\omicron\upsilon\iota \theta\acute{\alpha}\tau\epsilon\rho\omicron\upsilon$ ,  $\eta \epsilon\acute{\upsilon}\delta\alpha\mu\omicron\upsilon \epsilon\sigma\tau\iota \kappa\tau\eta\sigma\alpha\sigma\theta\alpha\iota$   $\tau\delta \epsilon\iota\delta\epsilon\iota\nu\alpha\iota$   $\eta \tau\epsilon\lambda\epsilon\upsilon\tau\eta\sigma\acute{\alpha}\sigma\alpha\iota$  *one or the other must be true, either nowhere can we attain to knowledge, or after we are dead* (PPhaed.66<sup>a</sup>).

### Pronouns of Reference.

627. The relative agrees with its antecedent in number and gender :

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν σάτυρον θηρεῦσαι *here was a spring, by which Marস্যas is said to have caught the satyr* (XA.1.2<sup>19</sup>).

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent : ἡμεῖς οἱ τοῦτο λέγομεν *we who say this*.

For omission of the antecedent, incorporation, etc., see 994–996.

628. A relative referring to two or more antecedents, follows the rules for the number and gender of the predicate-adjective (615, 616):

περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μέγιστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων *concerning war and peace, which have the greatest power in the life of men* (L<sup>87</sup>), ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν *delivered from wars and dangers and trouble, in which we have now become involved with one another* (L<sup>880</sup>).

629. A relative, referring to a collective, may be in the plural:

παρέσται ὠφέλιᾱ οἱ τῶνδε κρείσσοις εἰσὶ *an auxiliary force will be at hand, who are more effective than these* (T.6.80), τὸ Ἀρκαδικὸν θηλιτικόν, ὃν ἄρξαι Κλεάνωρ *the Arcadian heavy-armed force, whom Cleonor led* (XA.4.8<sup>18</sup>).

a. A singular antecedent suggest a class of persons, and may thus have a relative in the plural: θησαυροποιὸς ἄνθρωπος, οὓς δὲ καὶ ἐπαινεῖ τὸ πλῆθος *a money-making man, just those whom the multitude praise* (PRp.554<sup>6</sup>).

b. Conversely, when the antecedent is plural, the relative is sometimes singular, referring to an individual of the number: ἀσπάζεται πάντας, ὅς ἐν περιτυχίᾳ *he embraces all men, whatsoever one he falls in with* (PRp.556<sup>4</sup>).

630. So, too, a relative may be neuter when the antecedent is masculine or feminine: τυραννίδα θηρᾶν, ἃ πλῆθει χρημάτων θ' ἀλίσκεται *to pursue despotic power, (a thing) which is captured through numbers and wealth* (Sot.542).

631. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun: ἡ τοῦ βεήματος ἐκείνου πηγὴ, ὃν ἕμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire* (PPhaedr.255<sup>6</sup>).

a. The relative may even agree with a predicate-noun belonging to the antecedent: οὐδέποτε ἂν εἴη ἡ ῥητορικὴ ἀδικον πρᾶγμα, ὃ γ' αἰετὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται *rhetoric can never be an unjust thing, since it (rhetoric) is always making its discourses about justice* (PGo.460<sup>6</sup>):

632. The rules in 627–630 apply also to the demonstrative pronoun of reference (599).

a. A demonstrative pronoun, which would properly be neuter, as signifying the idea of *thing*, may be masculine or feminine to agree with a predicate-noun: αὕτη ἐστὶν ἄνοια (for τοῦτό ἐστιν ἄνοια) *this is folly, ἥδε ἀρχὴ τῆς ὁμολογίας, ἐρῶσθαι ἡμᾶς ἀνέως this is a beginning of agreement, to question one another* (PRp.462<sup>6</sup>).

## OTHER PECULIARITIES IN THE USE OF NUMBER AND GENDER.

633. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν).—A word in agreement often conforms to the *real* gender or number of the word with which it agrees, instead of the *grammatical*.

Thus, a predicate-participle: τὸ σπράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βοῦς *the army provided food for itself, by slaughtering the oxen* (XA.2.1<sup>6</sup>), ταῦτ' ἔλεγεν ἡ μισὰ αὕτη κεφαλὴ, ἐξεληλυθὲς *thus spoke this abominable person, having come out* (D.21<sup>11</sup>); or a pronoun of reference: θανάτων ἐπὶ γυναικῶν τέκνων οὐς ποτ' Ἀργείων ἔναξ' Ἀδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus, chief of Argives, led* (ESupp.12). So, in poetry, an attributive: ὁ περισσὰ τιμῆς τέκνον *O greatly honored child* (ETro.740).

a. Here belong also the constructions with collectives; see 609, 615 a, 629.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest* (PAP.29<sup>d</sup>), οἰκίᾳ ἡ δμετέρα ὃι χρησθε *(your house) the house of you, who use, etc.* (XC.5.2<sup>15</sup>).

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the inhabitants of that place: ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἄποικοις *they came to Cotyora, colonists of the Sinopeans* (XA.5.5<sup>2</sup>), Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of them, i. e., of the Corcyreans* (T.1.186).

634. DUAL AND PLURAL.—In speaking of *two*, the dual and plural are freely united or interchanged with each other:

προσέτρεχον δύο νεῦνίσκω *two young men ran up* (XA.4.8<sup>20</sup>), ἐγελασάτην ἑμφῶ βλέψαντες εἰς ἀλλήλους *they both burst into laughter on looking at one another* (PEuthyd.273<sup>d</sup>).

635. PLURAL FOR SINGULAR.—The Greek often uses the plural of neuter pronouns where in English the singular is preferred: ταῦτα (these things) *this*.

a. In *impersonal* constructions (602 d) a predicate-adjective may stand in the neuter plural: πολεμητέα ἦν (things were to be done in war) *it was necessary to make war*, πλοῦμότερα ἐγένετο (things became more favorable to navigation) *navigation became more advanced* (T.1.8), ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to keep off the Locrans* (T.4.1).

636. The plural of abstract substantives expresses repeated instances of the quality: ἐμὸι αἱ οὐαὶ ἐβνύχαι οὐκ ἀρέσκουσι *to me thy (often repeated) good fortune is not pleasing* (Hd.8.40).

a. Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἵπποδρόμῳ ἐδίδαξαν *they taught him (the arts of) horsemanship* (Ψ 307).

b. Even in concrete words, the poets sometimes use the plural for the singular, to give the expression a more general turn (*generalizing plural*): χόλᾳ τοκεῦσιν εἰκότως θυμολύμνοις *forgive a parent justly indignant*, as all such have a claim to indulgence (EHec.408).

637. A speaker sometimes uses the first person plural of himself (*we* for *I*) as a more modest form of expression: ἡμεῖς δεινοὶ τὰ τοιαῦτα ἤμεν *I was* (we were) *skilled in such practices* (XM.1.2<sup>40</sup>).

a. This occurs frequently in poetry, sometimes with abrupt change of number: ἥλιον μαρτυρόμεσθα, δρᾶς' ἃ δρᾶν οὐ βούλομαι *I call the sun to witness, doing what I would fain not do* (EHf.858).

b. In this construction an adjective when plural is masculine, even though a woman is speaking (cf. 639): πεσοῦμεθ', εἰ χρὴ, πατρὶ τιμωροῦμενοι *I (Electra) will fall, if need be, in avenging my father* (SEL399).

638. SINGULAR FOR PLURAL.—In dramatic poetry, a *chorus* is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

639. MASCULINE FOR PERSON IN GENERAL.—The masculine is used in speaking of persons, if sex is not thought of, or if both sexes are meant:

τῶν εὐτυχούντων πάντες εἰσι συγγενεῖς *all (persons) are kinsfolk of the prosperous* (MMon.510), ὁπότερος ἀνὴρ ἢ βελτίων, εἴθ' ὁ ἀνὴρ, εἴθ' ἡ γυνή, οὗτος καὶ πλείων φέρεται τοῦ ἀγαθοῦ *whichever is the better, whether the man or the woman, he receives also more of the good* (XO.7<sup>21</sup>).

## ADJECTIVES AND ADVERBS.

640. For agreement of the attributive adjective see 620; of the predicate-adjective see 614. For the use of the adjective as substantive, see 621: as adverb, see 719 b. For neuter adjective used as cognate-accusative, see 716 b.

641. Adverbs are used to qualify verbs, adjectives, or other adverbs: εὖ ποιεῖς *thou dost well*, πολὺν κάλλιστος *much the handsomest*, μάλ' ἀσμένως *right gladly*.

a. In the attributive position (666 a) an adverb may serve as an adjective; see 600.

### *Degrees of Comparison.*

642. The positive is sometimes used with an idea of *disproportion*, which in English might be expressed by *too*. This is most frequent before an infinitive with *ὥς* or *ὥστε*: τὸ ὕδωρ ψυχρὸν ὥστε λουθασθαι ἐστίν *the water is (too) cold for bathing* (XM.8.13<sup>3</sup>).

643. COMPARATIVE.—The comparative degree may be followed by *ἢ* *than*, or by the genitive: μείζων ἢ ἐγώ or μείζων ἐμοῦ *taller than I*.

a. When *ἢ* is used, the objects compared are usually in the same case: χρήματα περὶ πλείονος ποιῆσθαι ἢ φίλους *to consider money of more value than friends* (PCr.44<sup>o</sup>); and this is always so when they are connected with the

same verb. The word after *ἢ* may, however, be the subject of a new verb, expressed or understood: *ἀνδρὲς δυνατότερον ἢ ἐγὼ υἱὸς son of a man more powerful than I am* (XC.5.2<sup>38</sup>); yet even this is sometimes attracted into the case of the preceding word: *ἐκ δειωτέρων ἢ τοιῶνδε ἐσώθησαν they have been rescued from greater perils than these* (T.7.77).

b. The genitive is freely used in cases where *ἢ*, if used, would be followed by a nominative or accusative: *νεώτερος σοῦ εἰμι (= ἢ σὺ) I am younger than you*; much less freely, where *ἢ* would be followed by some other case, or by a preposition: *ἐξεστὶ δ' ἡμῖν μᾶλλον ἐτέρων (= ἢ ἐτέροις) it is permitted to us rather than to others* (T.1.85), *βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) to look at skill more than at courage* (Arist.Pol.5.9).

c. For shortness' sake, the possessor, instead of the object possessed, is sometimes put in the genitive after a comparative: *εἰ δ' ἡμεῖς ἱπικὸν κτησάμεθα μὴ χείρον τούτων if we should raise a cavalry-force not worse than theirs* (XC.4.8<sup>7</sup>), *παρόλησις ἐπικινδυνωτέρᾳ ἐτέρων a proximity more dangerous than that of other men* (T.4.92).

644. The genitive of a reflexive pronoun is used after comparatives with a peculiar force when something is compared with itself *under other circumstances*. The subject is generally strengthened by *αὐτός*. Thus *δυνατότεροι αὐτοὶ ἑαυτῶν ἐγένοντο they grew more powerful than before* (T.3.11), *αὐτὸς ἑαυτοῦ ῥεῖι πολλῷ ὑποδεέστερος it (the Nile in winter) runs with a much less stream than at other times* (Hd.2.25).

a. The same use occurs after superlatives: *ὧς αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὧν where he is (best of himself) at his best* (Efr.183), *τῇ εὐρυτάτῃ ἐστὶ αὕτη ἑωνυῆς where it (the Caspian) is at its widest* (Hd.1.203).

645. When the comparison is between two adjectives (or adverbs) *ἢ* is always used, and *both* are put in the comparative: *στρατηγὸι πλείους ἢ βελτίους generals more numerous than good* (ArAch.1078), *συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse more briefly than clearly* (L.6<sup>34</sup>).

646. The comparative has a peculiar use before *ἢ κατὰ (quam pro)* with the accusative: *νομοθέτης βελτίων ἢ κατ' ἀνθρώπον a lawgiver better (than according to man) than consists with man's nature* (XM.4.4<sup>34</sup>), *μεῖζω ἢ κατὰ δάκρυα πεπονθότες having suffered misfortunes too great for tears* (T.7.75).

a. For *ἢ ὥστε* etc., with infinitive after a comparative, see 954.

647. *ἢ* is sometimes omitted when the neuter *πλέον (πλεῖν) more* or *ἐλάττω (μείων) less* is followed by a numeral: *ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίου they kill not less than 500 of the men* (XA.6.4<sup>34</sup>). In this construction *πλέον*, *ἐλάττω*, etc., remain unchanged for case and number: *Ἄλυσ οὐ μείων δυῶν σταδίων the Halys a river of not less than two stadia* (XA.5.6<sup>3</sup>); so sometimes even when *ἢ* is retained: *ἐν πλείον (= πλείοσιν) ἢ διακόσις ἔτεσι in more than 200 years* (D.24<sup>141</sup>).

648. Instead of the genitive or the particle *ἢ*, a preposition is sometimes used with the comparative:

*κατειργάσατο αἰρετότερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου he made a noble death more desirable than (lit. instead of) a shameful life*



(XRL9<sup>1</sup>), *μη πάδας περί ἀλλήλων πρὸ τοῦ δικαίου* *do not consider children of more account than* (lit. before) *justice* (PCr.64<sup>b</sup>), *χειμὼν μέλιων παρὰ τὴν καθεστηκυῖαν ἑρᾶν* *a cold more severe than* (lit. in comparison with) *the actual time of year* (T.4.6).

649. The comparative may be used alone, the second part of the comparison being implied:

*οἱ σοφώτεροι* *the wiser* (those wiser than the rest), *ἡμεινὸν ἐστὶ ὑπὸ θεοῦ καὶ φρονίμου ἔρχεσθαι* *it is better to be governed by a divine and intelligent being* (PRp.690<sup>d</sup>). Note also *νέωτερον* *something new* (more recent than we know already); often in a bad sense, *a calamity*.

a. The comparative alone often denotes simply an *excess* (more than is usual or proper), and so may be rendered by *too* or *very*: *πλείω λέλεκται* *too much has been told* (EAlc.706). So *θάσσον* *too soon*, *μᾶλλον* *too much*, etc.

b. But often it gives the force of *rather*, *somewhat*: *γελοιότερον* *rather funny* (PAr.80<sup>e</sup>), *ἐπομαργότερος* *a little out of his head* (Hd.6.75).

650. SUPERLATIVE.—The superlative represents a quality as belonging to some individual of a class in a higher degree than to the rest. The class may be designated by a genitive partitive (729 e): *ὁ σοφώτατος τῶν Ἑλλήνων* *the wisest of the Greeks*.

a. But the highest degree among *two* is expressed by the comparative: so *πρότερος* and *πρώτος*, *ὑστερος* and *ὑστατος*, *ἐκάτερος* and *ἐκαστος*, are carefully distinguished: *πότερος λέξει πρότερος* *which (of the two) is to speak first* (ArNub.940).

b. The superlative may express simply a *very high degree* of the quality: *ἄνθρωπος σοφώτατος* *a very wise man*. In this sense it never has the article.

651. *Strengthened Forms*.—The superlative is strengthened by a prefixed *ὥς* or *ὅτι*, less often *ἢ* (in poetry also *ὅσον* and *ὅπως*): *ἄνδρες ὅτι πλείστοι* (*quam plurimi*) *as many men as possible*.

So *ὥς ελαχίστων δεῖσθαι* *to have the very smallest wants*, *ὅτι μάλιστα* *as much as possible*, *ἢ ῥᾶστα* *in the easiest manner*. Sometimes *ὥς* and *ὅτι* are used together: *ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι* *that I should become as good as may be* (PSym.218<sup>d</sup>). The adjective pronoun *οἷος* has a similar use: *ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα* *I see that our affairs are not in the very best condition* (Lys.18<sup>22</sup>).

a. Sometimes fuller forms of expression are used: thus with *ὥς* and other relatives (but not with *ὅτι*) the verb of *possibility* may be expressed: *διηγήσομαι ὥς ἂν δύνωμι διὰ βραχυτάτων* *I will state in the briefest terms I am able* (I.21<sup>2</sup>), *τὰς κόρας σίτῃ ἢ ἄνυστον μετριωτάτῃ τρέφουσι* *they feed their girls with an amount of bread as moderate as possible* (XRL1<sup>3</sup>), *ἤγε στρατιῶν δὴν πλείστην ἐδύνατο* *he brought as large an army as he could* (T.7.21).

652. a. *ἐν τοῖς* is sometimes prefixed to the superlative to strengthen it: *ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο* *the Athenians were the first to cease carrying weapons* (T.1.6). It is used indifferently before all genders and numbers: *ἐν τοῖς πρώτοις*, *ἐν τοῖς πλείστοις*.

b. The superlative may receive emphasis from the numeral *εἰς*: *πλείστα εἰς ἑνὴν δύναμινος ἐφελεῖν being able to render (most aid as one man) aid beyond any other one man* (T.8.68).

c. Sometimes *μάλιστα*, or *πλείστον*, *μέγιστον* is added to the superlative: *οἱ μάλιστα ἀνοητότατοι the very stupidest* (PTim.92<sup>a</sup>). So *μᾶλλον* is sometimes found with the comparative: *αἰσχυντηρότερον μᾶλλον τοῦ δέοντος bashful more than they ought to be* (PGo.487<sup>a</sup>).

For comparison by means of *μᾶλλον* and *μάλιστα* see 256.

## THE ARTICLE.

### ‘Ο in Poetry.

653. The word *ὁ, ἡ, τό* was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is usually a demonstrative: *εἰς δὲ τῷ πολέμῳ(ε) while he fought with him* (O 539). Still in many places it approaches nearly to its later use as an article: *οἱ ἄλλοι the others, τὰ ἰσσομένα the things about to be, τὸ πρὶν formerly*.

a. The lyric poets conform nearly to the epic usage; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For *ὁ, ἡ, τό* as a relative pronoun, in Homer, Herodotus, and Attic tragedy, see 275 D.

### ‘Ο as a Demonstrative.

654. Even in prose, the word sometimes retains its primitive power as a demonstrative. Thus before *μέν* and *δέ*; and usually in contrasted expression, *ὁ μὲν . . . ὁ δέ this . . . that, the one . . . the other*:

*οἱ μὲν ἐπορεύοντο, οἱ δ’ εἰπόντο these (the Greeks) marched on, and those (the Persians) followed* (XA.3.4<sup>16</sup>).

a. Often no particular person is meant: *one . . . another, some . . . some*; in this use *τις* may be added: *ἔλεγον τοῦ Κόρου, ὁ μὲν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρῶτητα, ὁ δὲ τις καὶ τὸ κάλλος they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty* (XC.3.1<sup>41</sup>).

b. As adverbs, *τὸ μὲν . . . τὸ δέ, τὰ μὲν . . . τὰ δέ* (also *τοῦτο μὲν . . . τοῦτο δέ*), mean *on the one hand . . . on the other, partly . . . partly*.

c. After a preposition, the order is usually changed: *ἐν μὲν τοῖς, εἰς δὲ τὰ*.

d. In late writers (even in Demosthenes), the relative is sometimes so used, but only in oblique cases: *πόλεις, ἃς μὲν ἀναρῶν, εἰς ἃς δὲ τοὺς φονγὰς κατὰγων destroying some cities, into others bringing back their exiles* (D.18<sup>11</sup>).

e. Very often *ὁ δέ* (without preceding *ὁ μὲν*) means *but he*; in the nominative this almost always refers to a different subject from that of the preceding sentence: *Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ’ ἦλθον Inaros called in the Athenians; and they came* (T.1.104).

655. In a few other phrases  $\delta$  is demonstrative:

a. In *καὶ τόν, καὶ τήν*, before an infinitive: *καὶ τόν ἀποκρίνασθαι λέγεται and it is said that he answered* (XC.4.2<sup>12</sup>). In the nom., we have *καὶ ὅς, καὶ ἥ, καὶ οἱ* (275 b): *καὶ οἱ ἡρώτων and they asked* (XC.4.2<sup>12</sup>). So *ἢ ὅ ὅς, ἢ ὅ ἥ* (485).

b. In *τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἢ τὰ*: *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι for this and that we ought to have done, and this not to have done* (D.9<sup>45</sup>). The nom. *ὅς καὶ ὅς* occurs in Hd.

c. Rarely before a relative: *ὁπότεραι τοῦ ὃ ἐστὶν ἴσον he aims at that which is equal* (PPhaed.75<sup>b</sup>).

d. In *πρὸ τοῦ* (also written *προτοῦ*) *before this* (time). Also in a few other cases of very rare occurrence. For *ἐν τοῖς* with the superlative, see 652 a.

### ‘Ο as an Article.

656. Used as an article,  $\delta$  is either *restrictive* or *generic*.

A. RESTRICTIVE ARTICLE.—The restrictive article marks a particular object (or objects) as distinguished from others of the same class: thus *ὁ ἄνθρωπος the man* (distinguished from other men).

So *οἱ ἀγαθοὶ ἄνδρες, the* (particular) *good men*, distinguished from other good men, *ἡ δικαιοσύνη Κύρου the justice of Cyrus*, distinguished from justice in other men.

The following are special uses of the restrictive article.

657. The article may distinguish an object:

a. As *well known*: *οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον the Trojans held out during the ten years*, the well known duration of the siege (T.1.11).

b. As the *usual* or *proper* thing under the circumstances: *γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί be it mine to return the* (proper) *thanks to a father* (Chær.Fr.84).

c. As a *specimen of its class*, selected at pleasure. In this use, the article may often be rendered by *a* or *each*: *ἔδωκε τρία ἡμιδάρεκα τοῦ μηνὸς τῷ στρατιώτῃ he gave three half-darics a month to each soldier*, lit. the month to the soldier (XA.1.3<sup>21</sup>). This use approaches very closely to the *generic* article.

658. The article regularly takes the place of an unemphatic possessive pronoun:

*Κύρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδω Cyrus leaped down from his chariot, and put on his breastplate* (XA.1.8<sup>2</sup>).

659. B. GENERIC ARTICLE.—The generic article marks a whole class of objects as distinguished from other classes: thus *ὁ ἄνθρωπος man* as such, distinguished from other beings, *οἱ γέροντες the old*. It must often be left untranslated in English.

So *οἱ ἀγαθοὶ ἄνδρες good men* as a class, distinguished from bad men, *ἡ δικαιοσύνη justice*, *ἡ ῥητορικὴ rhetoric*.

a. So when a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ἥλιος *the sun*, ὁ βορρᾶς *the north wind*, etc. These, however, often omit the article, like proper names.

660. ARTICLE OMITTED.—The article is often omitted where it could have been used with propriety. So oftenest the *generic* article, especially with abstract nouns: φόβος μνήμην ἐκπλήσσει *fear drives out recollection* (T.2.87).

a. Often, too, in copulative expressions, which gain thus in emphasis: as γυναῖκες καὶ παῖδες *women and children*, οὐτε πατὴρ οὐτε μητὴρ φείδεται *he spares neither father nor mother* (PPhil.15°), more forcible than *his father, his mother*.

b. For *the divinity* in general θεός is used, but ὁ θεός *the (particular) god*.

c. Βασιλεὺς, used almost as a proper name for the king of *Persia*, may omit the article, so πρυτάνεις *the prytanes* (officers in Athens).

661. The article is omitted in many common designations of *place* and *time*, made by such words as ἄστυ, πόλις, *city*, ἀκρόπολις *citadel*, ἀγορὰ *market-place*, τεῖχος *wall*, στρατόπεδον *camp*, ἀγρός *countryside*, γῆ *land*, θάλασσα *sea*,—δεξιὰ, ἀριστερά, *right, left hand*, δεξιόν, ἐξώνυμον (κέρας), *right, left wing*, μέσον *center*—ἡμέρᾳ *day*, νύξ *night*, ἔως *morn*, ὄρθρος *day-break*, δειλὴ *afternoon*, ἑσπέρᾳ *evening*, ἔαρ *spring*, and the like.

Thus εἰς ἄστυ *to town*, κατὰ γῆν *by land*, ἐπὶ δόρῳ *to the (spear-side) right*, παρ' ἄσπίδα *to the (shield-side) left*, ἐξώνυμον εἶχον *they held the left wing*, ἅμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ὅφ' ἔω *just before day-light*.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

662. When the first of two or more substantives connected by *and* has the article, it may be understood with the others: ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (T.1.1), τοὺς δ' ἄγρους τοὺς ἑαυτοῦ καὶ οἰκίας *his own lands and houses* (T.2.13).

663. ARTICLE WITH PROPER NAMES.—Names of *persons* and *places*, being individual in their nature, are usually without the article: Εὐβοία ἀπέστη *Euboea revolted* (T.1.114). Yet they often take it, to mark them as before mentioned or well known:

τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἰς Κύρον τὸν Κλέαρχον ἔχειν *their soldiers, who had gone to Clearchus, Cyrus allowed* (the said) *Clearchus to retain* (XA.1.4°); ὁ Πλάτων (the celebrated) *Plato*, in plural with generic article of Πλάτωνες *the Plato's, philosophers like Plato*.

a. Plural proper names of *nations* or *families* generally have the article: οἱ Κορίνθιοι *the Corinthians*; but sometimes omit it: οὐκ οὐκ Μήδους *having withstood the Medes* (T.1.144).

664. A NUMERAL may have the article:

a. When it is distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόγων, δώδεκα ὄντων, οἱ τρεῖς *of the companies, being twelve in number, there were absent (the part) three* (XH.7.5<sup>10</sup>), τὰ δύο μέρη *two thirds*, i. e. two parts out of three (T.2.47).

b. When it is merely a number *as such*, without reference to any thing numbered: *μη εἶπες ὅτι τὰ δώδεκα ἐστὶ δις ἑξ;* *will you say that (the) twelve is twice six?* (PRp.837<sup>b</sup>).

c. When it is an approximate *round number*: *ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα* *they staid about thirty days* (XA.4.8<sup>22</sup>).

665. Note the phrases *οἱ πλείους* *the most numerous part, the largest number, of πλείους* (the more numerous part) *the majority*, and with much the same meaning *οἱ πολλοί* (the numerous part) *the larger number*, often used for the democratic mass; cf. *οἱ ὀλίγοι* *the oligarchs*. Also *τὸ πάλυ* *the great part*.

666. ARTICLE WITH ATTRIBUTIVES.—When the article and an attributive belong together to a substantive, the article is always placed *before* the attributive.

a. This rule applies to adjectives, participles, adverbs, and (usually) prepositions with their cases, when used as attributives. Such words, when following the article, are said to have the *Attributive Position*.

b. The attributive genitive may or may not follow this rule: thus *ἡ τοῦ πατρὸς οἰκία* and *ἡ οἰκία ἡ τοῦ πατρὸς* *the father's house*, yet often *ἡ οἰκία τοῦ πατρὸς*.

c. In general, any word or group of words standing between the article and its substantive, has the force of an attributive (600). Except, however, the particles *μέν, δέ, γέ, τέ, γάρ, ὅθι, οὐν*, and in Herodotus, *τις*: *τῶν τις Περσέων* *one of the Persians* (Hd.1.85).

667. Usually, as in English, the article and attribute *precede* the substantive: *ὁ ἀγαθὸς ἀνὴρ* *the good man*.

So *ἡ προτέρᾳ ὀλιγαρχίᾳ* *the earlier oligarchy* (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχία* *the earlier oligarchy* (followed by a different form of government), *ἡ καθ' ἡμέραν τροφή* *the daily food*.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ ὑπὸ τούτου βλασφημίαι εἰρημέναι* *the slanders uttered by this man* (D.18<sup>136</sup>), *ὁ κατειληφὸς κινδύνος τὴν πόλιν* *the danger which has overtaken the state* (D.18<sup>130</sup>).

b. If the attributive participle has a predicate-word connected with it, this is commonly put before it: *τὸ Κοτύλαιον ὀνομαζόμενον ὕψος* *the mountain called Cotylaeum* (Ae.3<sup>86</sup>).

668. Less often, the article and attribute *follow* the substantive, which then takes another article before it: *ὁ ἀνὴρ ὁ ἀγαθός*.

*οἱ Χίοι τὸ τεῖχος περιέβλον* *the Chians threw down their wall, the new one* (T.4.51), *ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου* *in the expedition with Cyrus* (XA.5.1<sup>1</sup>).

a. But the substantive takes no article before it, when it would have none if the attributive were dropped: *τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίον τοῦ ἀμαθεστάτου;* *how does an intemperate man differ from a wild beast of the most brutish sort?* (XM.4.5<sup>11</sup>).

669. ARTICLE WITH PREDICATE-NOUNS.—The predicate-noun, in general, is without the article: *ἄνθρωπος εἰ τοῦ art a man*. Hence we may distinguish subject and predicate in sentences such as *προδότης ἦν ὁ στρατηγός the general was a traitor*.

a. But if the predicate-noun is definite, meaning the individual or the class, it has the article: *τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην calling Dexippus the (notorious) traitor* (XA.6.67), *οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude* (PGo.483<sup>b</sup>).

670. PREDICATE POSITION OF ADJECTIVES.—A predicate-adjective can never stand between an article and its substantive, but must precede or follow both of them: *ἀγαθὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ ἀγαθός the man is good*. This is called the *predicate position* (cf. 666 a).

a. So in all expressions in which the adjective has predicate force, that is, implies an assertion (594 rem.): *ψιλὴν ἔχων τὴν κεφαλὴν having his head bare* (XA.1.8<sup>6</sup>), *ἰδρῶντι τῷ ἔργῳ with his horse sweating* (XA.1.8<sup>1</sup>), *διὰ φιλίας τῆς χερᾶς ἀρᾶξει he will conduct us back* (through the country being friendly) *through the country which will then be friendly* (XA.1.3<sup>14</sup>). For other examples see 618.

671. ARTICLE WITH ADJECTIVES OF PLACE.—The adjectives *μέσος*, *ἔσχατος*, used in the predicate position, refer to a *part* of the subject:

*μέσῃ ἡ χερᾶ* or *ἡ χερᾶ μέσῃ the middle of the country*, but *ἡ μέσῃ χερᾷ the middle country* (between other countries); *ἔσχατον τὸ ὄρος* or *τὸ ὄρος ἔσχατον the end of the mountain*, but *τὸ ἔσχατον ὄρος the last mountain* (of several mountains); *ἑκρᾶ ἡ χεὶρ* or *ἡ χεὶρ ἑκρᾶ the point of the hand*.—In like manner, *ἡμιος ὁ βίος* or *ὁ βίος ἡμιος half of the life*.

672. ARTICLE WITH *πᾶς* AND *ὅλος*.—The adjective *πᾶς* (strengthened *ἑπᾶς*, *σύνπᾶς*) *all*, has usually the predicate position; but it takes the attributive position when it means the *sum total*, the *collective body*: *πάντες οἱ πολῖται all the citizens*, individually, but *οἱ πάντες πολῖται the whole body of citizens*.

a. With numerals *οἱ πάντες* is used, meaning *in all*: *διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες there crossed over to the island about six hundred in all* (T.3.85).

b. Without the article, *πάντες πολῖται all citizens*, *πάσῃ προθυμίᾳ with all zeal*. But *πᾶς* in the singular without the article often means *every*: *πᾶς ἀνὴρ every man*.

c. Similarly, *ὅλος whole*: *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη the city as a whole*, *ἡ ὅλη πόλις the whole city*; without article, *ὅλη πόλις a whole city*.

673. ARTICLE WITH PRONOUNS.—Substantives with *ὅδε*, *οὗτος*, *ἐκείνος*, require the article in prose, and the pronoun takes the predicate position (670): *ὅδε ὁ ἀνὴρ this man*, *τὰ πράγματα ταῦτα these affairs*.

a. The same is true of *ἕκαστος*, *ἑκάτερος both*, *ἑκάτερος each* (of two), *ἕκαστος each* (of several): *ἐκάστη ἡ ἀρχή each magistracy*. But with *ἕκαστος* the article may be omitted: *καθ' ἑκάστην ἡμέραν every day*.

b. Genitives of *personal* pronouns (μοῦ, αὐτοῦ etc.), connected with the article and substantive, take the *predicate* position; genitives of *reflexive* pronouns (ἐμαυτοῦ etc.) the *attributive* position. See 689, 690, and 692, 3.

c. Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and substantive: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity* (PPol.297\*), ἡ πάλαι ἡμῶν φύσις *our old nature* (PSym.189<sup>d</sup>).

674. With ὅς, ὅσος, and ἐκεῖνος, substantives omit the article in certain cases; thus often proper names: Καλλίστρατος ἐκεῖνος *that well-known Callistratus* (D.18<sup>119</sup>); and when the pronoun means 'here,' 'there,' pointing out an object in sight (see 695 a). And always, when the substantive is a *predicate*: κίνησις αὕτη μέγιστη δὴ τοῖς Ἕλλησιν ἐγένετο *this was the greatest uprising which ever took place among the Greeks* (T.1.1). In poetry, also, the article is often lacking: μίasma τοῦτο *this stain* (SAnt.1042).

For the article with αὐτός, see 679, 680.

675. The *POSSESSIVE* pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

676. An *INTERROGATIVE* pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θαυμαστόν· τὸ τί; *A. A queer thing is happening to him. B. (The what) What is it?* (ArPax 696).—So even a personal pronoun: δεῦρο δὴ εὐθὺς ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?* (PLys.203<sup>b</sup>).

## PRONOUNS.

677. The *PERSONAL PRONOUNS*, when they stand in the nominative, are *emphatic*: καὶ σὺ ὄψει αὐτόν *thou also wilt see him*. When there would be no emphasis on them, they are omitted (602 a).

a. The pronoun οὗ, οἱ, etc., of the third person, is in Attic always *reflexive* (685); instead of it, the oblique cases of αὐτός are used as a personal pronoun (682).

### INTENSIVE PRONOUN.

678. The intensive pronoun αὐτός has three meanings, (1) *same*, (2) *self*, (3) *him, her, it*.

679. With preceding article (attributive position, 666 a) αὐτός means *the same*, Lat. *idem*: ὁ αὐτός ἀνὴρ *the same man*.

a. In Homer, αὐτός without the article may mean *the same*: ἤρχε δὲ τῷ αὐτῷ ὁδὸν ἦν περ ὁ ἄλλοι *and he led him the same way that the others had gone* (θ 107).

680. Αὐτός is emphatic (*himself, myself, etc.*, Lat. *ipse*) :

1. In the predicate position (670) with a substantive : αὐτός ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*.

a. So, too, when the substantive has no article : αὐτὸς Μένων *Meno himself*.

2. When standing alone in the nominative : αὐτοὶ τὴν γῆν ἔσχον *they seized the land themselves* (T.1.114).

3. Less often when standing alone in an oblique case :

Βρασιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves* (T.4.78), εἰ οἷός τ' ἐστὶν ἀμελῆ αὐτὸν ὅντα ἄλλους ποιεῖν ἐπιμελεῖς *if it is possible for one who is careless himself to make others careful* (XO.12<sup>17</sup>).

681. The emphatic αὐτός has various shades of meaning : ἐπιστήμη αὐτῇ *knowledge in itself* (in its own nature) ; ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει *agriculture itself also* (as well as other pursuits) *affords much instruction* (XO.19<sup>18</sup>), ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολλὴ κρείσσω εἶναι *I believe our city by itself (alone) to be much superior in strength* (T.6.37), ἕξει γὰρ αὐτὰ *for this will come to light of itself* = of its own accord (SOt.341). For αὐτοῖς τοῖς ὅπλοις and like expressions, see 774 a.

a. Plato uses the neuter αὐτό, even with masculines or feminines, to denote the abstract idea of a thing : αὐτὸ δικαιοσύνη *justice in the abstract* (PRp.363<sup>a</sup>).

b. Αὐτός is used, by a peculiar idiom, with ordinal numerals : ἑσπερτῆς Νικίας τρίτος αὐτός *Nicias was general (himself third) with two associates* (T.4.42).

c. Αὐτός is said of the master by a slave or a pupil : αὐτὸς ἔφη *the master* (Pythagoras) *said it*, ἀνοίγετω τις δόμας· αὐτὸς ἔρχεται *open the house somebody; master is coming* (ArFrag.ii.1056).

682. Usually the oblique cases, αὐτοῦ, αὐτῷ, αὐτόν, etc., standing alone, serve merely as *personal* pronouns : *him, her, it* : ἐγὼ αὐτὸν εἶδον *I saw him*.

Ἐβρη παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them* (XA.1.4<sup>b</sup>).

a. In this sense they cannot stand at the beginning of a sentence, nor in an emphatic position.

## REFLEXIVE PRONOUNS.

683. The reflexive pronouns ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc., usually refer to the subject of the sentence : γινῶθι σεαυτόν *know thyself*.

a. In a *dependent* clause, they often refer to the subject, not of the dependent, but of the *principal* verb; they are then said to be *indirect reflexives* :

τὰ ναῦτ' αἶμα, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own land* (T.2.92), ἐβούλετο ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην *he wished the whole army to be devoted to himself*



(XRL<sup>91</sup>), *μη παῖδας περὶ ἀλλήλους ποιῶν πρὸ τοῦ δικαίου do not consider children of more account than* (lit. before) *junior* (PCr.54<sup>b</sup>), *χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρην a cold more severe than* (lit. ~~in comparison~~ with) *the actual time of year* (T.4.6).

649. The comparative may be used alone, the second part of the comparison being implied:

*οἱ σοφώτεροι the wiser* (those wiser than the rest), *ἡμεινὸν ἐστὶ ἐπὶ θεοῦ καὶ φρονίμου ἄρχεισθαι it is better to be governed by a divine and intelligent being* (PRp.590<sup>d</sup>). Note also *νεώτερον something new* (more recent than we know already); often in a bad sense, *a calamity*.

a. The comparative alone often denotes simply an *excess* (more than is usual or proper), and so may be rendered by *too* or *very*: *πλείω λέλεκται too much has been told* (EAlc.706). *So βάσσον too soon, μάλλον too much*, etc.

b. But often it gives the force of *rather, somewhat*: *γελοιότερον rather funny* (PAp.30<sup>a</sup>), *ὑπομαργότερος a little out of his head* (Hd.6.75).

650. SUPERLATIVE.—The superlative represents a quality as belonging to some individual of a class in a higher degree than to the rest. The class may be designated by a genitive partitive (729 e): *ὁ σοφώτατος τῶν Ἑλλήνων the wisest of the Greeks*.

a. But the highest degree among *two* is expressed by the comparative: so *πρότερος* and *πρώτος*, *ὑστερος* and *ὑστατος*, *ἐκότερος* and *ἐκαστος*, are carefully distinguished: *πότερος λέξει πρότερος which (of the two) is to speak first* (ArNub.940).

b. The superlative may express simply a *very high degree* of the quality: *ἄνθρωπος σοφώτατος a very wise man*. In this sense it never has the article.

651. *Strengthened Forms*.—The superlative is strengthened by a prefixed *ὥς* or *ὅτι*, less often *ἢ* (in poetry also *ὅσον* and *ὅπως*): *ἄνδρες ὅτι πλείστοι (quam plurimi) as many men as possible*.

So *ὥς ἐλαχίστων δεῖσθαι to have the very smallest wants*, *ὅτι μάλιστα as much as possible*, *ἢ ῥῆστα in the easiest manner*. Sometimes *ὥς* and *ὅτι* are used together: *ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι that I should become as good as may be* (PSym.218<sup>d</sup>). The adjective pronoun *ὅσος* has a similar use: *ὁρῶ τὰ πράγματα οὐχ ὅσα βέλτιστα ὅντα I see that our affairs are not in the very best condition* (Lys.13<sup>23</sup>).

a. Sometimes fuller forms of expression are used: thus with *ὥς* and other relatives (but not with *ὅτι*) the verb of *possibility* may be expressed: *διηγέσσομαι ὥς ἂν δύναμαι διὰ βραχυτάτων I will state in the briefest terms I am able* (I.21<sup>2</sup>), *τὰς κόρας σίτω ἢ ἄνυστον μετριωτάτω τρέφονσι they feed their girls with an amount of bread as moderate as possible* (XRL.1<sup>a</sup>), *ἡγε στρατιὰν ὅσην πλείστην ἐδύνατο he brought as large an army as he could* (T.7.21).

652. a. *ἐν τοῖς* is sometimes prefixed to the superlative to strengthen it: *ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεοντο the Athenians were the first to cease carrying weapons* (T.1.6). It is used indifferently before all genders and numbers: *ἐν τοῖς πρώτοις, ἐν τοῖς πλείστοις*.

b. The superlative may receive emphasis from the numeral εἰς: *πλεῖστα εἰς ἑνὴν δύναμις ἀφελεῖν being able to render (most aid as one man) aid beyond any other one man* (T.8.68).

c. Sometimes μάλιστα, or πλεῖστον, μέγιστον is added to the superlative: οἱ μάλιστα ἀνοήτιστα *the very stupidest* (PTim.92<sup>a</sup>). So μᾶλλον is sometimes found with the comparative: *ἀσχυρητοτέρω μᾶλλον τοῦ δέοντος bashful more than they ought to be* (PGo.487<sup>a</sup>).

For comparison by means of μᾶλλον and μάλιστα see 256.

## THE ARTICLE.

### ‘Ο in Poetry.

653. The word δ, ἡ, τό was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is usually a demonstrative: *εἰς δ τῷ πολέμῳ while he fought with him* (O 539). Still in many places it approaches nearly to its later use as an article: *οἱ ἄλλοι the others, τὰ ἐσόμενα the things about to be, τὸ πρὶν formerly*.

a. The lyric poets conform nearly to the epic usage; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For δ, ἡ, τό as a relative pronoun, in Homer, Herodotus, and Attic tragedy, see 275 D.

### ‘Ο as a Demonstrative.

654. Even in prose, the word sometimes retains its primitive power as a demonstrative. Thus before μέν and δέ; and usually in contrasted expression, δ μέν . . . δ δέ *this . . . that, the one . . . the other*:

*οἱ μὲν ἐπορεύοντο, οἱ δ’ εἵποντο these (the Greeks) marched on, and those (the Persians) followed* (XA.3.4<sup>16</sup>).

a. Often no particular person is meant: *one . . . another, some . . . some*; in this use τις may be added: *ἔλεγον τοῦ Κύρου, δ μέν τις τὴν σοφίαν, δ δὲ τὴν καρτερίαν, δ δὲ τὴν πρῶτητα, δ δέ τις καὶ τὸ κάλλος they were speaking, one of Cyrus’s wisdom, another of his fortitude, another of his mildness, yet another of his beauty* (XC.3.1<sup>41</sup>).

b. As adverbs, τὸ μέν . . . τὸ δέ, τὰ μέν . . . τὰ δέ (also τοῦτο μέν . . . τοῦτο δέ), mean *on the one hand . . . on the other, partly . . . partly*.

c. After a preposition, the order is usually changed: *ἐν μὲν τοῖς, εἰς δὲ τὰ*.

d. In late writers (even in Demosthenes), the relative is sometimes so used, but only in oblique cases: *πόλεις, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατέγων destroying some cities, into others bringing back their exiles* (D.18<sup>11</sup>).

e. Very often δ δέ (without preceding δ μέν) means *but he*; in the nominative this almost always refers to a different subject from that of the preceding sentence: *Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ’ ἦλθον Inaros called in the Athenians; and they came* (T.1.104).

655. In a few other phrases  $\delta$  is demonstrative:

a. In *καὶ τὸν, καὶ τὴν*, before an infinitive: *καὶ τὸν ἀποκρίνασθαι λέγεται* and it is said that he answered (XC.4.2<sup>18</sup>). In the nom., we have *καὶ ὅς, καὶ ἥ, καὶ οἱ* (275 b): *καὶ οἱ ἠρώτων* and they asked (XC.4.2<sup>18</sup>). So *ἡ ὅς ὅς, ἡ ὅς ἡ* (485).

b. In *τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἡ τὰ*: *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι* for this and that we ought to have done, and this not to have done (D.9<sup>49</sup>). The nom. *ὅς καὶ ὅς* occurs in Hd.

c. Rarely before a relative: *ὁρῆται τοῦ ὃ ἔστιν ἴσον* he aims at that which is equal (PPhaed.75<sup>b</sup>).

d. In *πρὸ τοῦ* (also written *προτοῦ*) before this (time). Also in a few other cases of very rare occurrence. For *ἐν τοῖς* with the superlative, see 652 a.

### ‘Ο as an Article.

656. Used as an article,  $\delta$  is either *restrictive* or *generic*.

A. RESTRICTIVE ARTICLE.—The restrictive article marks a particular object (or objects) as distinguished from others of the same class: thus *ὁ ἄνθρωπος* the man (distinguished from other men).

So *οἱ ἀγαθοὶ ἄνδρες*, the (particular) good men, distinguished from other good men, *ἡ δικαιοσύνη Κίρου* the justice of Cyrus, distinguished from justice in other men.

The following are special uses of the restrictive article.

657. The article may distinguish an object:

a. As well known: *οἱ Τρῆες τὰ δέκα ἔτη ἀνείχον* the Trojans held out during the ten years, the well known duration of the siege (T.1.11).

b. As the usual or proper thing under the circumstances: *γένοιτό μοι τὰς χείρας ἀποδοῦναι πατρί* be it mine to return the (proper) thanks to a father (Chaer.Fr.84).

c. As a specimen of its class, selected at pleasure. In this use, the article may often be rendered by *a* or *each*: *ἔδωκε τρία ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ* he gave three half-darics a month to each soldier, lit. the month to the soldier (XA.1.3<sup>21</sup>). This use approaches very closely to the generic article.

658. The article regularly takes the place of an unemphatic possessive pronoun:

*Κίρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ* Cyrus leaped down from his chariot, and put on his breastplate (XA.1.8<sup>b</sup>).

659. B. GENERIC ARTICLE.—The generic article marks a whole class of objects as distinguished from other classes: thus *ὁ ἄνθρωπος* man as such, distinguished from other beings, *οἱ γέροντες* the old. It must often be left untranslated in English.

So *οἱ ἀγαθοὶ ἄνδρες* good men as a class, distinguished from bad men, *ἡ δικαιοσύνη* justice, *ἡ ῥητορικὴ* rhetoric.

a. So when a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ἥλιος *the sun*, ὁ βορέας *the north wind*, etc. These, however, often omit the article, like proper names.

660. ARTICLE OMITTED.—The article is often omitted where it could have been used with propriety. So oftenest the *generic* article, especially with abstract nouns: φόβος μνήμην ἐκπλήσσει *fear drives out recollection* (T.2.87).

a. Often, too, in copulative expressions, which gain thus in emphasis: as γυναῖκες καὶ παῖδες *women and children*, οὐτὲ πατὴρ οὐτὲ μητὴρ φείδεται *he spares neither father nor mother* (PPhil.15), more forcible than *his father, his mother*.

b. For the *divinity* in general θεός is used, but ὁ θεός *the* (particular) *god*.

c. Βασιλεὺς, used almost as a proper name for the king of *Persia*, may omit the article, so πρυτάνεις *the prytanes* (officers in Athens).

661. The article is omitted in many common designations of *place* and *time*, made by such words as ἄστυ, πόλις, *city*, ἀκρόπολις *citadel*, ἀγορά *market-place*, τεῖχος *wall*, στρατόπεδον *camp*, ἀγρός *countryside*, γῆ *land*, θάλασσα *sea*,—δεξιὰ, ἀριστερά, *right, left hand*, δεξιὸν, ἐνάντιον (κέρας), *right, left wing*, μέσον *center*—ἡμέρᾳ *day*, νύξ *night*, ἔως *morn*, ἔσπρος *day-break*, δειλὴ *afternoon*, ἑσπέρᾳ *evening*, ἔαρ *spring*, and the like.

Thus εἰς ἄστυ *to town*, κατὰ γῆν *by land*, ἐπὶ δόρυ *to the* (spear-side) *right*, παρ' ἄσπεδα *to the* (shield-side) *left*, ἐνάντιον εἶχον *they held the left wing*, ἅμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ὅπ' ἔω *just before day-light*.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

662. When the first of two or more substantives connected by *and* has the article, it may be understood with the others: ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (T.1.1), τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας *his own lands and houses* (T.2.13).

663. ARTICLE WITH PROPER NAMES.—Names of *persons* and *places*, being individual in their nature, are usually without the article: Εὐβοία ἀπέστη *Euboea revolted* (T.1.114). Yet they often take it, to mark them as before mentioned or well known:

τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἰς Κύρον τὸν Κλέαρχον ἔχειν *their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain* (XA.1.4<sup>7</sup>); ὁ Πλάτων (the celebrated) *Plato*, in plural with generic article of Πλάτωνες *the Plato's, philosophers like Plato*.

a. Plural proper names of *nations* or *families* generally have the article: οἱ Κορίνθιοι *the Corinthians*; but sometimes omit it: ὄπισθε Μήδους *having withstood the Medes* (T.1.144).

664. A NUMERAL may have the article:

a. When it is distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόγων, δώδεκα ὄντων, οἱ τρεῖς *of the companies, being twelve in number, there were absent (the part) three* (XH.7.5<sup>10</sup>), τὰ δύο μέρη *two thirds*, i. e. two parts out of three (T.2.47).

b. When it is merely a number *as such*, without reference to any thing numbered: *μή ερεῖς ὅτι τὰ δώδεκα ἐστὶ δις ἕξ; will you say that (the) twelve is twice six?* (PRp.337<sup>b</sup>).

c. When it is an approximate round number: *ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα they staid about thirty days* (XA.4.8<sup>22</sup>).

665. Note the phrases *οἱ πλείστοι the most numerous part, the largest number, οἱ πλείονες (the more numerous part) the majority*, and with much the same meaning *οἱ πολλοί (the numerous part) the larger number*, often used for the democratic mass; cf. *οἱ ὀλίγοι the oligarchs*. Also *τὸ πάλαι the great part*.

666. ARTICLE WITH ATTRIBUTIVES.—When the article and an attributive belong together to a substantive, the article is always placed *before* the attributive.

a. This rule applies to adjectives, participles, adverbs, and (usually) prepositions with their cases, when used as attributives. Such words, when following the article, are said to have the *Attributive Position*.

b. The attributive genitive may or may not follow this rule: thus *ἡ τοῦ πατρὸς οἰκία* and *ἡ οἰκία ἡ τοῦ πατρὸς the father's house*, yet often *ἡ οἰκία τοῦ πατρὸς*.

c. In general, any word or group of words standing between the article and its substantive, has the force of an attributive (600). Except, however, the particles *μέν, δέ, γέ, τέ, γάρ, δέ, οὐν*, and in Herodotus, *τις: τῶν τις Περσέων one of the Persians* (Hd.1.85).

667. Usually, as in English, the article and attribute *precede* the substantive: *ὁ ἀγαθὸς ἀνὴρ the good man*.

So *ἡ προτέρα ὀλιγαρχία the earlier oligarchy* (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχία the earlier oligarchy* (followed by a different form of government), *ἡ καθ' ἡμέραν τροφή the daily food*.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ ἐνδ' τούτου βλασφημίαι εἰρημέναι the slanders uttered by this man* (D.18<sup>126</sup>), *ὁ κατειληφὸς κίνδυνος τὴν πόλιν the danger which has overtaken the state* (D.18<sup>120</sup>).

b. If the attributive participle has a predicate-word connected with it, this is commonly put before it: *τὸ Κοτύλαιον ὀνομαζόμενον ὄρος the mountain called Cotylicum* (Ac.3<sup>86</sup>).

668. Less often, the article and attribute *follow* the substantive, which then takes another article before it: *ὁ ἀνὴρ ὁ ἀγαθός*.

*οἱ Χίοι τὸ τεῖχος περιέβλον τὸ καινὸν the Chians threw down their wall, the new one* (T.4.51), *ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου in the expedition with Cyrus* (XA.5.1<sup>1</sup>).

a. But the substantive takes no article before it, when it would have none if the attributive were dropped: *τί διαφέρει ἄνθρωπος ἀκατῆς θηρίου τοῦ ἀμαθεστάτου; how does an intemperate man differ from a wild beast of the most brutish sort?* (XM.4.5<sup>11</sup>).

669. ARTICLE WITH PREDICATE-NOUNS.—The predicate-noun, in general, is without the article: *ἄνθρωπος εἰ θοῦ art a man*. Hence we may distinguish subject and predicate in sentences such as *προδότης ἦν ὁ στρατηγός the general was a traitor*.

a. But if the predicate-noun is definite, meaning the individual or the class, it has the article: *τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην calling Dexippus the (notorious) traitor (XA.6.67)*, *οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude (PGo.483<sup>b</sup>)*.

670. PREDICATE POSITION OF ADJECTIVES.—A predicate-adjective can never stand between an article and its substantive, but must precede or follow both of them: *ἀγαθὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ ἀγαθός the man is good*. This is called the *predicate position* (cf. 666 a).

a. So in all expressions in which the adjective has predicate force, that is, implies an assertion (594 rem.): *ψιλὴν ἔχων τὴν κεφαλὴν having his head bare (XA.1.8<sup>a</sup>)*, *ἰβροῦντι τῷ ἱππῷ with his horse sweating (XA.1.8<sup>i</sup>)*, *διὰ φιλᾶς τῆς χώρας ἀρᾶξει he will conduct us back (through the country being friendly) through the country which will then be friendly (XA.1.3<sup>14</sup>)*. For other examples see 618.

671. ARTICLE WITH ADJECTIVES OF PLACE.—The adjectives *μέσος*, *ἔσχατος*, used in the predicate position, refer to a *part* of the subject:

*μέση ἡ χώρα* or *ἡ χώρα μέση the middle of the country*, but *ἡ μέση χώρα the middle country* (between other countries); *ἔσχατον τὸ ὄρος* or *τὸ ὄρος ἔσχατον the end of the mountain*, but *τὸ ἔσχατον ὄρος the last mountain* (of several mountains); *ἄκρᾳ ἡ χεὶρ* or *ἡ χεὶρ ἄκρᾳ the point of the hand*.—In like manner, *ἡμῶν ὁ βίος* or *ὁ βίος ἡμῶν half of the life*.

672. ARTICLE WITH *πᾶς* AND *ὅλος*.—The adjective *πᾶς* (strengthened *ἅπας*, *σὺμπας*) *all*, has usually the predicate position; but it takes the attributive position when it means the *sum total*, the *collective body*: *πάντες οἱ πολῖται all the citizens*, individually, but *οἱ πάντες πολῖται the whole body of citizens*.

a. With numerals *οἱ πάντες* is used, meaning *in all*: *διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες there crossed over to the island about six hundred in all (T.3.85)*.

b. Without the article, *πάντες πολῖται all citizens*, *πάσῃ προθυμίᾳ with all zeal*. But *πᾶς* in the singular without the article often means *every*: *πᾶς ἀνὴρ every man*.

c. Similarly, *ὅλος whole*: *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη the city as a whole*, *ἡ ὅλη πόλις the whole city*; without article, *ὅλη πόλις a whole city*.

673. ARTICLE WITH PRONOUNS.—Substantives with *ὅδε*, *οὗτος*, *ἐκείνος*, require the article in prose, and the pronoun takes the predicate position (670): *ὅδε ὁ ἀνὴρ this man*, *τὰ πρᾶγματα ταῦτα these affairs*.

a. The same is true of *ἑμφορῶν*, *ἑκάστος both*, *ἑκάτερος each* (of two), *ἑκαστος each* (of several): *ἐκάστη ἡ ἀρχή each magistracy*. But with *ἑκαστος* the article may be omitted: *καθ' ἑκάστην ἡμέραν every day*.

b. Genitives of *personal* pronouns (μοῦ, αὐτοῦ etc.), connected with the article and substantive, take the *predicate* position; genitives of *reflexive* pronouns (ἐμαυτοῦ etc.) the *attributive* position. See 689, 690, and 692, 3.

c. Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and substantive: ζητήτεον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity* (P<sup>Pol</sup>.297<sup>a</sup>), ἡ πάλαι ἡμῶν φύσις *our old nature* (P<sup>Sym</sup>.189<sup>d</sup>).

674. With οὗτος, οὗτος, and ἐκεῖνος, substantives omit the article in certain cases; thus often proper names: Καλλίστρατος ἐκεῖνος *that well-known Callistratus* (D.18<sup>119</sup>); and when the pronoun means 'here,' 'there,' pointing out an object in sight (see 695 a). And always, when the substantive is a *predicate*: κίνησις αὕτη μέγιστη δὴ τοῖς Ἕλλησιν ἐγένετο *this was the greatest uprising which ever took place among the Greeks* (T.1.1). In poetry, also, the article is often lacking: μίasma τοῦτο *this stain* (S<sup>Ant</sup>.1042).

For the article with αὐτός, see 679, 680.

675. The *POSSESSIVE* pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

676. An *INTERROGATIVE* pronoun may take the article, when it relates to an object before mentioned: πῶς αἰ δὲ θαυμαστόν· τὸ τί; *A. A queer thing is happening to him. B. (The what) What is it?* (Ar<sup>Pax</sup> 696).—So even a personal pronoun: δεῦρο δὴ εὐθὺς ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?* (P<sup>Lys</sup>.203<sup>b</sup>).

## PRONOUNS.

677. The *PERSONAL PRONOUNS*, when they stand in the nominative, are *emphatic*: καὶ σὺ ὄψει αὐτόν *thou also wilt see him*. When there would be no emphasis on them, they are omitted (602 a).

a. The pronoun οὗ, οἱ, etc., of the third person, is in Attic always *reflexive* (685); instead of it, the oblique cases of αὐτός are used as a personal pronoun (682).

### INTENSIVE PRONOUN.

678. The intensive pronoun αὐτός has three meanings, (1) *same*, (2) *self*, (3) *him, her, it*.

679. With preceding article (attributive position, 666 a) αὐτός means *the same*, Lat. *idem*: ὁ αὐτός ἀνὴρ *the same man*.

a. In Homer, αὐτός without the article may mean *the same*: ἦρχε δὲ τῷ αὐτῷ ὁδῷν ἦνπερ οἱ ἄλλοι *and he led him the same way that the others had gone* (θ 107).

680. Αὐτός is emphatic (*himself, myself, etc.*, Lat. *ipse*) :

1. In the predicate position (670) with a substantive : αὐτός ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*.

a. So, too, when the substantive has no article : αὐτὸς Μένων *Meno himself*.

2. When standing alone in the nominative : αὐτοὶ τὴν γῆν ἔσχον *they seized the land themselves* (T.1.114).

3. Less often when standing alone in an oblique case :

Βρασιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν *Brasidas was a friend to the country of the Thesalians and to (the people) themselves* (T.4.78), εἰ οἶόν τέ ἐστιν ἡμελῆ αὐτὸν ὅσα ἄλλους ποιεῖν ἐπιμελεῖς *if it is possible for one who is careless himself to make others careful* (XO.12<sup>11</sup>).

681. The emphatic αὐτός has various shades of meaning : ἐπιστήμη αὐτῇ *knowledge in itself* (in its own nature) ; ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει *agriculture itself also* (as well as other pursuits) *affords much instruction* (XO.19<sup>18</sup>), ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολλὸν κρείσσω εἶναι *I believe our city by itself (alone) to be much superior in strength* (T.6.37), ἤξει γὰρ αὐτὰ *for this will come to light of itself* = of its own accord (SOt.341). For αὐτοῖς τοῖς ὅπλοις and like expressions, see 774 a.

a. Plato uses the neuter αὐτό, even with masculines or feminines, to denote the abstract idea of a thing : αὐτὸ δικαιοσύνη *justice in the abstract* (PRp.863<sup>a</sup>).

b. Αὐτός is used, by a peculiar idiom, with ordinal numerals : ἐστρατήγει Νικίας τρίτος αὐτός *Nicias was general (himself third) with two associates* (T.4.42).

c. Αὐτός is said of the master by a slave or a pupil : αὐτὸς ἔφη *the master* (Pythagoras) *said it*, ἀνογέτω τις δόματ'· αὐτὸς ἔρχεται *open the house somebody; master is coming* (ArFrag.ii.1056).

682. Usually the oblique cases, αὐτοῦ, αὐτῷ, αὐτόν, etc., standing alone, serve merely as *personal* pronouns : *him, her, it* : ἐγὼ αὐτὸν εἶδον *I saw him*.

Κύρου παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them* (XA.1.4<sup>b</sup>).

a. In this sense they cannot stand at the beginning of a sentence, nor in an emphatic position.

## REFLEXIVE PRONOUNS.

683. The reflexive pronouns ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc., usually refer to the subject of the sentence : γινῶθι σεαυτὸν *know thyself*.

a. In a *dependent* clause, they often refer to the subject, not of the dependent, but of the *principal* verb; they are then said to be *indirect reflexives* :

τὰ ναῦτ'α, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own land* (T.2.92), ἐβούλετο ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην *he wished the whole army to be devoted to himself*



(XA.2.5<sup>39</sup>), τούτων ἦρξε Κύρος οὐχ ἑαυτῷ δημογλόττων ὄντων *Cyrus became ruler of these, though they were not of the same tongue with him* (XC.1.1<sup>5</sup>), ἡγεῖ αὐτὰς ἐπι(ημίους εἶναι σεαυτῷ *you think that they are hurtful to you* (XM.2.7<sup>9</sup>).

b. Sometimes, however, the reflexive pronouns do not refer to the subject, but to a dependent word: ἀπὸ σεαυτοῦ γὰρ σε διδάξω *from yourself I will instruct you* (ArNub.385), τὸν κομάρχην ἔρχετο Ξενοφῶν ἔγων πρὸς τοὺς ἑαυτοῦ ἐκέτρᾱς *Xenophon went conducting the governor of the village to his own people, the governor's, not Xenophon's* (XA.4.5<sup>46</sup>). The real office of the reflexives is to emphasize the identity of the person with some one named in the sentence.

684. The personal pronouns are sometimes used instead of the reflexive: δοκῶ μοι ἀδύνατος εἶναι *I (seem to myself to be) think that I am unable* (PRp.368<sup>9</sup>).

a. So αὐτοῦ, αὐτῷ, etc., may take the place of ἑαυτοῦ, ἑαυτῷ, etc., as indirect reflexives, but not as direct: λέγουσιν ὅτι μεταμέλοι αὐτοῖς *they said that they were sorry, liter., that it repented them* (XA.5.6<sup>39</sup>).

b. As subject of the infinitive, ἐμὲ, σέ, are commonly used, not the reflexives: ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κακίον ἡγείσθαι *I dare say that both you and I think it worse to wrong than to be wronged* (PGo.474<sup>b</sup>).

685. The personal pronouns of the third person (οὗ, οἱ, etc.) are in Attic almost always used as indirect reflexives; but οὗ and οἱ are rare in Attic prose, and οἱ is seldom emphatic: ἐγκλήματα ποιοῦμενοι, ὅπως σφίσις ἐτι μεγίστη πρόφασις εἴη τοῦ πολεμῶν *bringing charges, that they might have the greatest possible color for making war* (T.1.126), λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίσσαντα οἱ περὶ σοφίας *Apollo is said to have played Marsyas, when contending with him* (Apollo) *in skill* (XA.1.2<sup>9</sup>).

a. In Homer, ἐο, οἱ, etc., when used as personal pronouns (= Att. αὐτοῦ, αὐτῷ, etc.), are enclitic; when direct reflexives (= ἑαυτοῦ, etc.), they are orthotone: ἀντόματος δέ οἱ ἦλθε Μενέλαος *but Menelaus of his own accord came to him* (B 408); but τὸν κρῖδν ἀπὸ ἐο πέμπε θυρᾶς *he sent from himself out at the door* (ι 461). As indirect reflexives, both forms are used.

b. The same rule applies to Herodotus, but with him the singular forms ἐὸ, οἱ are never direct reflexives nor orthotone. For σφίσις and σφί, see 261 D a.

686. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερεῖσθαι ἑαυτοὺς *we must question ourselves* (PPhaed.78<sup>b</sup>). In Hm. the possessive pronoun ἐς (ἐός) has a similar use: οὐτῶι ἐγὼ γε ἥς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι *I can look on nothing sweeter than mine own land* (ι 28).

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal, ἀλλήλων, ἀλλήλοις, etc.: ἡμῖν αὐτοῖς διαλεξόμεθα *we shall converse (with ourselves) with one another* (D.48<sup>6</sup>).

687. The forms ἐμὲ αὐτὸν, αὐτὸν με, σὲ αὐτὸν, αὐτὸν σε, and the like, are emphatic only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατρώσχυνε καὶ ἐμὲ αὐτὸν ἔβρισε *he disgraced my children, and insulted me myself* (Lys.1<sup>4</sup>), αὐτῷ ταῦτα σοὶ δίδωμι *to thee thyself do I give these things* (EHec.1276).

a. Instead of ἐ αὐτὸν, etc., in the third person, αὐτὸν alone is used: λήψεται αὐτὸν καὶ γυναῖκα *he will take the man himself and his wife* (XA.7.8<sup>9</sup>).

b. In the plural, *ἡμῶν αὐτῶν*, etc., may be either reflexive or emphatic; *αὐτῶν ἡμῶν*, etc., emphatic only: but *σφῶν αὐτῶν* is only reflexive, and *αὐτῶν σφῶν* is never used.

c. But in Hm., to whom the compound reflexives are unknown (266 D), such forms as *ἐγὼ αὐτόν*, *οἱ αὐτοῖ*, *σοὶ αὐτοῖ*, etc., are sometimes reflexive and sometimes emphatic.

688. The reflexive pronoun may be made to receive emphasis by prefixing to it *αὐτός* in agreement with the subject:

*αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν* they marched by themselves (XA.2.4<sup>10</sup>), *τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι* the wise man must be wise especially for himself (PHipp.Maj.283<sup>b</sup>).

a. The two pronouns are separated by a preposition: *φαίνεται τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκεπεῖν* some things the soul appears to survey by itself (PTheat.185<sup>d</sup>); but not, usually, by the article: *καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν* he has overthrown his own dominion (Ac.3<sup>235</sup>).

### POSSESSIVE PRONOUNS.

For the article with a possessive pronoun, see 675. For the article used instead of an unemphatic possessive pronoun, see 658.

689. Instead of the possessives *ἐμός*, *σός*, the genitives of the personal pronouns *μοῦ*, *σοῦ* (enclitic, not *ἐμοῦ*, *σοῦ*) are often used; less often *ἡμῶν*, *θμῶν*, for *ἡμέτερος*, *θμέτερος*. These genitives take the predicate position (670): *εἶδον τοῦ υἱόν σου* or *εἶδον σου τὸν υἱόν* I saw thy son.

690. For the third person, *his*, *her*, *its*, *their*, the genitives *αὐτοῦ*, *αὐτῆς*, *αὐτῶν* (682), in the predicate position, are always used in Attic (*ὅς* and *σφέτερος* being reflexive): *παρὰ τὴν δόξαν αὐτοῦ* contrary to his expectation (XA.2.1<sup>10</sup>).

a. In Ionic *εἰ* and *σφέων* can be used. And in Hm. *ὅς* (or *ἐός*), though usually reflexive, is sometimes a simple possessive: *τὴν ποτε Νηλεὺς γῆμεν ἔδν διὰ κάλλος* whom of yore Neleus wedded by reason of her beauty (λ 282).

691. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive: *ἡ θυμέτῃ τῶν σοφιστῶν τέχνη* the art of you the sophists (PHipp.Maj.281<sup>o</sup>), *τὰ μὲν δυστήνου κακὰ* the ills of me, unhappy one (SOc.344), *θυμέτερος δ' εἰ μὲν θυμὸς μεμείσεται αὐτῶν* if your own mind is offended (β 138).

692. Possessive pronouns are reflexive (*my own*, *his own*, etc.) when the possessor is the same as the subject of the sentence. As such may be used:

1. The simple possessive pronouns in reflexive sense. This is the regular use of *ὅς* and *σφέτερος*, but *ὅς* is poetic only:

*τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι* I lend to thee of my own property (D.53<sup>12</sup>), *Βοιωτοὶ μέρος τὸ σφέτερον παρείχοντο* the Boeotians furnished their contingent (T.2.12), *ψαδῶς ἀμωραῖς χερσὶν ὦν παίδων* having caressed his daughters with groping hands (SOc.1639).

2. The possessives strengthened by αὐτοῦ, αὐτῆς, αὐτῶν (691); but with the singular possessives ἐμός, σός, ὅς, this is poetic only:

πολέμοι ἐσμεν τοῖς ἡμετέροις αὐτῶν φίλοις *we are foes to our own friends* = *nostris ipsorum amicis* (XA.7.1<sup>39</sup>), τὰ σφέτερά αὐτῶν εἰς τίθεσθαι *to get their own affairs into good condition* (L20<sup>13</sup>).

3. The genitives of the reflexive pronouns, ἐμαντοῦ, -ῆς, σεαυτοῦ, -ῆς, ἐαυτοῦ, -ῆς, ἐαυτῶν, in the *attributive* position: μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα *he sent for his own daughter* (XC.1.3<sup>9</sup>).

a. This is the only way of expressing *his own* in prose. Observe that the forms ἡμῶν αὐτῶν, etc., are hardly ever so used. Thucydides has occasionally σφῶν (in the *predicate* position) for ἐαυτῶν.

b. The reflexive possessives may, like the reflexive pronouns (683 b), refer to some other word than the subject of the sentence.

### 693. Summary of Possessive Forms (those in parentheses are poetic).

#### I. Not reflexive.

my	ἐμός	μου	our	ἡμέτερος	ἡμῶν
thy	σός	σου	your	ὁμέτερος	ὁμῶν
his, her	(ὅς Hm., rare)	αὐτοῦ, -ῆς	their		αὐτῶν
		(εἰς Hm., rare)			(σφέων Ionic)

#### II. Reflexive.

my own	ἐμός	(ἐμός αὐτοῦ, -ῆς)	ἐμαντοῦ, -ῆς
thy own	σός	(σός αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς
his, her own	(ὅς)	(ὅς αὐτοῦ, -ῆς)	ἐαυτοῦ, -ῆς
our own	ἡμέτερος	ἡμέτερος αὐτῶν	
your own	ὁμέτερος	ὁμέτερος αὐτῶν	
their own	σφέτερος	σφέτερος αὐτῶν	ἐαυτῶν
			σφῶν, rare

694. A possessive pronoun is sometimes equivalent to an *objective* genitive: εὖροια ἢ ἐμὴ *their good-will to me* (XC.3.1<sup>38</sup>); so σὴν χάριν (as a favor to thee) *for thy sake* (PSoph.242<sup>a</sup>).

### DEMONSTRATIVE PRONOUNS.

695. The ordinary demonstrative is οὗτος *this, that*. Ὅδε *this* (here) is used of something *near* or *present*; ἐκεῖνος *that* (yonder), of something *remote*.

a. These pronouns, and especially ὅδε, sometimes mean *here, there, lo, behold*, calling attention to an object in sight: νῦν τε ὅδε ἐστὶ *and now here he is!* (Hd.1.111), ὁρῶ τὴνδ' ἐκ δόμων στείχουσιν Ἰοκάστην *lo, I see Iocaste coming from the house!* (Sot.631), οὗτος ὑπισθεν προσέρχεται *there he comes behind us!* (PRp.327<sup>b</sup>), νῆες ἐκεῖναι ἐπιπλέουσι *yonder are ships sailing towards us* (T.1.51). 'Those ships' would be αἱ νῆες ἐκεῖναι; see 673, 674.

696. In referring *back*, to an object already mentioned, οὗτος is used; but ὅδε, in referring *forward*, to an object yet to be mentioned: ἔλεξαν ταῦτα *they said this* (before stated), ἔλεξαν τὰδε *they spoke as fol-*

*lous*. The same distinction exists between τοιοῦτος *such*, τοσούτος *so much*, many, τηλικούτος *so old*, large, and the corresponding forms in -δε, τοιόσδε, τοσόςδε, τηλικόςδε.

a. Yet οὗτος—especially the neuter τοῦτο—sometimes refers *forward* to a word or sentence in apposition: ὥς μὴ τοῦτο μόνον ἐννοῶνται, τί πελοῦνται *that they may not think of this alone, what they shall suffer* (XA.3.1<sup>41</sup>). More rarely, δε refers back to something before mentioned.

b. 'Εκείνος, like οὗτος, refers back (rarely forward), but implies remoteness, either in space or in thought: Κύρος καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνων στῖφος *Cyrus observes the king and the band around him, some way off, as leader of the opposite army* (XA.1.9<sup>29</sup>).

c. Noteworthy is the colloquial phrase τοῦτ' ἐκεῖνο, τὸδ' ἐκεῖνο *that's it! there it is!* (literally *this is that* already spoken of or understood).

697. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force: ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύων ἀτίας *the man who furnished the seed, he is responsible for what grew from it* (D.18<sup>159</sup>).

For καὶ ταῦτα *and that* with omitted verb, see 612 a.

698. Οὗτος is sometimes used in addressing a person: οὗτος, τί ποιεῖς; *you there, what are you doing?* (ArRan.198).

#### RELATIVE PRONOUNS.

699. The ordinary relatives (ὅς, ὅσος, οἷος, etc.) are often used where the antecedent is *indefinite*: πείθονται οὗς ἂν (= οὓσιν ἂν) ἡγῶνται βελτίστους εἶναι *they obey (those, any) whom they think to be best*.

a. But the indefinite relatives (ὅστις, ὁπόσος, ὁποῖος, etc.) are not used where the antecedent is *definite*. Where the antecedent seems to be of this nature, an indefinite idea is really connected with it: ἐπεθύμησε Πολυκράτης ἀπολέσαι, δι' ὅτινα κακῶς ἤκουσε *he desired to destroy Polycrates, (as being a person) on whose account he had been ill spoken of* (Hd.3.120). Yet in late writers, ὅστις, etc., are sometimes used without any indefinite idea.

For agreement of relative and antecedent, see 627. For peculiarities of relative sentences, see 993 ff. For indefinite relatives used as (dependent) interrogatives, see 700; also 1011 and a. For the relative in exclamations, see 1001 a. For δς demonstrative, see 275 b and 655 a and b.

700. INTERROGATIVES.—The interrogatives (pronouns and adverbs, 282-8) are used both in direct and in indirect questions. But in indirect questions, the indefinite relatives are commonly used instead (see 1011 a): ἡρώτῃ δ' τι βούλουντο *he asked what they wanted* (XA.2.3<sup>4</sup>).

For peculiarities of interrogative sentences, see 1010 ff.

701. INDEFINITE PRONOUNS.—The pronoun τις, τι, is used either substantively (Lat. *quidam*) or adjectively (Lat. *aliquis*). Being enclitic, it can never stand at the beginning of a sentence.

702. Τίς may express indefiniteness of *nature*; 'a sort of': ὁ σοφιστὴς ἡρέθη ἔμπορός τις *the sophist has been found to be a sort of trader* (PSoph.231<sup>4</sup>).

a. So with adjectives and numerals it implies hesitancy or reservation: *μὴ βλάξῃ τις καὶ ἡλίθιος γένωμαι* *lest I should come to be a sort of dull and simple fellow* (XC.1.4<sup>13</sup>), *σο τοιαῦτ' ἄντα* *things of some such kind* (PSym.174<sup>4</sup>), *μέγας τις* *of some magnitude* (PGo.481<sup>b</sup>), *ἐν τινι βραχεῖ χρόνῳ* *in a pretty short time* (PLg.698<sup>d</sup>), *τριάκοντά τινας ἀπέκταναν* *they killed some thirty* (T.8.78), *ὀλίγοι τινὲς* *some few* (XH.6.1<sup>15</sup>).

b. So *τι* with adverbs: *σχεδόν τι* *pretty nearly* (T.3.68), *οὐ πάνυ τι ἀσφαλές* *not altogether safe* (XA.6.1<sup>26</sup>).

703. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τίς* in the singular has sometimes a general pluralising sense, like French *on* or German *man*: *χρὴ δεῖπναι δὲ τι τις ἔχει* *whatever (every) one has, he must make a dinner of it* (XA.2.2<sup>4</sup>).

a. *Τίς* sometimes means somebody (or something) of importance: *ἤσχευς τις εἶναι* *thou didst vaunt thyself to be somebody* (EEL.939), *λέγειν τι* *to say something (to the point); so οὐδὲν λέγειν* *to say nothing (sensible)*.

704. "*Ἄλλος* *other, rest*, is often put first, the particular thing to which it is in contrast being named afterwards:

*τὰ τε ἄλλα ἐτίμησε καὶ μύριους ἔδωκε δαρεικούς* *he gave me ten thousand darics, besides honoring me in other ways* (XA.1.3<sup>2</sup>), *τῷ μὲν ἄλλῳ στρατῷ ἡσέχασεν, ἑκατὸν δὲ πελταστὰς προέμπευε* *with the rest of the army he kept quiet, but sends forward a hundred peltasts* (T.4.111).

a. "*Ἄλλος ἄλλο* and similar expressions are used like *alius aliud* in Latin. For an example, see 624 d.

705. "*Ἄλλος* and *ἕτερος* have sometimes an *appositive* relation to their substantives, in which they may be rendered *besides*: *οἱ πολῖται καὶ οἱ ἄλλοι ξένοι* *the citizens and (the others, foreigners) the foreigners beside* (PGo.473<sup>a</sup>), *γέρον χωρεῖ μεθ' ἑτέρου νεώλου* *an old man comes with (a second person, a young man) a young man beside* (ArEccl.849).

## THE CASES.

### NOMINATIVE AND VOCATIVE.

706. The chief uses of the nominative are :

a. As subject of a finite verb (601): *Κῦρος βασιλεύει* *Cyrus is king*.

b. As Predicate-Nominative, when a predicate-noun (614) belongs to the subject: *ἐγὼ στρατηγός εἰμι* *I am general*.

707. NOMINATIVE FOR VOCATIVE.—The nominative is often used for the vocative in address, especially in connection with *οὗτος* (698): *δ' Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς; σοὺ Ἀπολλόδωρος* *there, will you not stay?* (PSym.172<sup>a</sup>).

a. A nominative with the article may be used as appositive to a vocative: *ὁ ἄνθρωπος οἱ παρόντες* you gentlemen who are present (PProt.337<sup>c</sup>).

b. The nominative is used in exclamations about a person (not addressed to him): *σχέτλιος* rash man! (E 408), *ὁ μῦρος* O foolish woman! (EMed.61).

708. NOMINATIVE INDEPENDENT.—The nominative is used for names and titles, which form no part of a sentence: *Κύρου Ἀράβας* Expedition of Cyrus; and sometimes even when they are part of a sentence: *ᾤρεσεν τὴν τῶν ποιεῖν κοινὴν ἐπωνυμίαν, σὺκοφάντης* he obtained the common appellation of the vile, 'sycophant' (Ae.2<sup>99</sup>), *παρηγγυᾷ ὁ Κύρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγούμενος* Cyrus gave out, as pass-word, 'Zeus, our ally and leader' (XC.3.3<sup>18</sup>).

709. The person (or thing) addressed is put in the vocative.

a. In Attic prose, *ὁ* is usually prefixed, but sometimes it is wanting: *μὴ βορυεῖτε, ὁ ἄνθρωπος Ἀθηναῖος* make no noise, men of Athens (PAp.30<sup>c</sup>), *Ἀσχιλῆϊ*; hearest thou, Achilles? (D.18<sup>11</sup>).

## ACCUSATIVE.

710. The accusative properly denotes the direct object of an action, and belongs with transitive verbs. But in some of its uses it has the office of an adverbial modifier.

We distinguish:

1. *Accusative of the direct object.*
2. *Cognate accusative.*
3. *Accusative of specification and Adverbial accusative.*
4. *Accusative of extent, and of the Object of motion.*
5. *Accusative with adverbs of swearing.*

For the accusative as subject of the infinitive, see 939.

For the accusative absolute, see 973.

711. The DIRECT OBJECT of a transitive verb is put in the accusative: *τὸν ἄνδρα ὃρῶ* I see the man.

712. Many Greek verbs are transitive and take a direct object, when the verbs commonly used to render them in English are intransitive and followed by a preposition. Note especially the following:

*εἰς* (κακῶς) *ποιεῖν τινα* to do good (ill) to one, *εἰς* (κακῶς) *λέγειν τινα* to speak well (ill) of one, *δυνάμει τοὺς θεοὺς* to swear by the gods, *μένειν τινα* to wait for one, *φεύγειν τινα* to flee from one, *λατάνειν τινα* to escape the notice of one, *φυλάττεσθαι τινα* to guard against one (act. *φυλάττειν τινα* to guard one), *αἰδεῖσθαι*, *αἰσχύνεσθαι τὸν πατέρα* to feel shame before his father, *θαρβεῖν τινα* to rely on one, *θαρβεῖν τὰς μάχας* to have no fear of the battles, *κλειν τὴν θάλασσαν* to sail over the sea, *σιγᾶν*, *σιγᾶν τι* to keep silence about something.

a. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive; see 735-743 and 764, 2.

b. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

*αἰσθάνεσθαι τι* or *τινος* to perceive something, *ἐνθυμῶσθαι τινος, τι* to consider something, *ἐνοχλεῖν τινα, τινι* to trouble one, *μέμψεσθαι τινα, τινι* to blame one, *ἐπιστρατεύειν τινά, τινι* to war against one (so, too, other compounds of *ἐπὶ*), *δεῖ μοι τινος* I have need of something, poet. *δεῖ (χρή) μέ τινος*. Especially in poetry, verbs usually intransitive sometimes take a direct object: *ἦσθαι* or *θάσσειν* (*κείσθαι, πηδᾶν*) *τόπον τινά* to sit (*lie, leap*) in a place, *χορεύειν τὸν θεόν* to celebrate the god by choral dance, *τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι* the gods rejoice not in the death of the pious (EHipp.1839).

c. Many intransitive verbs become transitive from being compounded with a preposition:

*διαβαίνειν τὸν ποταμόν* to cross the river, *ἐκβαίνειν τὴν ἡλικίαν* to pass out of the age, *παραβαίνειν τοὺς νόμους* to transgress the laws, *ἀποδεδρακότες πατέρας* having run away from their fathers.

713. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase which takes an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα* they were acquainted with their duties (XC.3.3<sup>a</sup>), *ἔστι τὰ μετέωρα φροντιστής* he is a student of things above the earth (PAP.18<sup>b</sup>), *συνθηκάς ἕκατος γίνεται* he denies the agreement (D.23<sup>111</sup>), *τεθνῶναι τῷ φόβῳ Θηβαίους* to be mortally afraid of the Thebans (D.19<sup>81</sup>), *σὲ φύξιμος (ἐστί)* is able to escape thee (SANT.787), *εἰ δέ μ' ᾤδ' ἀεὶ λόγους ἐξήρχες* if you always thus begun your addresses to me (SEL556), *δεσπότην γόους κατάρξω* I will begin with lamentations for my master (EAnd.1198).

714. ACCUSATIVE OF EFFECT.—Many transitive verbs have, as direct object, the thing effected or produced by their action: *γράφει ἐπιστολήν* he writes a letter.

a. Compare in English *break a hole*, as opposed to *break the ice*. So in Greek *διώρυχα τέμνειν* to cut a canal, *δρκια τέμνειν* foedus ferire (hostiam feriendo foedus efficere), but *τέμνειν τὴν γῆν* to lay waste the land.

b. Some verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action: *προσβεβειν εἰρήνην* to negotiate a peace, i. e. form a peace by acting as ambassador (I.4<sup>171</sup>), *χορηγῶν παῖσι Διονύσια* celebrating the Dionysia by furnishing a chorus of boys (D.21<sup>64</sup>), *ἦδε τροπὰς καταβήγγισι* this (anarchy) causes routs by breaking ranks, liter. breaks routs (SANT.675).

715. COGNATE-ACCUSATIVE.—This repeats the meaning of the verb in the form of a noun: *δρόμον δραμεῖν* to run a race. It has commonly an *attributive* connected with it.

The cognate-accusative is sometimes called the *implied object*, as being already contained in the verb. Here belong:

a. ACCUSATIVE OF KINDRED FORMATION: *τὴν αὐτὴν μάχην μάχεσθαι* to fight the same battle (XAge.5<sup>a</sup>), *τὴν πομπὴν πέμπειν* to conduct the procession (Lys.13<sup>80</sup>), *δουλεῖν δουλείαν αἰσχράν* to be subject to an infamous servitude (XM.1<sup>5</sup>), *ὅς κεν ἀρίστην βουλήν βουλεύσῃ* whoever may give the best counsel (I 75), *ἐτέρων νόσον νοσεῖν* to be sick with another disease (PALC.ii.189<sup>a</sup>), *ἐκρίνετο τὴν περ*

'Ορωποῦ κρίσιν *he was tried in the suit about Oropus* (D.21<sup>64</sup>), συνέφυγε τῇ φυγῇ ταύτῃ *he shared in that banishment* (PAP.21<sup>6</sup>).

b. ACCUSATIVE OF KINDRED MEANING: *ζῆσεις βίαν κρείσσω* *you will lead the best life* (MMon.186), ἐξῆλθον ἅλλας ἐξόδους *they went on other expeditions* (XH.1.2<sup>11</sup>), πάσας νόσους κάμνουσι *they are sick with all diseases* (PRp.408<sup>6</sup>), τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they engaged in the so-called Sacred war* (T.1.112), μεγάλας γραφὰς διώκει *to prosecute important suits* (Ant.2<sup>6</sup>).

REMARK.—The attributive is in general necessary with the cognate-accusative, as otherwise its use would in most cases be mere tautology. But if the kindred noun has in itself a meaning more definite than the verb, it may be used without an attributive: thus φυλακὰς φυλάττειν *to stand sentry*, φόρον φέρειν *to pay tribute*, ἀρχὴν ἄρχειν *to hold an office*.

716. Some times the place of the kindred noun is taken by a *qualifying substantive*, or *neuter adjective*. Hence two more forms of the cognate-accusative.

a. QUALIFYING SUBSTANTIVE.—The kindred noun is replaced by another substantive, which defines more exactly the meaning of the verb. Thus (on the model of νικᾶν νίκην) is said νικᾶν μάχην *to conquer in a battle*, νικᾶν Ὀλύμπια *to win a victory at the Olympian games*, and even νικᾶν δίκην *to win a suit* and νικᾶν γνώμην *to carry a resolution*. Similarly ἡττᾶσθαι *to be beaten*. So also (like ἀγωνί(ε)σθαι ἄγωνα), ἀγωνί(ε)σθαι πάλην (στάδιον) *to contend in wrestling (a race)*. Also πῦρ ὀφθαλμοῖσι δεδορκᾶς *looking (a look of) fire with his eyes* (τ.446). In some of these cases, the substantive may be regarded as standing in apposition to the omitted kindred noun.

REMARK.—Still freer is the poetic phrase βαίνειν πόδα *step the foot* (on the analogy of βαίνειν βᾶσιν *step a footstep*): ἐκβὰς τεθρίππων ἀμαρτῶν πόδα *having stepped from the four-horse chariot* (EHeracl.802). So also περᾶν, ἐπῄσσειν and other verba.

b. NEUTER ADJECTIVE.—The kindred noun is replaced by a neuter adjective: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσσομαι *I shall obey in all things* (render all acts of obedience), ταῦτὰ λυπεῖσθαι καὶ ταῦτὰ χαίρειν τοῖς πολλοῖς *to have the same pains and the same pleasures with the multitude* (D.18<sup>299</sup>), σμικρὸν τι ἰσπορῶ *I am in some little perplexity* (PTheat.145<sup>4</sup>), τί χρήσεται αὐτῷ; *what use will he make of him?* (ArAch.935), σεμνὸν βλέπεις *you look grave* (EAlc.773).

717. The cognate-accusative is also used in connection with *adjectives*: κακοὶ πάσαν κακίαν *bad with all badness* (PRp.490<sup>4</sup>).

718. ACCUSATIVE OF SPECIFICATION.—The accusative is connected with verbs, adjectives, and substantives, to specify the part, property, or sphere, to which they apply: ἀλγείν τοὺς πόδας *to have pain in the feet*, Μῦσος τὸ γένος *a Mysian by birth*.

This accusative specifies:

a. The part: τὰ σώματα εὖ ἔχοντες *being well in our bodies* (XM.3.12<sup>4</sup>), τυφλὸς τὰ ὦτα τὸν τε νοῦν τὰ τ' ὕμνατ' *blind thou art in ears, and mind, and eyes* (Sot.871).



b. The property (*nature, form, size, name, number, etc.*): εἶδος κάλλιστος *most beautiful in form* (XC.1.2<sup>1</sup>), ποταμὸς εἶρος δύο πλέθρων *a river of two plethra in breadth* (XA.1.3<sup>2</sup>), ἔπειρον τὸ πλῆθος *infinite in its extent* (PPar.148<sup>a</sup>), πρὸς τὸ ἥθος *mild in disposition* (PPhaedr.243<sup>c</sup>).

c. The sphere: τοῦκλινον μὲν εὐτυχεῖς μέρος *happy thou art, so far as in him lies*, *liter. as to his part* (EHec.989), οὐ κωλύω τὸ κατ' ἐμέ *on my part I make no objection* (XH.1.6<sup>a</sup>), τὰ περὶ τοὺς θεοὺς εὐσεβοῦμεν *in our relations to the gods we are devout* (I.3<sup>2</sup>).

REMARK.—The accusative of specification belongs exclusively to predicate words and modifiers. It can never be connected with the subject of a sentence.

719. ADVERBIAL ACCUSATIVE.—The accusative is used, in many words and phrases, with the force of an adverb: τέλος δὲ εἶπε *but at last (as the end) he said*.

a. Note especially the following common phrases: τόνδε (τούτον) τὸν τρόπον *in this manner*, πάντα τῶν τρόπον *in every manner*, ἐν τῶν τρόπον *in which manner*.—τὴν ταχίστην *in the quickest way*, τὴν εὐθείαν *(in the straight way) straight-forward, etc.*; cf. 622.—(τὴν) ἀρχὴν *at all*, always with a negative: ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμύχανα *it is not meet to chase impossibilities at all*, i. e. not to make even a beginning of it (SAnt.92).—ἕκριν *for the sake of*, with a genitive: τοῦ λόγου ἕκριν *for the sake of the argument*, ἐμὴν ἕκριν *for my sake*.—ὅσῳ *like (in the fashion of)*: πεπληρῶσθαι ὅσῳ ἀγγελοῦ *to be filled like a pail* (PPhaedr.235<sup>d</sup>).

b. Many neuter adjectives are used in this way: μέγα, μεγάλα *greatly*, πολὺ, πολλά *much*, τὸ πολὺ, τὰ πολλά *for the most part*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *at first*, τὸ πρῶτον *the first time*, τὸ λοιπὸν *for the rest, for the future (but τοῦ λοιποῦ at some time in the future)*, τυχόν *perhaps*, οὐδέν, μηδέν *not at all*, τοσούτον *so much*, ὅσον *as far as*, τὶ *somewhat (ἐγγύς τι pretty near)*. Cf. adverbs of the comparative and superlative degrees (259).

c. Especially important are τί *why*, τοῦτο, ταῦτα *therefore*: τί κλαίεις; *why art thou weeping?* (A 362), ἀντὰ ταῦτα νῦν ἦκω *for this very reason am I now come* (PProt.310<sup>a</sup>), ταῦτ' ἔρ' ἐφυλάττετο αἱ, *that's why you were so cautious!* (AEq.125).

720. ACCUSATIVE OF EXTENT.—The extent of time and space is put in the accusative.

a. TIME: ἐνταῦθα ἔμεινεν ἡμέρας πέντε *there he remained five days* (XA.1.2<sup>11</sup>), αἱ σπονδαὶ ἐνιαυτὸν ἔσονται *the truce will be for a year* (T.4.118), ψευδόμενος οὐδεὶς λαθάνει πολλὸν χρόνον *no one who lies escapes detection long* (MMon.547).

b. SPACE: Κύρος ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας ἑκοσι καὶ δύο *Cyrus advances through Lydia three days' marches, twenty-two parasangs* (XA.1.2<sup>8</sup>). Μέγαρα ἀπέχει Συράκουσιν ὅτε πλοῦν πολλὸν ὅτε ὁδὸν *Megara is not far distant from Syracuse, either by sea or by land*, *liter. no long voyage or journey* (T.6.49).

721. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: ἐβδόμην ἡμέραν ἡ θυγάτηρ ἐτεταλευμένη

his daughter had died the seventh day (i. e. six days) before (Ae.3<sup>77</sup>). The pronoun οὐτοσί is often added: ἐξήλθομεν ἔτος τουτὶ τρίτον ἐς Πάνακτον we went out two years ago (this, as third year) to Panactum (D.54<sup>3</sup>).

**722. OBJECT OF MOTION.**—The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: τὸ κοῖλον Ἄργος βάς having gone to hollow Argos (SOc.378), καὶ μὲν κλέος οὐρανὸν ἵκει my fame reaches to heaven (i. 20), μνηστῆρας ἀφίκετο she came to the suitors (a 332), σὲ τόδ' ἐλήλυθε πᾶν κρᾶτος this whole power has come to thee (SPhil.141).

a. The accusative of a person is used after the conjunction *ὥς* in its meaning to: πορεύεται ὥς βασιλεῖᾷ he goes to the king (XA.1.2<sup>4</sup>). See 784 a on improper prepositions.

**723. ADVERBS OF SWEARING.**—Νή and μά are followed by the accusative (perhaps on account of ὅμνυμι understood): νή is always affirmative; μά, unless ναί precedes it, is always negative: νή Δία by Zeus, ναὶ μά Δία yea, by Zeus, μά Δία or οὐ μά Δία no, by Zeus.

a. Sometimes the name of the god is suppressed with humorous effect: μὰ τὸν—οὐ σὶ γε not you, by — (PGo.466<sup>a</sup>). Rarely is μά omitted after a negative: οὐ, τόνδ' Ὀλύμπου no, by this Olympus (SAnt.758).

b. The accusative is sometimes found in other exclamations: οὗτος, ὦ σέ τοι you there, ho! you, I mean (ArAv.274).

### *Two Accusatives with One Verb.*

**724. DOUBLE OBJECT.**—Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others: Κύρον αἰτεῖν πλοῖα to ask Cyrus for vessels.

Such verbs are αἰτῶ, ἐρωτῶ ask, διδάσκω teach, πείθω convince, ἀναμνησκῶ remind, ἀμφιέννυμι, ἐνδύω clothe, ἐκδύω strip, κρύπτω hide, ἀφαιροῦμαι, ἀποστερῶ deprive, σὺλῶ despoil, πράττωμαι (also πράττω or εἰσπράττω) exact.

Thus οὐ τοῦτ' ἐρωτῶ σε that's not what I ask you (ArNub.641), ἤρξατό σε διδάσκειν τὴν στρατηγίαν he began to teach you military science (XM.3.1<sup>a</sup>), ἐπειθον οὐδέν' οὐδέν' I convinced no one of aught (AAg.1212), συμμαχίαν ἀναμνησκοντες τοὺς Ἀθηναίους reminding the Athenians of the alliance (T.6.6), τὸν μὲν ἑαυτοῦ χιτῶνα ἐκείνου ἠμφίεσε his own tunic he put on the other boy (XC.1.3<sup>11</sup>), ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα stripping me of the oracular garment (AAg.1269), τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός he hid from his daughter her husband's death (Lys.32<sup>7</sup>), ἀφαιρεῖσθαι τοὺς Ἕλληνας τὴν γῆν to deprive the Greeks of their land (XA.1.3<sup>a</sup>), τοὺς νησιώτας ἐξήκοντα τάλαντα εἰστέραντον they exacted from the islanders sixty talents (Ae.2<sup>11</sup>).

a. The *passive* of these verbs retains the accusative of the thing: μουσικὴν παιδευθεὶς having been taught music (PMenex.236<sup>a</sup>), τὴν ὄψιν ἀφαιρεῖται he is deprived of his sight (XM.4.3<sup>14</sup>).

**725. OBJECT AND COGNATE-ACCUSATIVE.**—Many transitive verbs may have, beside the object, a cognate-accusative:

Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this impeachment against me* (PAp.19<sup>b</sup>), ὅρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους *they made the soldiers swear the greatest oaths* (T.8.75), ἐμὲ ὁ πατήρ τὴν τῶν παιδῶν παιδείαν ἔτρεφεν *my father reared me with the training of the boys* (XC.8.3<sup>57</sup>), Ἡμ. ὃν περὶ κῆρι φίλει Ζεὺς παντοίην φιλόνητα *for whom Zeus felt in his heart all manner of love* (o 245).

a. Here are included verbs meaning to *do anything* to a person and *say anything* of a person: ταῦτα τοῦτον ἐποίησα *this I did to him* (Hd. 1.115), τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* (Hd.8.61).

b. Verbs of *dividing* may take this construction: Κύρος τὸ στράτευμα κατένευσε δώδεκα μέρη *Cyrus divided his army into twelve divisions* (XC.7.5<sup>12</sup>).

c. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἀμφοτέρᾳς τὰς κρίσεις *to undergo both the trials* (D.24<sup>124</sup>), τύπτεσθαι πενήκοντα πληγὰς *to be struck fifty blows* (Ae.1<sup>128</sup>), οὐ βλάφονται ἄξια λόγου *they will not suffer injuries worth mentioning* (T.6.64).

**726. OBJECT AND PREDICATE-ACCUSATIVE.**—A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs especially with verbs which mean to *make, show, choose, call, consider*, and the like.

ποιῶμαι τινα φίλον *I make one my friend*, αἰρεῖσθαι τινα στρατηγόν *to choose one as general*, παρέχειν ἑαυτὸν εὐπειθῆ *to show himself ready to obey* (XC.2.1<sup>22</sup>), καλοῦσι ταύτην διάμετρον *they call this a diagonal* (PMen.85<sup>b</sup>), σωτήρα τὸν Φίλιππον ἡγοῦντο *they regarded Philip as their preserver* (D.18<sup>42</sup>), ἔδωκα λύτρα *I gave him his ransom as a gift* (D.19<sup>170</sup>).

a. The predicate-accusative is often distinguished from the object by the absence of the article (669): τὰ περιττὰ χρήματα πρῶγματα ἔχουσι *they have their superfluous wealth for a vexation* (XC.8.2<sup>31</sup>).

b. In the *passive* construction, both of these accusatives become nominatives (706 b): ὁ ποταμὸς καλεῖται Μαρσύας *the river is called Marস্যas* (XA.1.2<sup>9</sup>). Cf. 596.

## GENITIVE.

**727.** The genitive in general denotes relations expressed in English by the prepositions *of* and *from*. In the latter use, it corresponds to the Latin *ablative*.

We distinguish:

1. *Genitive with substantives.*

(a) *Attributive.* (b) *Predicate.*

2. *Genitive with verbs.*

(a) *As Subject.* (b) *As Object.* (c) *Of cause, crime, value.* (d) *Of separation, distinction, source.* (e) *With compound verbs.*

3. *Genitive with adjectives and adverbs.*

4. *Genitive in looser relations.*

(a) *Time.* (b) *Place.* (c) *In exclamation.*

For the genitive absolute, see 970 ff; for the infinitive with τοῦ expressing purpose, see 960.

### *Genitive with Substantives.*

728. One substantive may have another depending on it in the genitive: ὀφθαλμὸς βασιλέως *the king's eye*.

a. This is the *Attributive Genitive*: cf. 800.

729. This genitive may be of several kinds; as:

a. *Genitive of Possession or Belonging*: οἰκία πατρὸς *a father's house*, κῆματα τῆς θαλάσσης *waves of the sea*, ὥρᾳ ἁρίστου *breakfast-time*.

REMARK.—It may express merely origin or connection: Ὀμήρου Ἰλίδς *Homer's Iliad*, γραφὴ κλοπῆς *an indictment for theft*.

b. *Genitive Subjective*, showing the subject of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army* (XA.2.2<sup>10</sup>).

c. *Genitive Objective*, showing the object of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ὁ ὄλεθρος τῶν συστρατιωτῶν *the destruction of their fellow-soldiers* (XA.1.2<sup>10</sup>).

REMARK.—Other prepositions are often to be used in translating this genitive: θεῶν εὐχαί *prayers to the gods* (PPhaedr.244<sup>o</sup>), ἡ τῶν κρείσσων δουλεία *servitude to the stronger* (T.1.8), ὁ θεῶν πόλεμος *the war with the gods* (XA.2.5<sup>1</sup>), Ἀθηναίων ἐννοια *affection for the Athenians* (T.7.57), ἐγκράτεια ἡδονῆς *moderation in pleasure* (I.1<sup>31</sup>), ἀπαλλαγὴ τοῦ βίου *departure from life* (XC.5.1<sup>13</sup>), κρᾶτος τῆς θαλάσσης *power over the sea* (T.8.76), μεγάλων ἀδικημάτων ὀργή *anger at great wrongs* (Lys.12<sup>10</sup>), ἀπόβασις τῆς γῆς *a descent upon the land* (T.1.108), βίᾳ τῶν πολιτῶν (with violence toward) *in spite of the citizens* (XH.8.1<sup>21</sup>).

d. *Genitive of Measure* (extent, duration, value): ποταμὸς εὖρος πλέθρου *a river of one plethrum in breadth* (XA.1.4<sup>4</sup>), μισθοὺς τεττάρων μηνῶν *four months' pay* (XA.1.2<sup>13</sup>), χιλίων δραχμῶν δίκη *a suit for a thousand drachmas* (D.55<sup>19</sup>).

e. *Genitive Partitive*, denoting the whole, of which the other substantive is a part: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, ἀνὴρ τοῦ δήμου *a man of the people* (XC.2.2<sup>21</sup>), μέσον ἡμέρας *the middle of the day* (XA.1.8<sup>9</sup>).

f. *Genitive of Material*: τάλαντον χρυσοῦ *a talent of gold*, ἀμαξαίον wagon (wagon loads) of corn (XC.2.4<sup>15</sup>).

g. *Genitive of Designation*, taking the place of an appositive: ὁὗς χρήμα μέγα *a (great affair) monster of a wild boar* (Hd.1.86). This construction is chiefly poetic: Τροίης πτελέθρον *city of Troy* (a 2), θανάτου τέλος *end of (life, i. e.) death* (Γ 309).

REV.—In a—d the things denoted by the two words are distinct; in e—g they are more or less the same. The above classes by no means represent all possible relations of the genitive; many of these are hard to classify.

730. The following are peculiarities of the attributive genitive:

a. With the genitive, *νιός son* and *οἶκος house* are often omitted: Ἀλέξανδρος ὁ Φιλίππου *Alexander the son of Philip*, εἰς Πλάτωνος *to Plato's (house)*, ἐν ᾿Αΐδου *in the abode of Hades*, ἐν Διονύσου *in the temple of Dionysus*, εἰς τίνος διδασκάλου; *to what teacher's (school)?*

b. Especially frequent is the genitive after the *neuter article*: τὰ τῆς πόλεως *the affairs of the city, state-affairs*, τὰ τῶν Συρακούσων *the resources of the Syracusans*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the ordering of the gods* (EPhoen.382), τὸ τῆς τέχνης περαινοῖτο ἂν καὶ διὰ στήης *the function of the art can be performed even in silence* (PGo.450\*). Often this is merely a vaguer expression for the thing itself: τὰ τῆς ψυχῆς *the soul* (with all that belongs to it) nearly the same as ἡ ψυχὴ, τὸ τῆς τύχης *luck*, τὸ τῆς ὀλιγαρχίας *the oligarchy*. So τὸ τοῦδε, meaning nearly *he*, and even τὰμὲν I.

c. The genitive partitive with neuter pronouns and adjectives often denotes degree: εἰς τοσούτων ἀνολίας ἐλθεῖν *to come to this extent of folly* (PGo.514\*), ἐπὶ μέγα θυράμεως ἐχέρησαν *they advanced to a great degree of power* (T.1.118), ἐν παντὶ κακοῖς *in extremity of evil* (PRp.579b).

d. The partitive genitive does not take the *attributive position* (666 a): thus Ἀθηναίων ὁ δῆμος *the lower class of the Athenians* (but ὁ Ἀθηναίων δῆμος *the Athenian people, the whole mass*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neuter: ὁ ἡμῶν (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλὴ τῆς χώρας (also πολλὰ τῆς χώρας) *much of the country*.

731. TWO GENITIVES WITH ONE SUBSTANTIVE.—The same substantive may have two genitives depending on it, usually in different relations: τῶν ἀνθρώπων φόβος τοῦ θανάτου *men's fear of death*, διὰ τὴν τοῦ ἀέμου ἔκπωση τῶν ναυαγίων *because of the wind's driving the wrecks out to sea* (T.7.34), ἔππου δρόμος ἡμέρας *a day's run for a horse* (D.19<sup>212</sup>), Διονύσου πρεσβυτῶν χορός *a Dionysiac chorus of old men* (PLG.665b).

732. PREDICATE-GENITIVE.—The genitive may take the place of a predicate-noun: ὁ νόμος οὗτος Δράκοντός ἐστι *this law is Draco's*.

a. The predicate-genitive usually refers to the subject of the sentence, and its different uses correspond in general with those of the attributive genitive (729). Thus:

*Genitive of Possession, Belonging, Origin*: Βοιωτῶν ἡ πόλις ἐστὶν *the city will belong to the Boeotians* (Lys.12<sup>28</sup>), οἰκίᾳ μεγάλῃς ἦν *he was of an influential house* (PMen.94<sup>d</sup>), τοιοῦτων ἐστὶ πρόγονων *from such ancestors are ye* (XA.3.21<sup>d</sup>).

*Objective*: οὐ τῶν κακότητων οἰκτος, ἀλλὰ τῆς δικῆς *compassion is not for the evil-doers, but for justice* (EFrag.272).

*Of Measure*: ἦν ἐτῶν ἑς τριάκοντα *he was about thirty years old* (XA.2.6<sup>20</sup>), τὸ τιμημὲν ἐστὶ τὸ τῆς χώρας ἑξακισχιλίων ταλάντων *the rateable property of the country is (of) six thousand talents* (D.14<sup>13</sup>).

*Partitive*: Σόλων τῶν ἐπὶ σοφιστῶν ἐκλήθη Solon was called one of the seven wise men (I.18<sup>325</sup>), τῶν λαμβανόντων εἰς αὐτοὺς οἱ μαθησάμενοι learners are among the receivers (PEuthyd.277<sup>o</sup>).

*Of Material*: οἱ στεφανοὶ ῥόδων ἦσαν the wreaths were of roses (D.22<sup>70</sup>).

b. It may, however, refer to the object of a sentence: ἐμὲ θὲς τῶν πεπεισμένων count me one of the believers (PRp.424<sup>o</sup>).

c. A predicate-genitive is often connected with an *infinitive*, and denotes one whose *nature, habit, or duty*, is to do something: δις ἐξαμαρτεῖν ταῦτον οὐκ ἀνδρὸς σοφοῦ 'tis not the nature of a wise man twice to err in the same thing (MMon.121), οἰκονόμου ἀγαθοῦ ἐστὶν εἰς οἰκεῖν τὸν ἑαυτοῦ οἶκον 'tis the business of a good husbandman to manage his estate well (XO.1<sup>3</sup>).

d. The genitive of *characteristic* so frequent in Latin (*vir summae prudentiae*) is used in Greek only as a predicate-genitive: ἔγωγε τοῦτου τοῦ τρόπου πᾶς εἰμ' αἰεὶ I am always of about this character (ArPlut.246), τῆς αὐτῆς γνώμης ἦσαν they were of the same opinion (T.1.113).

### Genitive with Verbs.

733. The genitive sometimes seems to be connected with a verb, when it really belongs to a neuter pronoun or a dependent clause:

ἔγωγε μάλιστα θαύμασα αὐτοῦ τοῦτο I admired this especially in him, literally I admired most this of him (PPhaed.89<sup>a</sup>), ἡ δὲ δίκη τοῦ ψηφίσματος ταῦτ' ἐστὶ the points which he impeaches in the decree, are these, literally which points of the decree (D.18<sup>64</sup>), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν we misunderstand each other's language (PGo.517<sup>o</sup>).

a. By an extension of this usage, the genitive sometimes means simply *about, concerning*: τί δὲ ἵππων οἶε; but of horses, what think you? (PRp.459<sup>b</sup>), τοῦ οἴκαδε πλοῦ διεσκόπουν ὅπῃ κομισθήσονται touching their homeward voyage, they were considering by what course they should return (T.1.52).

734. GENITIVE AS SUBJECT.—The genitive (used partitively) sometimes does duty as the subject of an intransitive verb:

ἐμοὶ οὐδαμῶθεν προσήκει τοῦ πράγματος I have no part whatever in the matter, literally to me belongs in no way of the matter (Andoc.4<sup>34</sup>), πολέμου καὶ μάχης οὐ μετὴν αὐτῇ of war and fighting she had no share (XC.7.2<sup>35</sup>), ἐπιμειγνόμενοι ἔφασαν σφῶν πρὸς ἐκείνους they said that some of their number had intercourse with them (XA.3.5<sup>16</sup>).—In these cases the genitive may be regarded as depending on an omitted form of *τις* some one.

### GENITIVE AS OBJECT.

735. NOTE.—Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. In some of these constructions (as in that of 736) the genitive appears to depend on an omitted accusative of *τις* some. In others, it may be understood as depending on the idea of a noun implied in the verb: thus κρατεῖν (κράτος) τῆς θαλάσσης (see 741) to exercise control over the sea.

736. The genitive is used with verbs whose action affects the object only *in part* (compare genitive partitive, 729 e; also 734). Almost any transitive verb may be occasionally so used:

τῶν ὑμετέρων ἐμὸν δίδουαι to give me some of your property (Lys. 21<sup>15</sup>), λαβόντες τοῦ βαρβαρικοῦ στρατοῦ having taken part of the barbarian army (XA.1.5<sup>1</sup>), ἀφίελες τῶν αἰχμαλώτων releasing some of the prisoners (XA.7.4<sup>5</sup>), τῆς γῆς ἔτεμον they ravaged part of the land (T.1.30). So πίνειν οἶνον to drink wine, but πίνειν οἶνον to drink some wine.

a. But this principle applies especially to verbs of *sharing* (having, etc., part of something), *touching* (the surface of something), *aiming* (seeking to touch), *enjoying* (more or less of something). Hence the following rules (737-740).

737. Verbs of *sharing* take the genitive: ἀνθρώπου ψυχὴ τοῦ θείου μετέχει man's soul has part in the divine.

Such are μεταλαμβάνω receive part, μεταδίδωμι give part, κοινωνέω participate, etc. λαγχάνειν τινός means to get by lot a share in something, λαγχάνειν τι to get (the whole of) something by lot.

738. Verbs of *touching*, *taking hold of*, *beginning*, take the genitive: λαβέσθαι τῆς χειρός to take hold of the hand.

Such are ἀπτομαι, ψάω, θιγγάνω touch, ἔχομαι hold on to, ἀντέχομαι, ἐπιλαμβάνομαι take hold of, ἀρχομαι begin, πειράομαι make trial of.

πυρὸς ἐστὶ θιγόντα μὴ εὐθὺς κἄεσθαι it is possible that one touching fire should not be burned immediately (XC.5.1<sup>16</sup>), τοῦ λόγου δὲ ἤρχετο ὧδε and he began his speech thus (XA.3.2<sup>1</sup>), πειρώμενοι ταύτης τῆς τάξεως trying this order of march (XA.3.2<sup>23</sup>).

a. The same verb may have an accusative of the person, and a genitive of the part, touched: ἔλαβον τῆς ζώνης τὸν Ὀρόντην they took hold of Orontes by the girdle (XA.1.6<sup>10</sup>).

b. So, too, verbs in which touching is only implied: ἄγειν τῆς ἡλίας τὸν ἵππον to lead the horse by the bridle (XEq.6<sup>9</sup>), Ἡμ. ἐμὲ λισσέσκετο γούνασιν she besought me clasping my knees (I 451). So even κατεῤῥγῆναι or συντριβῆναι τῆς κεφαλῆς to have one's head broken or bruised (ArAch.1180, Pax 71).

739. Verbs of *aiming*, *reaching*, and *attaining*, take the genitive: ἀνθρώπων στοχάζεσθαι to aim at men, συγγνώμης τυγχάνειν to obtain pardon.

Such are στοχάζομαι aim at, ὀρέγομαι reach after, ἐφίεμαι long, strive for, ἐξικτόμαι, ἐφικτόμαι arrive at, attain, τυγχάνω hit upon, obtain, in poetry κυρέω light upon, and others. (For verbs of missing, see 748.)

ἥκιστα τῶν ἀλλοτρῶν ὀρέγονται they are furthest from reaching for other men's goods (XSym.4<sup>23</sup>), ἐφίεμενος τῆς Ἑλληνικῆς ἀρχῆς longing for the control of Greece (T.1.128).

a. Here belong verbs of *claiming* and *disputing*, which take the object of the dispute in the genitive: οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς we do not pretend to the sovereignty against the king (XA.2.3<sup>23</sup>), ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως he disputed with Erechtheus the possession of the city (L12<sup>123</sup>).

740. Verbs of *enjoying* take the genitive: ἀπολαύειν τῶν ἀγαθῶν *to enjoy the good things*.

Such are ἀπολαύω, δύναιμαι, εὐχόμαι, τέρπεσθαι.

ἐδεύχου τοῦ λόγου *feast on the discourse* (PRp.352<sup>b</sup>), ἐνδὲς ἀνδρὸς εἰς φρονήσαντος ἅπαντες ἂν ἀπολαύσειαν *from one man who has thought well, all may receive profit* (I.4<sup>3</sup>).

741. The genitive is used with verbs of *ruling* and *leading*: ἀρχειν τῶν νήσων *to rule the islands*.

\*Ἔρως τῶν θεῶν βασιλεύει *Love is king of the gods* (PSym.195<sup>c</sup>), Πολυκράτης Σάμου ἐτυράννει *Polycrates was tyrant of Samos* (T.1.13), Ἰππέων Λάχης ἐστρατήγηε *Laches was general of cavalry* (T.5.61), Μίνως τῆς θαλάσσης ἐκράτησε *Minos became master of the sea* (T.1.4), Χειρίστροφος ἡγήτο τοῦ στρατεύματος *Chirisophus led the army* (XA.4.1<sup>5</sup>).

742. The genitive is used with many verbs which signify an action of the *senses* or the *mind*; particularly those meaning *to hear, taste, smell, to remember* and *forget, to care for* and *neglect, to spare* and *desire*: φωνῆς ἀκούω *I hear a voice*, τῶν φίλων μέμνησο *remember your friends*.

Such verbs are ἀκούω, ἀκροάομαι *hear*, γεύομαι *taste* (also γεύω *cause to taste*), ὀσφραίνομαι *smell*, αἰσθάνομαι *perceive*, μμνήσκομαι *remember* (also μμνήσκω *remind*), ἐπιλανθάνομαι *forget*, μέλει μοι *I am concerned*, μεταμέλει μοι *I repent*, ἐπιμελομαι *take care of*, ἐντρέπομαι *regard*, ἀμελέω *neglect*, διλογόρῃ *think little of*, φείδομαι *spare*, ἀφειδέω *am wasteful*, ἐράω *love*, ἐπιθυμέω *desire*, πεινῶ *hunger*, διψῶ *thirst*.—πυνθάνομαι *am informed of* more commonly takes the accusative.

τῆς κραυγῆς ᾗοντο *they perceived the shouting* (XH.4.4<sup>4</sup>), δέδοικα μὴ ἐπιλανθάνεσθαι τῆς οἰκαδὲ ὁδοῦ *I am afraid we may forget the way home* (XA.3.2<sup>25</sup>), τοῖς σπουδαίοις οὐχ οἶόν τε τῆς ἀρετῆς ἀμελεῖν *earnest men cannot neglect virtue* (I.1<sup>48</sup>), οὔτε τοῦ σώματος οὔτε τῶν ὀντων ἐφεισάμην *I spared neither my person nor my property* (Andoc.2<sup>11</sup>), τούτων τῶν μαθημάτων πάλας ἐπιθυμῶ *I have long desired this learning* (XM.2.6<sup>20</sup>), πεινώσι τοῦ ἐπαίνου ἔναι τῶν φύσεων *some natures hunger for praise* (XO.13<sup>5</sup>).

a. With μέλει and μεταμέλειν the object of the feeling is sometimes (rarely in prose) nominative instead of genitive: τοῦτό μοι μέλει, instead of τούτου μοι μέλει).

b. Verbs of remembering and forgetting may take the accusative instead of the genitive: τοὺς ἀδικούντας μεμνησθαι *to remember those who harm you* (D.6<sup>20</sup>); and always do when the object is a neuter pronoun. So verbs of reminding may take two accusatives, instead of accusative and genitive.

c. ἀκούω and ἀκροάομαι usually have the *thing* heard in the accusative, the *person* heard in the genitive: ἀκούειν τὸν λόγον *to hear the discourse*, but ἀκούειν τοῦ διδασκάλου *to hear the teacher*. This is always the case when both are expressed: ἡδομαι ἀκούων σου φρονίμων λόγων *I am glad to hear from you sensible words* (XA.2.5<sup>16</sup>).



743. The genitive is used with verbs of *plenty* and *want*: γέμειν τούτων τῶν λόγων *to be full of such talk*.

Thus πίμπλημι, πληρώω *fill*, πλήθω, γέμω *am full*, θέομαι *want*, etc.

τὰ ἄτα μου ἐνέπλησε δαμονίας σοφίας *he filled my ears with divine wisdom* (PCrat.396<sup>d</sup>), χρημάτων εὐπόρει *he had abundance of treasure* (D.18<sup>285</sup>), οὐ χρυσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς *to be rich, not in gold, but in a good life* (PRp.521<sup>a</sup>), σεσαγμένος πλούτου τὴν ψυχὴν *having his soul glutted with wealth* (XSym.4<sup>94</sup>), ὁ μὴδὲν ἀδικῶν οὐδένας δεῖται νόμου *who does no wrong needs no law* (Antiph.iii.148), ἐπαινοὺς οὐποτε στανίετε *you never lack praise* (XHier.1<sup>14</sup>).

Here belong expressions such as μεθύσθεις τοῦ νέκταρος *intoxicated with the nectar* (PSym.203<sup>b</sup>), ἡ πηγὴ βεῖ μάλα ψυχροῦ ὕδατος *the spring runs with very cold water* (PPhaedr.280<sup>b</sup>).

a. When θέομαι means *request*, it may take a genitive of the *person*, and a (cognate) accusative of the *thing* asked for: τοῦτο ὑμῶν θέομαι *I ask this of you* (PAP.17<sup>a</sup>).

b. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ μὲν, ὀλίγου, μικροῦ, *little*, τοσούτου (also τοσούτου) *so much*: τοσούτου δέω καταφρονεῖν *I am so far from despising* (I.12<sup>24</sup>); also impersonally, πολλοῦ δεῖ ὅπως ἔχειν *it wants much of being so* (PAP.35<sup>d</sup>). With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning *almost*: ὀλίγου πάντες *nearly all* (PRp.552<sup>d</sup>). The phrases οὐδ' ὀλίγου δεῖ (nor does it want little) and οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather everything) both mean *far from it* (D.19<sup>184</sup>, 54<sup>40</sup>). For δέων with numbers, see 292.

## GENITIVE OF CAUSE, CRIME, VALUE.

744. Many verbs of *emotion* take a genitive of the *cause*: τούτου μὲν οὐ θαυμάζω *I am not surprised at this*.

Such verbs are θαυμάζω, ἀγαμαι *wonder, admire*, ζηλώω, φθονέω *envy*, οἰκτιρῶ *pity*, εὐδαμονίζω *think happy*, etc.

συγχαίρω τῶν γεγενημένων *I share the joy for what has occurred* (D.15<sup>15</sup>), τοσούτους οἰκτιρῶ τῆς ἁγῶν χελεπῆς νόσον *I pity these for their very severe disease* (XSym.4<sup>27</sup>), ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ *I envy thee for thy wisdom, but detest thee for thy cowardice* (SEL.1027), χρώμενος γυναικὸς *angry because of a woman* (A.429).—Here belong also ξένον δίκαιον αἰνέσαι προθύμιας *'tis right to praise the stranger for his zeal* (Ela.1371), ὅπου' ἀνδρὶ τῷδε κηρύκευμάτων μέμψαι *never wilt thou blame me for my tidings* (ASep.651), συγγιγνώσκειν αὐτοῖς χρητὴς ἐπιθυμίας *it is right to forgive them for the desire* (PEuthyd.306<sup>c</sup>).

745. Verbs of *judicial action* take a genitive of the *crime*: φόνου διώκειν *to prosecute for murder*.

So the legal phrases γράφομαι *indict*, διώκω *prosecute*, φεύγω *am prosecuted*, ἀποφεύγω *am acquitted*, αἰρέω *convict*, ἀλίσκομαι *am convicted*, ὀφλισκάνω *lose a suit*, etc.

διώκω μὲν κακηγορίας, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I am prosecuting for slander, and at the same trial am on my defence for murder* (Lys.11<sup>19</sup>), ψευδομαρτυριῶν ἀλῶσθαι προσδοκῶν *expecting to be convicted of false testimony* (D.39<sup>18</sup>).

a. The genitive with these verbs depends on an omitted cognate-accusative, δίκην, γραφὴν or the like; this may be expressed, as Aesch. Ag. 534.

b. *θανάτου*, with such verbs, is a genitive of value (cf. 746 b): *τὸν Σφοδρίαν ἐπὶ τὸν θανάτου* they impeached *Sphodrias* on a capital charge (XH.5.4<sup>24</sup>).

746. The genitive of *value* is used with verbs of *buying*, *selling*, *valuing*, and sometimes with other verbs:

*δραχμῆς πρίασθαι* to buy for a drachme (PAP.26<sup>a</sup>), *οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας* I would not have sold my hopes for a great price (PPhaed.98<sup>b</sup>), *μὴ τιμῆσθαι πλεονος* let him not set a greater price on it (PLG.917<sup>c</sup>).

*πόσων διδάσκει; πέντε μυνῶν* for how much does he teach? for five minae (PAP.20<sup>b</sup>), *οἱ τύραννοι μισθοῦ φύλακας ἔχουσι* the tyrants keep guards for pay (XHier.6<sup>10</sup>), *προπέποιται τῆς παρωντικῆς χάριτος τὰ τῆς πόλεως πρᾶγματα* the interests of the city have been sacrificed for immediate popularity (D.3<sup>23</sup>), *τὴν παρωντικὰ ἐλπίδα οὐδενὸς ἂν ἠλλάξαντο* they would not have exchanged the hope of the moment for anything (T.8.82).

a. With verbs of valuing, *περὶ πολλοῦ* (803, 1 b) is usually said instead of *πολλοῦ*; and so *περὶ πλεονος*, *ἐλάττωνος*, etc., unless an exact price is meant.

b. Note the phrase *τιμᾶν τινὶ τινας* to fix one's penalty at something, said of the judge, *τιμᾶσθαι τινὶ τινας* to propose something as a penalty for some one, said of the contending parties: *τιμᾶται δ' οὖν μοι δ' ἄνθρωπος θανάτου* the man proposes death as my penalty (PAP.86<sup>b</sup>).

c. The thing bargained for is rarely put in the genitive (of cause): *οὐδένα τῆς συνουσίας ἀργύριον πρᾶττει* (724) for your society you demand money of no one (XM.1.6<sup>11</sup>), *τοῦ δώδεκα μνᾶς Πασίᾳ* (sc. *οφείλω*); for what do I owe twelve minae to *Pasias*? (ArNub.22).

## GENITIVE OF SEPARATION, DISTINCTION, SOURCE.

747. As an *ablative* case, the genitive denotes that *from* which anything is separated, is distinguished, or proceeds. Accordingly:

748. The genitive is used with verbs of *separation*; that is, those which imply *removing*, *restraining*, *releasing*, *ceasing*, *failing*, *differing*, *yielding* (receding from), and many others:

*ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου* the island is not far distant from the mainland (T.3.51), *εἰ θαλάττης ἐργαίντο* if they should be excluded from the sea (XH.7.1<sup>8</sup>), *χρεῶν ἠλευθέρωσε* he freed (men) from debt (PRP.566<sup>a</sup>), *εἰ καταλθεῖν πειράσσεσθε τοῦτον τῆς ἀρχῆς* if ye shall try to pul this man out of his command (XC.8.5<sup>24</sup>), *λαφρῆ τῆς ὀδύνης καὶ γέγηθε* it rests from its pain and rejoices (PPhaedr.251<sup>4</sup>), *οὐδεὶς ἡμῶταπεν ἄνδρὸς* no one missed his man (XA.3.4<sup>15</sup>), *οὐκ ἐψεύσθη τῆς ἐλπίδος* he was not disappointed of his expectation (XH.7.5<sup>24</sup>), *οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν* you will not differ at all from *Chaerephon* in nature (ArNub.508), *τῆς τῶν Ἑλλήνων ἐλευθερίᾳ παραχωρῆσαι Φιλίππῳ* to surrender the freedom of the Greeks to *Philip* (D.18<sup>65</sup>).

a. Verbs of *depriving* sometimes take a genitive (instead of the accusative, 724): *τὸν ἑλλων ἀφαιρούμενοι χρήματα* taking away property from the rest (XM.1.5<sup>3</sup>), *πόσων ἀπεστέρησθε*; of how much have you been bereft? (D.8<sup>65</sup>).

b. In poetry this genitive is used with verbs of simple motion, where in prose a preposition would be required: *βᾶδρων ἴστασθε* rise from the steps (Sot.142), *Πυθῶνος ἔβας* from *Pytho* art thou come (Sot.152).

749. Verbs of *superiority* and *inferiority* take the genitive, because of the *comparative* idea which they contain: *περιγενέσθαι τῶν ἐχθρῶν* to get the better of one's enemies.

So *περιγίγνομαι* *overcome*, *λείπομαι* *am inferior*, and especially verbs derived from *comparative* adjectives, as *ἡττάμαι* *am worsted*: *ἄνθρωπος ἔβνευσεν οὐδενὸς λειπόμενος* a man (left away from) second to no one in understanding (T.6.72), *εἰ τις ἑτέρου προφέρει ἐπιστήμην* if one is more advanced than another in knowledge (T.7.64), *τούτων οὐκ ἡττησόμεθα* *εἰ ποιοῦντες* we shall not be outdone by him in kind offices (XA.2.3<sup>22</sup>), *τίμαίς τούτων ἐπλεονεκτεῖτε* in honors you had the advantage over these men (XA.8.1<sup>27</sup>), *ὕστερ(ι)στοι τῶν πραγμάτων* they are too late for the crisis (I.3<sup>19</sup>).—*νικᾶσθαι* to be vanquished has the same constructions as *ἡττᾶσθαι*.

750. Many verbs take a genitive of the *source*:

*ταῦτά σου τυχόντες* obtaining this of you (XA.6.6<sup>23</sup>), *μάθε δέ μου καὶ τάδε* but learn of me this also (XC.1.6<sup>44</sup>), *ἐκυνθάνοντο οἱ Ἀρκάδες τῶν ἀπὸ Περσέωντα, τί τὰ πυρὰ κατασβέσαιεν* the Arcadians sought to learn from Xenophon's party, why they extinguished the fires (XA.6.3<sup>25</sup>).

So verbs meaning to be born: *Δαρείου καὶ Παρυσάτιδος γίγνεται παῖδες δύο* of Darius and Parysatis are born two sons (XA.1.1<sup>1</sup>).

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent*: *σᾶς ἀλόχου σφαγῆς ἐλαίν* by thine own spouse (EEL.128), *φωτὸς ἡπατημένην* deceived by a husband (SAJ.807), *κείνης διδάκτ* taught by her (SEL.843).

## GENITIVE WITH COMPOUND VERBS.

751. Many verbs compounded with a preposition take the genitive when the preposition, used by itself in the same sense, would have that case:

*πρόκειται τῆς χώρας ὄρη μεγάλα* in front of the country lie great mountains (XM.3.5<sup>24</sup>), *ἐπιβὰς τοῦ τείχους* having mounted the wall (T.4.116), *ὕπερφάνησαν τοῦ λόφου* they appeared over the ridge (T.4.93). So verbs derived from compounds: *ὑπερδικεῖν τοῦ λόγου* to plead for the principle (PPhaed.86°).

752. Especially many compounds of *κατά*, which have the sense of feeling or acting *against*, take the genitive of the person: *καταγελάσαι ὑμῶν* to laugh at you.

*χρὴ μὴ καταφρονεῖν τοῦ πλήθους* we should not condemn the multitude (I.5<sup>79</sup>), *δὲ ἐχθρῶν καταφειδόμεναι μου* through enmity they attack me with falsehood (D.21<sup>124</sup>).

a. Some take, beside, an accusative of the thing: thus of the crime, *ἀτιβολῶ μὴ καταγνῶμαι δωροδοκίαν ἐμοῦ* I beg you not to pronounce me guilty of bribery (LYS.21<sup>11</sup>), *τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν* they charged on me the offences of the thirty (LYS.25<sup>5</sup>); or of the punishment, *ἐβλῶν ἐπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι* they persuaded you to pass sentence of death on some without trial (LYS.25<sup>26</sup>).

So with an additional genitive of the crime, *πολλῶν οἱ πατέρες μηδισμόν θάνατον κατέγνωσαν* our fathers passed sentence of death against many for favoring the Persians (I.4<sup>157</sup>).

*Genitive with Adjectives and Adverbs.*

753. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive. Thus it is used with adjectives

a. OF SHARING: μέτοχος σοφίας *partaking in wisdom* (PLg.689<sup>d</sup>), ἰσμοίμορος τῶν πατρῶν *having an equal part of the patrimony* (Isae.6<sup>3b</sup>).

b. OF POWER: κύριος πάντων *master of everything* (Ae.2<sup>131</sup>), ἡδονῶν ἐγκρατής *able to control indulgences* (XM.1.2<sup>14</sup>).

c. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils* (MMon.334), πλοῦσιος φρονησεως *rich in good sense* (PPol.261<sup>a</sup>), χρημάτων πενὴς *poor in treasure* (EEL37), ἐπιστήμης κενός *void of knowledge* (PRp.488<sup>c</sup>). So the adverb ἅλις *enough*.

Many compounds of alpha privative take a genitive of the thing wanted: ἄπειρος ἀφέντων παίδων *childless as to male children* (XC.4.6<sup>3</sup>), ἄδαρος χρημάτων *taking no bribes of money* (T.2.65).

d. OF SENSATION OR MENTAL ACTION.—Thus compounds in -ήκοος from ἀκοῶν: λόγων καλῶν ἐπήκοος *listening to excellent discourses* (PRp.499<sup>a</sup>), πατήκοος τῶν γονέων *obedient to one's parents* (PRp.463<sup>d</sup>). So τυφλὸς τοῦ μέλλοντος *blind to the future* (Plut.Sol.12), ἀνήμενος τῶν κινδύνων *unmindful of the dangers* (Ant.2a<sup>7</sup>), ἐπιμελὴς σμικρῶν *attentive to little things* (PLg.900<sup>a</sup>).

e. OF ACCOUNTABILITY: αἰτίος τεύτων *accountable for this* (PGo.447<sup>b</sup>), ἐνοχὸς δειλίας *liable to a charge of cowardice* (Lys.14<sup>5</sup>), φόβου ὑπόδικος *subject to a trial for murder* (D.54<sup>2b</sup>), τῆς ἀρχῆς ὑπεύθυνος *bound to give account of his office* (D.18<sup>117</sup>), ἀποτελής φόρου *subject to payment of tribute* (T.1.19).

f. OF VALUE: ἄξιος ἐπαίνου *worthy of praise* (PLg.762<sup>a</sup>), ἀνδξιος τῆς πόλεως *unworthy of the city* (Lys.20<sup>2b</sup>), ἀνιητὸς χρημάτων *purchasable for money* (L2<sup>2b</sup>).

g. OF SEPARATION AND DISTINCTION: ἀφανὸς ἀνδρῶν *bereft of men* (Lys.2<sup>40</sup>), ἐλεύθερος αἰδοῦς *free from shame* (PLg.699<sup>a</sup>), καθαρὸς πάντων τῶν κακῶν *clear from all things evil* (PCrat.403<sup>a</sup>), γυμνὸς τοῦ σώματος *stripped of the body* (PCrat.403<sup>b</sup>), διάφορος τῶν ἄλλων *distinct from the rest* (PFarm.160<sup>d</sup>), ἄλλα τῶν δικαίων *things other than the just* (XM.4.4<sup>2b</sup>), ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ *the pleasant is different from the good* (PGo.500<sup>d</sup>).

754. The genitive is also used with other adjectives:

a. With adjectives of transitive action, where the corresponding verbs would have the accusative: ἀψιμάθης τῆς ἀδικίας *late in learning injustices* (PRp.409<sup>b</sup>), κακοῦργος τῶν ἄλλων *doing evil to the others* (XM.1.5<sup>2</sup>), ἐπιστήμων τῆς τέχνης *skilled in the art* (PGo.448<sup>b</sup>); especially

b. With adjectives of capacity in -ικὸς: παρασκευαστικὸς τῶν εἰς τὸν πόλεμον *qualified to provide the requisites for the war* (XM.3.1<sup>6</sup>), διδασκαλικὸς τῆς αὐτοῦ σοφίας *filled to teach his own science* (PEuthyph.8<sup>a</sup>).

c. With adjectives of possession, to denote the possessor: κοινὸς πάντων ἀνθρώπων *common to all men* (PSym.205<sup>a</sup>), ἴδιος αὐτῶν *belonging to themselves alone* (Ae.8<sup>3</sup>), ἐκείνου οἰκείας *peculiar to each* (PGo.506<sup>a</sup>), ἱερὸς τῆς Ἀρτέμιδος *sacred to Artemis* (XA.5.8<sup>1b</sup>). These, however, sometimes take the dative.

d. With some adjectives of connection: συγγενὴς αὐτοῦ *akin to him* (XC.4.1<sup>2b</sup>), ἀκόλουθα ἀλλήλων *consistent with one another* (XC.11<sup>12</sup>), δμῶνυμος *ζωογράφου*

*tous* a namesake of *Socrates* (PSoph.218<sup>b</sup>). But these oftener take the dative (772 b).

e. With some adjectives derived from substantives, where the genitive may be regarded as depending on the included substantive: *ῥαπὰ γάμου* ripe for marriage (XC.4.6<sup>7</sup>), like *ῥὰ γάμου* age for marriage, *τέλειος τῆς ἀρετῆς* perfect in virtue (PLg.643<sup>d</sup>), like *τέλος ἀρετῆς* perfection of virtue.

f. With some adjectives of place (cf. 757), but seldom in Attic prose: *Hm. ἐναντίος ἔσταν Ἀχαιῶν* they stood opposite to the Greeks (P 343), *Hd. ἐπικάρσιαι τοῦ Πόντου* at right angles to the Pontus (Hd.7.36).

755. Adjectives of the comparative degree take the genitive (see 643): *μειζων τοῦ ἀδελφοῦ* taller than his brother.

*ὅστεροι ἐπικόμενοι τῆς συμβολῆς* coming (later than) too late for the engagement (Hd.6.120), similarly *τῇ ὀστεραῖ τῆς μάχης* on the day after the battle (PMenex.240<sup>e</sup>), *οὐδενὸς δευτέρου* second to no one (Hd.1.23), *λευκοτέρᾳ τοῦ ὄντος*, *ὀρθοτέρᾳ τῆς φύσεως* fairer than (reality) her real complexion, straighter than (nature) her real figure (XM.2.1<sup>22</sup>), *καταδεστέραν τὴν δόξαν τῆς ἐλπίδος* *ἔλαβε* the reputation he obtained came short of his expectation (L.2<sup>7</sup>), *δόξα κρείττων τῶν φθονούντων* a reputation (greater than the envious) superior to envy (D.3<sup>24</sup>).

a. Multiplicatives in *-πλάσιος* and *-πλοῦς* have the same construction: *ἄλλοις πολλαπλασίοις ὅμων ἐπολεμήσαμεν* we engaged in war with others many times more numerous than you (XA.5.5<sup>22</sup>).

b. The superlative often takes a partitive genitive (see 650). Inexact expressions like *κάλλιστος τῶν ἄλλων* (B 673), for *καλλίων τῶν ἄλλων* or *κάλλιστος πάντων*, are frequent. Similarly *μόνος τῶν ἄλλων* = *μόνος πάντων* alone of all (Lycurg.<sup>102</sup>).

## GENITIVE WITH ADVERBS.

756. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως αὐτῶν* in a manner unworthy of themselves, *διαφερόντως τῶν ἄλλων ἀνθρώπων* differently from the rest of men.

757. The genitive is also used with other adverbs, especially those of place: as *ποῦ γῆς*; where on earth?

So of *προεβλήθεν ἀσελγείας ἀνθρώπου* to what a pitch of profligacy the man has come (D.4<sup>a</sup>), *μέχρι δεῦρο τοῦ λόγου* to this point of the discussion (PSym. 217<sup>a</sup>), *πόρῃς σοφίας ἤκει* he is far advanced in wisdom (PEuthyd.294<sup>a</sup>), *ἐκτὸς ὄρων* outside of the boundaries (T.2.12), so *ἐντὸς* inside, *ἐξ ὧν* *ἐξ τοῦ τείχους* they came without the wall (T.3.22), so *εἰσω* within, *μεταξὺ τοῦ ποταμοῦ καὶ τῆς ταφροῦ* between the river and the ditch (XA.1.7<sup>16</sup>), *πλησίον τοῦ δεσμωτηρίου* near the prison (PPhaed.59<sup>d</sup>), *πρόσθεν*, *ἐμπροσθεν τοῦ στρατοπέδου* in front of the camp (XH.4.1<sup>22</sup>, XC.3.3<sup>25</sup>), so *ὀπίσθεν* behind, *ἀμφοτέρωθεν τῆς ὁδοῦ* on both sides of the way (XH.5.2<sup>a</sup>), so *ἐκατέρωθεν* on each side, *ἐνθεν καὶ ἐνθεν* on this side and that, *πέραν τοῦ ποταμοῦ* across the river (T.6.101), *εὐθὺς τῆς Φασήλιδος* straight towards Phaselis (T.8.88).

a. So of time: *πηνίκα τῆς ἡμέρας* at what time of the day? (ArAv.1498), *ὀψὲ τῆς ὥρας* late in the day (D.21<sup>84</sup>).

Of condition or degree: πῶς ἔχεις δόξης; in what state of mind are you? (PRp.456\*), ἀκολασίᾳ φευκτίον ὥς ἔχει ποδῶν ἕκαστος ἡμῶν we must flee from license, as fast as we can, each one of us, *liter.* according to that condition of feet in which each one is (PGo.507\*), ἡκανῶς ἐπιστήμης ἔξει he will be well enough off for knowledge (PPhil.62\*).

Of separation: χωρὶς τοῦ σώματος apart from the body (PPhaed.66\*), κρύφα τῶν Ἀθηναίων (in concealment from) without knowledge of the Athenians (T.1.101).

758. The adverbs ἄνευ *without*, πλὴν *except*, ἄχρι, μέχρι *until*, ἕνεκα *for the sake of*, as regards, often called improper prepositions (784 a), take the genitive:

ἄνευ πλοίων *without boats* (XA.2.2\*), ἐλευθερίᾳ ἕνεκα *for the sake of freedom* (D.18<sup>100</sup>), μέχρι τῆς μάχης *as far as the place of battle* (XA.2.2\*).

a. Ἐνεκα has also the forms ἕνεκεν and poet. εἵνεκα. πλὴν is often used without a genitive, as a conjunction: οὐκ ἄρ' Ἀχαιοὶ ἄνδρες εἰσι πλὴν ὅδε (with the same meaning as πλὴν τοῦδε) *have the Achaeans no men save this?* (SAj.1288).

### Genitive in Looser Relations.

759. GENITIVE OF TIME.—The genitive is used to denote the time to which an action belongs: ἡμέρας *by day*, νυκτός *by night*.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: τοῦ αὐτοῦ χειμῶνος (at some time in) *the same winter* (T.8.30), δέκα ἐτῶν οὐχ ἔξουσιν they will not come (any time in) *for ten years* (PLg.642\*), ὅτε τις ξένος ἀφίκεται χρόνου συνηοῦ nor has any stranger come within a long time (PPhaed.57\*), τρία ἡμιδάρεια τοῦ μηνός *three half-darics each month* (XA.1.8<sup>21</sup>), τοῦ λοιποῦ (at any time) *in the future*, but τὸ λοιπὸν *for the future* (for all future time).

760. GENITIVE OF PLACE.—The genitive is used in poetry to denote the place to which, or within which, an action belongs:

νέφος δ' οὐ φαίνοτο πάσης γαίης *but no cloud appeared over* (any part of) *the whole land* (P 372), Ἰξεν τοίχῳ τοῦ ἑτέρου he was sitting by the other wall (I 218), ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ; was he not (any where) in Achaean Argos? (γ 251), θέειν πεδίοιο to run on the plain (Z 507), λούεσθαι ποταμοῖο to bathe in the river (Z 508). Still more singularly πρῆσαι πυρός to burn with (within) fire (B 415).

a. In prose, this construction appears only in a few phrases: ἐπετάχυνον τῆς ὁδοῦ they hurried them on the way (T.4.47), λέγου τοῦ πρόσω to go forward (XA.1.3<sup>1</sup>). But compare the adverbs of place which end in -ου: τοῦ where, etc. (288), αὐτοῦ there, ἑμοῦ (in the same place) together.

761. The genitive is used in exclamations, with or without interjections, to show the cause of the feeling:

φεῦ τοῦ ἀνδρός alas for the man! (XC.3.1<sup>39</sup>), ὦ Πόσειδον, δεινῶν λόγων O Poseidon, what fearful words! (PEuthyd.308\*), τῆς τύχης my ill luck! (XC.2.2\*). It is often joined to an adjective: ὦ δυστάλαινά τῆς ἐμῆς αὐθαδίας O unhappy me, for my self-will! (EMed.1027).

## DATIVE.

762. The dative is commonly connected with verbs and adjectives. It denotes properly the relations expressed in English by *to* and *for*; but besides this, it has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.

We distinguish:

1. *Dative of the Indirect Object* (that *to* which).
2. *Dative of Interest* (that *for* which).
3. *Dative of Association and Likeness* (that *with* which).
4. *Dative of Instrument, Means, Cause, Manner* (that *by* which).
5. *Dative of Time and Place* (that *at* or *in* which).

*Dative of the Indirect Object.*

763. The indirect object of an action is put in the dative: ἔδωκε Κύρῳ χρήματα *he gave money to Cyrus*, δοκεῖ μοι *it seems to me*.

764. The indirect object is generally indicated in English by *to*. It is used:

1. With many *transitive* verbs, along with the direct object in the accusative; especially those meaning to *give, send, entrust, promise, say, advise* and the like:

τῇ στρατιᾷ ἀπέδωκε Κύρως μισθὸν τεττάρων μηνῶν *Cyrus paid the army four months' wages* (XA.1.2<sup>13</sup>), δέλειεν θεῷ θυσίας *to owe sacrifices to a god* (PRp. 331<sup>b</sup>), λέγειν ταῦτα τοῖς στρατιώταις *to tell this to the soldiers* (XA.1.4<sup>11</sup>).

a. With the passive, the direct object of the action becomes the subject of the verb, while the dative remains unchanged: ἐκέλευε αὐτῇ ἡ χώρα ἐδόθη *to him this country had been given* (XH.3.1<sup>6</sup>).

2. With many *intransitive* verbs, as those of *seeming, belonging, yielding*, etc. Here belong verbs signifying to *please, profit, trust, aid, obey, serve, befit*, and their contraries; also verbs denoting *disposition* toward any one, as *anger, envy, favor, threats*; although the corresponding English verbs are for the most part transitive (712 a).

ἐυφοραῖς ἥσσον ἑτέρων εἰκομεν *we yield to misfortunes less than others* (T.1.84), χαρίζομενος τῇ ἐπιθυμίᾳ *gratifying his desire* (PRp.561<sup>a</sup>), ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him* (XA.1.9<sup>b</sup>), ἐδόκει αὐτοῖς ὑπουργεῖν τοῖς Συρακούσiais *it seemed to them best to aid the Syracusans* (T.6.88), τῷ νόμῳ τῷ θυμῷ τῷ πελομαι *I will obey your law* (XA.7.3<sup>20</sup>), τὸ μὴδὲν εἰδικεῖν πᾶσιν ἀνθρώποις πρέπει *to do no wrong seems all men* (M.iv.293), οἱ δὲ στρατιῶται ἐχάλεπαντο τοῖς στρατηγοῖς *but the soldiers were enraged at the generals* (XA.1.4<sup>19</sup>), φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις *they envy each other rather than the rest of mankind* (XM.3.5<sup>16</sup>).

b. Note the following constructions: οὐνειδίσειν τινί (or τινι) *reproach some one*, often οὐνειδίσειν τί τινι *cast something in one's teeth*; so ἐπιτιμᾶν (ἐγκαλεῖν)

τί τιμω. λουδορεῖν τινα and λουδορεῖσθαι τινι both mean *revile some one*; τιμωρεῖν (rarely τιμωρεῖσθαι) τινι means *avenge some one*, τιμωρεῖσθαι (rarely τιμωρεῖν) τινα *take vengeance on, punish some one*. Cf. also 712 b.

765. The dative is used with adjectives kindred in meaning to verbs which take the dative of the indirect object:

ὑποχος τοῖς θεοῖς *subject to the gods* (XA.2.5<sup>7</sup>), ἀπρεπὴς φύλαξιν *unbecoming to guardians* (PRp.398<sup>a</sup>), νόμοις ἐναντίος *in opposition to the laws* (D.6<sup>25</sup>), φίλος βασιλεῖ *friendly to the king* (XA.2.1<sup>20</sup>), δυσμενὴς ἡμῖν *hostile to you* (XH.2.3<sup>29</sup>).

a. Even some substantives expressing action may take this dative: δῶρα τοῖς θεοῖς *gifts to the gods* (PEuthyph.15<sup>a</sup>), ἡ ἐμὴ τῷ θεῷ ἀνηρεσιά *my service to the divinity* (PAP.30<sup>a</sup>). The same substantive may have also a genitive: καταδούλαισις τῶν Ἑλλήνων *Athenalols subjugation of the Greeks to the Athenians* (T.3.10).

### *Dative of Interest.*

766. The dative denotes, in general, that *for* which something is, or is done. Of this dative there are several kinds, as follows:

767. DATIVE OF ADVANTAGE OR DISADVANTAGE.—The person or thing to whose *advantage* or *disadvantage* anything tends is put in the dative: γεγενῆσθαι τῇ πατρίδι *to be born for one's country*.

So with verbs and adjectives: αἱ βάλανοι τῶν φονίκων τοῖς οἰκέταις ἀπέκειντο *the dates were laid aside for the slaves* (XA.2.3<sup>15</sup>), στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* (XH.4.3<sup>21</sup>), μεγάλων πραγμάτων καιροὶ προσεῖνται τῇ πόλει *opportunities for great deeds have been thrown away for (to the detriment of) the city* (D.19<sup>5</sup>), ἐσπένδον τροφῆς τοῖς πολλοῖς *they lacked provisions for the most* (T.4.6), ἀπ' αὐτοῦ σοφός *wise for himself* (MMon.382), χρήσιμος ἀνθρώποις *useful for men* (PRp.389<sup>b</sup>).

a. Such a dative is sometimes used where in English *from* would be said. Thus in poetry with δέχομαι: δέξατό οἱ σκήπτρον *he took from him the staff* (B 186). And regularly with ἀμύνω *ward off*; which is even used with dative alone, as ἀμύνει τῇ πόλει *to defend the city*.

768. DATIVE OF THE POSSESSOR.—With εἶμι, γίγνομαι, and similar verbs, the possessor is expressed by the dative:

ἄλλοις χρήματά ἐστι *others have treasure* (T.1.86), προγόνων μυριάδες ἐκαστῷ γεγόνασι *every man has had myriads of ancestors* (PTheet.175<sup>a</sup>). The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστὶ, the father has Pyrilampes as his name) *the father's name is Pyrilampes* (PPar.126<sup>b</sup>).

a. The possessor is more properly expressed by the *genitive* (732 a): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: οἱ σφί βόες *their cattle* (Hd.1.31), οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods* (PPhaed.62<sup>b</sup>).



**769. DATIVE OF THE AGENT.**—With the perfect and pluperfect passive, the agent is sometimes expressed by the dative (instead of *ὑπό* with the genitive); the dative implies that the person *has the thing done*, as for himself:

*τὰ τοῦτω πεπράγμενα* *the things done by him* (D.29<sup>1</sup>), *ἐπειδὴ αὐτοῖς παρεσκεύαστο* *when their preparations had been made* (T.1.46).

a. With other passive tenses this dative is much less frequent: *τἀληθὲς ἀνθρώποις οὐχ εὑρίσκεται* *the truth is not found by men* (MMon.511).

b. With *verbals* in *-τέος*, the agent is regularly expressed by the dative, see 991.

**770. ETHICAL DATIVE.**—The personal pronouns, implying a remote interest, are used in colloquial language to impart a lively and familiar tone to the sentence:

*τοῦτω πᾶν μοι προσέχετε τὸν νοῦν* *to this attend carefully (for me) I pray you* (D.18<sup>178</sup>), *τί σοι μαθήσομαι*; (what shall I learn for you) *what would you have me learn?* (ArNub.111), *ἀμυνσότεροι γενήσονται ὑμῖν οἱ νέοι* *your young men will become ruder*, i. e., you will find them becoming so (PRp.546<sup>o</sup>).

**771. DATIVE OF INTEREST IN LOOSER RELATIONS.**—The dative may denote one in whose *view*, or in *relation* to whom, something is true:

*ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμοὶ γ' ἀνὴρ* *the honest man is noble in my view*, (EFrag.845), *ὅπολα μὲν δεῖ τῷ τοιούτῳ εἶναι εὐθὺς ἐστὶ* *in the case of such a man, one must suppose that he is simple* (PRp.598<sup>d</sup>), *τέθνηχ' ὅμιν πάλαι* *I am long since dead to you* (SPhil.1080), *Σωκράτης ἔδοκε τιμῆς ἕξις εἶναι τῇ πόλει* *Socrates seemed to be worthy of honor (in relation to) from the city* (XM.1.2<sup>63</sup>).

a. In these constructions a *participle* in the dative is frequently used: *ἐπεὶ ἦν ἡμέρᾳ πέμπτῃ ἐπιπλέουσι τοῖς Ἀθηναίοις* *when (it was the fifth day for the Athenians sailing out) the Athenians sailed out for battle for the fifth day* (XH.2.1<sup>97</sup>). A *feeling* is often so expressed: *εἰ ἐκείνῳ βουλομένῳ ταῦτ' ἐστὶν* *if that is according to his wish* (XH.4.1<sup>11</sup>), *ἐπανέλθωμεν, εἰ σοι ἡδομένῳ ἐστὶ* *let us go back, if it is your pleasure to do so* (PPhaed.78<sup>b</sup>).

b. Such a participle may be used without a substantive; thus in expressions of place: *Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλάοντι τὸν Ἰόνιον κόλπον* *Epidamnus is a city on the right (to one sailing) as you sail into the Ionian gulf* (T.1.24). So the phrase *συνελόντι* (or *ὡς συνελόντι*) *εἰπεῖν* *to say it briefly* (lit. for one to say it, having brought the matter to a point).

### *Dative of Association and Likeness.*

**772.** The dative is used with words of *association* or *opposition* to denote that *with* which something is, or is done: thus *ὁμιλεῖν τοῖς κακοῖς* *to associate with the bad*, *μάχεσθαι τύχῃ* *to fight with fortune*.

Here are included verbs of *approaching*, *meeting*, *accompanying*, *following*, *communicating*, *mixing*, *reconciling*; *warring*, *quarrelling*, and like ideas:

οὐδὲ πελάσαι οὐδὲ τ' ἦν τῇ εἰσόδῳ *it was impossible even to get near the entrance* (XA.4.2<sup>5</sup>), ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης *Euclides meets Xenophon* (XA.7.8<sup>1</sup>), ἔπεσθαι ὑμῖν βούλομαι *I am willing to follow you* (XA.3.1<sup>25</sup>), κοινοῦν ἀλλήλοις πῶνον *to participate with one another in toils* (PLg.686<sup>a</sup>), δημολογεῖν ἀλλήλοις *to agree with one another* (PCrat.436<sup>d</sup>), διελεγέσθην ἀλλήλοις *they were talking with each other* (PEuthyd.273<sup>b</sup>), κερῶσαι τὴν κρήνην οἶνον *to mingle the spring with wine* (XA.1.2<sup>12</sup>), χρῆ καταλλαγήναι πόλιν πόλει *city must be reconciled with city* (T.4.61), πολεμεῖν Τισσαφέρνει *to be at war with Tissaphernes* (XA.1.1<sup>8</sup>), ἀμφισβητοῦσι μὲν δὲ ἐθνοιαὶ οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις *friends dispute goodnaturedly with friends, but enemies quarrel with one another* (PProt.337<sup>b</sup>), τοῖς πονηροῖς διαφέρεσθαι *to be at variance with the bad* (XM.2.9<sup>5</sup>).

a. So with phrases: βουλευόμεθα αὐτοῖς διὰ φιλίας *λέγειν we intend to be on friendly terms with them* (XA.3.2<sup>8</sup>), εἰς λόγους (χείρας) ἔρχεσθαι τινι *to come to words (blows) with any one* (T.3.48 ; 7.44).

b. Also with adjectives of like meaning, and even substantives: ἀκόλουθος θεῷ *conformable to God* (PLg.716<sup>c</sup>), κοινωνία τοῖς ἀνδράσι *participation with men* (PRp.466<sup>e</sup>). διάφορος with dative means *at variance*, with genitive *different*.

c. Here belong the adverbs ἅμα *at the same time*, ὁμοῦ *together*, ἐφεξῆς *next in order*: ἅμα τῇ ἡμέρᾳ *at day-break* (XA.2.1<sup>1</sup>), τὸ ὕδωρ ἐπίπλετο ὁμοῦ τῷ πηλῷ *the water was drunk along with the mud* (T.7.84), τὰ τοῦτοις ἐφεξῆς ἡμῖν λεκτέον *we must say what comes next to this* (PTim.30<sup>e</sup>).

773. Words of *likeness* or *unlikeness* take the dative: ὁμοίως τῷ ἀδελφῷ *like his brother*.

Except *ἵσικα am like*, these are chiefly adjectives, or words derived from adjectives: ἀλλὰ φιλόσοφον ἵσικας, ὃ περὶ ἵσικας *why, you seem like a philosopher, young man* (XA.2.1<sup>12</sup>), οὐ δὲ ἴσον ἔχειν τοὺς κακοὺς τοῖς ἀγαθοῖς *the bad must not have equality with the good* (XC.2.3<sup>5</sup>), δοκεῖ τοῦτο παραπλησίον τι εἶναι τῷ Ἀστυνάκτι *this name seems to be similar to Astynax* (PCrat.393<sup>a</sup>), ὁ πάππος τε καὶ ὁμώνυμος ἐμοὶ *my grandfather, and of the same name with me* (PRp.330<sup>b</sup>), τὸ ὁμοιοῦν ἑαυτὸν ἕλπε μίμεισθαι ἐστὶ *to make one's self like to another is to imitate* (PRp.393<sup>c</sup>), ἀλλήλοις ἀνομῶς *in a way unlike each other* (PTim.36<sup>d</sup>).

a. On this principle ὁ αὐτός *the same* takes the dative: τὸ αὐτὸ τῷ ἡλιθίῳ *the same thing as foolishness* (XA.2.6<sup>22</sup>), ὅπλισμένοι ἦσαν τοῖς αὐτοῖς Κόρυς *they were armed with the same weapons as Ogyrus* (XC.7.1<sup>1</sup>).

b. The comparison is often abridged (cf. 643 c): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθήτα *(for ὁμοίαν τῇ τῶν δουλῶν ἐσθήτῃ) she had her dress like (the dress of) the slave-girls* (XC.5.1<sup>4</sup>). Cf. the second example in a.

774. With other words a dative of *accompaniment* is used, chiefly in statements of military forces: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα *let us go with horses the most powerful and with men* (XC.5.8<sup>20</sup>).

a. Like this is the use of the dative with αὐτός: τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all*, literally, with the crews themselves (XH.1.2<sup>12</sup>), πολλοὺς ἔλεγον αὐτοῖς τοῖς ἵπποις κατακρημνισθήναι *they said that many had been thrown over precipices, horses and all* (XC.1.4<sup>1</sup>).

*Dative with Compound Verbs.*

775. Many verbs compounded with *ἐν*, *σύν*, *ἐπί*, and some compounded with *πρός*, *παρά*, *περί*, *ὑπό*, take a dative depending on the preposition :

*ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ* to produce knowledge in the soul (XM.2.1<sup>30</sup>), *συνεπολέμει Κύρου πρὸς αὐτὸν* he joined Cyrus in the war against him (XA.1.4<sup>2</sup>), *ἐπιχειροῦσθαι τοῖς διαβαίνουσιν* to press hard upon them while crossing (XA.4.3<sup>4</sup>), *προσελθεῖν τῷ δήμῳ* to come before the people (D.18<sup>12</sup>), *παρίστασθαι ἀλλήλοις* to stand by one another (XH.6.5<sup>23</sup>), *παρεσμέν σοι* we are with you (XA.6.4<sup>30</sup>), *περιπίπτειν ξυμφοραῖς* to (fall about) be involved in misfortunes (PLg.877<sup>c</sup>), *ὑποκείσθαι τῷ ἄρχοντι* to be subject to the ruler (PGo.510<sup>a</sup>).

a. Sometimes the same preposition is repeated before the object: *παρεστί παρ' ἡμῖν* (SPhil.1056).

b. Distinct from these are the compounds which take the dative on account of their general meaning, according to the foregoing rules.

*Dative of Instrument, Means, Cause, Manner.*

776. The dative is used to denote the *means* or *instrument*, the *cause*, and the *manner*: as *ὁρᾶν τοῖς ὀφθαλμοῖς* to see with the eyes, *ρίγι αἰπολέσθαι* to perish by cold, *χωρεῖν δρόμῳ* to advance at a run.

Further examples :

**MEANS OR INSTRUMENT:** *οὐδὲς ἔπαινον ἡδοναῖς ἐκτήσατο* no one gets praise by pleasures (Carc.fr.7), *χρηὲς περὶ τῶν μελλόντων τεκμαίρεσθαι τοῖς ἤδη γεγενημένοις* we must judge of the future by what has already happened (I.6<sup>29</sup>), *γνωσθέντες τῇ σκευῇ τῶν ὅπλων* recognized by the fashion of their arms (T.1.8), *θανάτῳ (ἡμῶν) ἵνα περὶ τῆς ζωῆς* by death (XC.6.3<sup>27</sup>), *λίθοις ἐβαλλεν* they pelted them with stones (XA.5.4<sup>23</sup>).

**CAUSE:** *ἀγνοίᾳ ἐξαμαρτάνουσι* they err by reason of ignorance (XC.3.1<sup>33</sup>), *ἡγούνται ἡμᾶς φόβῳ οὐκ ἐπιέναι* they think we do not attack them through fear (T.5.97), *οὐδὲς οὐδὲν περὶ εὐδαιμονίας* none will do aught because of want (ArEccl.605).

**MANNER:** *τοῦτ' αὖ τῷ τρόπῳ ἐπορεύθησαν* in this way they proceeded (XA.3.4<sup>2</sup>), *κρουγῇ πολλῇ ἐπλάσι* they advance with loud outcry (XA.1.7<sup>4</sup>), *ἀτελεῖ τῇ νίκῃ ἀνέστησαν* they retired with their victory incomplete (T.8.27), *τόχρ' ἀγαθῇ καταρχέτω* let him begin (with good luck) and may fortune favor it (PSym.177<sup>a</sup>). So *βιά* by force, forcibly, *σέγῃ* silently, *σπουδῇ* hastily, earnestly.

The following are special uses of this dative :

777. The verb *χράσμαι* use (properly *serve myself*) takes the dative (of means), as in Latin *utor* takes the ablative: *λόγῳ χρῶνται* they use reason (XM.3.3<sup>21</sup>).

a. A predicate-noun is often added in the same case: *τούτοις χρῶνται δορυφόροι* these they use as body-guards (XHier.5<sup>4</sup>). The accusative of a neuter pronoun specifies the use made of an object (cf. 716 b): *τί βούλεται ἡμῖν χρῆσθαι*; for what does he want to use us? (XA.1.3<sup>18</sup>).

778. The dative of cause is used with many verbs of *feeling*; thus ἡδομαι, χαίρω *am pleased*, ἄχθομαι *am vexed*, ἀγανακτέω *am indignant*, χαλεπαίνω *am angry*, αἰσχύνομαι *am ashamed*:

οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends* (XM.2.6<sup>25</sup>), ἀχθεσθῆναι τῇ ἀναβολῇ *vexed at the delay* (XH.1.6<sup>1</sup>), τῷ ἑκατοντόμῳ χαλεπαίνοντες τοῖς εἰρημένοις *angry with Hecatonomus for what he had said* (XA.5.5<sup>34</sup>), αἰσχύνομαι τοι ταῖς πρότερον ἁμαρτίαις *I am ashamed of my former errors* (ArEq.1355), ἀγαπῶντες τῇ σωτηρίᾳ *being content with their safety* (Lys.2<sup>44</sup>), χαλεπῶς τοῖς παρούσι πράγμασι *I am distressed at the present occurrences* (XA.1.3<sup>9</sup>).

a. But all these verbs take also ἐπί with the dative (790, 2 d). For the genitive with some similar verbs, see 744.

779. a. As dative of manner are used several feminine forms with omitted substantive (cf. 622 and 283): ταύτῃ (ἐκείνῃ, ἥ, πῇ) *in this (that, which, what) way or manner*, ἰδίᾳ (δημοσίᾳ, κοινῇ) *by individual (public, common) action or expense*.

b. This dative often means *according to*: τούτῳ τῷ λόγῳ *according to this statement*, τῇ ἐμῇ γνώμῃ *in my judgment*, τῇ ἀληθείᾳ *in truth*, τῷ ὄντι *in reality*, ἔργῳ *in act, in fact*, λόγῳ *in word, in profession, professedly in pretence*.

c. Note the peculiar dative with δέχομαι: τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὄρμῃ *as the cities did not admit them to market nor town, but (only) to water and anchorage* (T.6.44).

780. DATIVE OF RESPECT.—The dative of manner is used to show in what particular *point* or *respect* something is true: διαφέρειν ἀρετῇ *to be distinguished in virtue* (PCharm.157<sup>o</sup>), ἰσχυεῖν τοῖς σώμασι *to be strong in their bodies* (XM.2.7<sup>1</sup>), ταῖς ψυχαῖς ἐρρωμενέστεροι *firmer in their spirit* (XA.3.1<sup>42</sup>), τὸ πρότερον τοῦ λέγειν ὑστερον *ὅν τῇ τάξει πρότερον τῇ δυνάμει ὁπλί action, though after speech in order, is before it in power* (D.3<sup>15</sup>). This use of the dative is very like the accusative of specification (718).

a. So even with predicate or appositive substantives: πόλις Θάψακος ὀνόματι *a city Thapsacus by name* (XA.1.4<sup>11</sup>).

781. DATIVE OF DEGREE OF DIFFERENCE.—The dative of manner is used, especially with the *comparative*, to show the degree by which one thing differs from another:

τῇ κεφαλῇ μείζων *(taller by the head) a head taller* (PPhaed.101<sup>a</sup>), πολλῶν γενεῶν ὑστερα τῶν Τρωϊκῶν *many generations later than the Trojan war* (T.1.14), δέκα ἔτεσι πρό τῆς ἐν Σαλαμῶνι ναυμαχίας *ten years before the sea-fight at Salamis* (PLg.698<sup>o</sup>).

a. So, very often, the dative of neuter adjectives: πολλῷ *by much*, μακρῷ *by far*, ὀλίγῳ *by little*, etc., πολλῷ χείρων *much worse*, τῷ παντὶ κρείττων *(better by all odds) infinitely better*, πόσῳ μᾶλλον ἢ μισοῖσθε; *how much more would you be hated?* (D.19<sup>283</sup>), τοσοῦτῳ ἥδιον ὥς ὅσῳ πλείω κέκτημαι *I live more pleasantly (by that degree, by which) the more I possess* (XC.8.3<sup>40</sup>).—But the accusatives τί, οὐδέν, μηδέν are always used instead of their datives; and sometimes πολλόν, ὀλίγον.

b. The dative occurs also with the superlative, μακρῷ ἥριστος *best by far*.

*Dative of Time and Place.*

**782. DATIVE OF TIME.**—The dative is used to denote the time at which something is, or is done: τῇ ὑστεραίᾳ *on the following day*.

This applies to statements of the particular *day, night, month, year*; an attributive, therefore, must always be used with the substantive: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτὶ *to-night*, τῷ ἐπιδόντι μηνί *in the coming month* (PLG.767\*), τετράτῳ ἔτει *in the fourth year* (T.1.103);—also to ὥρᾳ: χειμῶνος ὥρᾳ *in time of winter* (Andoc.1<sup>st</sup>);—further to *festival times*: Θεσμοφορίοις *at the Thesmophoria* (ArAv.1519).

a. To other words, ἐν is added: ἐν τούτῳ τῷ χρόνῳ *at this time*, ἐν τῷ παρόντι *at the present time*. This is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ *at the time of the former assembly* (T.1.44), χειμερίῳ νότῳ *at the time of the wintry south wind* (SAnt.335).

**783. DATIVE OF PLACE.**—In poetry, the dative is often used without a preposition, to denote the place in which something is, or is done:

Ἑλλάδι δίκια ναίων *in Hellas inhabiting dwellings* (Π 595), τὴν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταμον *which on the mountains builders felled* (N 390), εἶδε μόχῳ κλισίῃς *he slumbered in the corner of the tent* (I 663), τόξ' ὤμοισιν ἔχων *bearing the bow on his shoulders* (A 45).

a. Here belongs the poetical dative with verbs of *ruling*: Ἡμ. Ταφίοισι φιληρέτμοισιν ἀνῶσσω *among the oar-loving Taphians I reign* (a 181).

b. In prose, the names of Attic demes, and very rarely those of other places, are thus used in the dative: Μελίτῃ *at Melite* (Isae.11<sup>43</sup>), τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea* (PMenex.245\*).

c. The dative in this use has the office of the old *locative* case. For the surviving forms of the locative itself, see 220.

PREPOSITIONS WITH THEIR CASES.

**784.** The prepositions have a twofold use:

1. In *composition* with verbs, they define the action of the verb.
2. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

a. The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as ἔνευ *without*, πλὴν *except*, etc., which are not compounded with verbs, are not really prepositions at all. They are sometimes called *improper* prepositions. They all take the genitive (758), except &ς, which takes the accusative (722 a).

**785.** All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Ἡμ.: περὶ *round about, exceedingly* (in

the sense *exceedingly* some write *ἐπὶ*); *ὅν δέ* and *therewith*. Hd. has *ἐπὶ δέ* and *thereupon*, *μετὰ δέ* and *next*, *ἐν δέ* and *among the number*; also *πρὸς δέ*, *καὶ πρὸς* and *besides*, which occur even in Attic prose.

a. The preposition may belong to *ἐστί* or *εἰσὶ* (rarely *εἰμὶ*) understood, and may thus stand for a compound verb: so, even in Attic prose, *ἐνὶ* for *ἐνεστί* *it is possible*; in Attic poetry, *πάρα* for *πάρεστί* *is at hand*, *πάρειμι* *I am here*. Hm. has also *ἐνι*, *μέτα*, for *ἐπεστί*, *μέτεστί*, etc. For retraction of the accent (*anastrophe*) in this case, see 109 b.

786. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tnesis*, 580 a) or substantives to which they belong: *ἐν δ' αὐτὸς ἐδύσετο νόρσπα χαλκὸν* and *he himself put on the shining brass* (B 578), *ἀμφὶ δὲ χαῖται ὤμοις ἀίσονται* and *round their shoulders wave the manes* (Z 509).

a. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive: but particles such as *μέν*, *δέ*, *γέ*, *τέ*, *γάρ*, *ὅν*, may be interposed after the preposition; other words very rarely: *παρὰ γὰρ οἶμαι τοὺς νόμους* for *contrary, I suppose, to the laws* (PPol.800<sup>b</sup>).

b. The regular order of words *τὸν μὲν ἄνδρα* (666 c) generally changes with a preposition to *πρὸς μὲν τὸν ἄνδρα* or *πρὸς τὸν ἄνδρα μὲν*.

#### *Use of different cases with the prepositions.*

787. In general, the dative is used with prepositions, to express *being in a particular situation*; the accusative, for *coming to it*; the genitive, for *passing from it*: *μένει παρὰ τῷ βασιλεῖ* *he remains* (by the side of) *in the presence of the king*, *ἦκει παρ' αὐτόν* *he is come to his presence*, *οἶχεται παρ' αὐτοῦ* *he is gone from his presence*.

a. But there are exceptions to this: thus the accusative sometimes expresses *extension over an object*: *κατὰ Θετταλίαν* *throughout Thessaly*; and the genitive sometimes mere *belonging to or connection with an object*: *πρὸ τῶν πυλῶν* *before the gates*.

788. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον* *they fell (into, and were) in the river* (XAg.1<sup>32</sup>). So too, with verbs of rest, we sometimes have a preposition with the accusative or genitive, because of an implied idea of motion: *στὰς εἰς μέσον* (lit. *standing into the midst*) *coming into the midst and standing there* (Hd.8.62), *καθήμεθ' ἄκρων ἐκ πάγων* *we sat (and looked down) from the top of a hill* (SAnt.411). This is called *constructio praegnans*.

a. Similarly *ἐκ* is often said for *ἐν* when the verb of the sentence implies removal: *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον* *the market-people (those in the market) left their goods and fled* (XA.1.2<sup>18</sup>).

b. These principles apply to *adverbs*: *ἔποι καθέσταμεν* *whither* (arrived) *we stand* (SOc.23), *ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρα ἔχοντα* (for *τὸν ἐκεῖ πόλεμον*) *he knows not that the war in that region will come hither* (D.1<sup>14</sup>).

c. Phrases meaning *from* are used (as in Latin) to denote *position* with respect to the observer: *ἐκ δεξιᾶς* (*a dextra*) *on the right*, *ἐκἀπέωθεν* *on either hand*, *ἐνθεν καὶ ἐνθεν* *on this side and on that*.

### General View of the Prepositions.

789. In Attic prose the prepositions are used as follows :

With the Accusative only: *ἀνά, εἰς.*

With the Genitive only: *ἀντί, ἀπό, ἐξ, πρό.*

With the Dative only: *ἐν* and *σύν.*

With the Accusative and Genitive: *ἀμφί, διά, κατά, μετά, ὑπέρ.*

With the Accusative, Genitive and Dative: *ἐπί, παρά, περί, πρὸς, ὑπό.*

a. In poetry, *ἀνά, ἀμφί* and *μετά* are also used with the dative; and *ἀμφί* is so used by Herodotus.

790. The meaning of the prepositions with the different cases is explained in sections 791–808. The beginner, however, should note especially the following

#### COMMONEST DISTINCTIONS OF MEANING.

*ἀμφί* and *περί*: with genitive *concerning*; with accus. *around, about.*

*διά*: with genitive *through*; with accus. *on account of.*

*κατά*: with genitive *against*; with accus. *along, over, according to.*

*μετά*: with genitive *with*; with accus. *after.*

*ὑπέρ*: with genitive *above, in behalf of*; with accus. *over, beyond.*

*ἐπί*: with genitive and dative *on*; with accus. *to, toward, for.*

*παρά*: with genitive *from*; with dative *with, near*; with accus. *to, contrary to.*

*πρὸς*: with gen. *on the side of*; with dat. *at, besides*; with acc. *to, toward.*

*ὑπό*: with genitive *by, under*; with dative and accus. *under.*

### Use of the Prepositions.

#### *ἀμφί.*

791. *ἀμφί* (Lat. *amb-*) properly *on both sides of* (cf. *ἀμφω* both), hence *about* (cf. *περί*, 808).

1. WITH GENITIVE, *about, concerning*, rare in prose: *ἀμφί ὧν εἶχον διαφερόμενοι* quarrelling about what they had (XA.4.5<sup>17</sup>).

Very rarely of place: *ἀμφί ταύτης τῆς πόλιος* (about) in the neighborhood of this city (Hd.8.104).

2. WITH DATIVE, only Ionic and poetic, *about*, and hence *concerning, on account of*: *Ἰβρώσει τελαμὼν ἀμφί στήθεσσι* the shield-strap will sweat about his breast (B 888), *ἀμφί ἀπόδω τῇ ἐμῇ πείσσομαι τοι* concerning my departure, I will obey you (Hd.5.19), *ἀμφί φόβῳ* by reason of fear (EOr.825).

3. WITH ACCUSATIVE, *about*, of place, time, etc.: *ἀμφί τὰ θύρα* (about) close to the boundaries (XC.2.4<sup>16</sup>), *ἀμφί μέσον ἡμέρας* about midday (XA.4.4<sup>1</sup>), *ἀμφί τὰ πεντήκοντα* about fifty (XA.2.6<sup>15</sup>), *ἀμφί δείπνον εἶχεν* he was busy about dinner (XC.5.5<sup>44</sup>).

Phrases: *ἐπὶ τινα* a person with those about him, his friends, followers, soldiers, etc.

IN COMPOSITION: *about, on both sides.*

ἀνά.

792. ἀνά originally *up* (opposed to *κατά*).

1. WITH DATIVE, only in Epic and lyric poetry, *ὑπὸν*: ἀνά Γαργάρον ἄκρην *on the summit of Gargarus* (O 152), χρυσίῳ ἀνά σκήπτρῳ *upon a golden staff* (A 15).

2. WITH ACCUSATIVE, *up along*; *passing over, through* (cf. *κατά* with acc., 800, 2):

a. Of place: ἀνά πᾶσαν τὴν γῆν *over the whole land* (XAges.9<sup>1</sup>), ἀνά στρατόν *through the camp* (A 10), ἀνά τὸν ποταμόν *up the river* (Hd.2.96).

b. Of time: ἀνά πᾶσαν ἡμέραν *every day* (XC.1.2<sup>9</sup>), Hm. ἀνά νύκτα *through the night* (H 80).

c. In distributive expressions: ἀνά ἑκατόν *by hundreds* (XA.5.4<sup>13</sup>).

Phrases: ἀνά κράτος *(up to his power) with all his might* (XA.1.10<sup>15</sup>), ἀνά λόγον *according to proportion* (PPhaed.110<sup>d</sup>), ἀνά στόμα ἔχειν *to have in one's mouth, to talk about* (B 250).

IN COMPOSITION: *up, back, again.*

ἀντί.

793. ἀντί *instead of, for.*

WITH GENITIVE only: ἀντί τῆς ἀρχῆς δουλεῖν ἀλλάξασθαι *in exchange for empire, to get slavery* (Andoc.2<sup>31</sup>).

a. The original meaning, *facing, opposite to*, was lost, except in composition.

IN COMPOSITION: *against, in opposition to, in return.*

ἀπό.

794. ἀπό (Lat. *ab*) *from, off, away from* (properly *from a position on something*).

WITH GENITIVE only:

a. Of place: Hm. ἀφ' ἵππων ἄλτο χαμᾶς *from the (horses) car he sprang to the ground* (Π 733), ἀφ' ἵππου θηρεύειν *to hunt (from a horse) on horseback* (XA.1.2<sup>7</sup>).

b. Of time: ἀπὸ τούτου τοῦ χρόνου *(from) since that time* (XA.7.5<sup>9</sup>).

c. Of cause: ἀπὸ ξυμμαχίας ἀνόνομοι *independent from the terms of an alliance* (T.7.57), ἀπὸ συνθήματος ἔκει *he is come by agreement* (T.5.61).

Phrases: ἀπὸ σκοποῦ *away from the mark, amiss* (PTheat.179<sup>9</sup>), ἀπὸ ταυτομέτου *(from self-moved action) without occasion, of itself* (Ae.1<sup>127</sup>), ἀπὸ στόματος εἰπεῖν *to repeat by heart, lit., from mouth* (XSym.8<sup>9</sup>).

IN COMPOSITION: *from, away.*

διά.

795. διά (Lat. *di-, dis-*) *through* (originally *between, asunder*).

1. WITH GENITIVE:

a. Of place: Hm. διὰ μὲν δαπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος *through the shining shield passed the stout spear* (H 251).



- b. Of time: διὰ νυκτός *through the night* (XA.4.6<sup>22</sup>).  
 c. Of means: δι' ἑρμηνείας λέγειν *to speak by an interpreter* (XA.2.3<sup>17</sup>).  
 d. Of a state of action or feeling: αὐτοῖς διὰ πολέμου ἵέναι *to proceed (in the way of war) in a hostile manner toward them* (XA.3.2<sup>8</sup>), διὰ φόβου γίγνεσθαι *to come to be in a state of alarm* (PLg.791<sup>b</sup>).  
 e. διὰ with the genitive often denotes an interval of space or time: διὰ μακροῦ *after a long interval* (T.6.15), διὰ τετρακοσίων ἐτῶν *after (an interval of) 400 years* (L6<sup>27</sup>), διὰ δέκα ἐπαλξέων πύργοι ἦσαν *at intervals of ten battlements, there were towers* (T.3.21).

Phrases: διὰ στόματος ἔχειν *to have in one's mouth*, i. e., passing through the mouth (XC.1.4<sup>25</sup>), διὰ χειρὸς ἔχειν *to have in hand* (T.2.13), διὰ ταχέων (by quick ways) *quickly* (XA.1.5<sup>9</sup>), διὰ τέλους *completely* (SAj.685).

## 2. WITH ACCUSATIVE:

- a. Regularly, on account of: διὰ νόσον τοῦ ἱατροῦ φίλος *on account of sickness he is fond of the physician* (PLys.218<sup>o</sup>).  
 b. *Through, during*, mostly poetic: Hm. διὰ δόματα *through the halls* (A 600), διὰ νύκτα *during the night* (τ 66).

Phrases: αὐτὸς δι' ἑαυτὸν *by and for himself* (PRp.367<sup>d</sup>), διὰ τί; *why, wherefore?*

IN COMPOSITION: *through*, also *apart* (Lat. *di-, dis-*): διαφέρω = *differo*.

## eis.

796. *eis* (also *ēs*) *into, to* (properly *to a position in something, opposed to ἐξ out of*) = Lat. *in* with accusative.

### WITH ACCUSATIVE only:

- a. Of place: Σικελὸν ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν *the Siculi passed over from Italy into Sicily* (T.6.2), *eis* ἄνδρας ἐγγράφειν *to enrol among men*, i. e., write into the list of men (D.19<sup>230</sup>).  
 b. Of time: ἐς ἡν *till dawn* (λ 375), ἐς ἐμέ *to my time* (Hd.1.92), *eis* ἐνιαυτὸν *to the end of a year* for a whole year (κ 467). An action may be thought of as taking place when a certain time is *come to*; hence *eis* is also used for the time *when*, especially a fixed or expected time: ἔδοκει γὰρ *eis* τὴν ἐπιούσαν ἑω ἤξειν βασιλεῖα *for it was thought that on the next morning the king would arrive* (XA.1.7<sup>1</sup>).  
 c. Of other relations: *eis* τετρακοσίους *to the number of 400, about 400* (XA.3.3<sup>6</sup>), *eis* ὀκτώ *to the depth of eight men, eight deep* (XA.7.1<sup>22</sup>), *eis* δόναμιν *to the extent of one's power* (XA.2.3<sup>23</sup>), παιδεύειν ἀνθρώπους *eis ἀρετήν* *to train men with a view to virtue* (PGO.519<sup>o</sup>), ἐς τέλος *finally* (Eion 1261).

IN COMPOSITION: *into, in, to*.

NOTE.—In Attic prose, *eis* is the common form: only Thucydides (like Hd.) has *ēs*. The poets use either form at pleasure.

## ἐν.

797. *ἐν* (Hm. *ἐνι*) *in*, = Lat. *in* with the ablative.

### WITH DATIVE only:

- a. Of place: ἐν Σπάρτῃ *in Sparta* (T.1.128):—with a word implying number, it has the sense of *among*: ἐν τοῖς φίλοις *among their friends* (XA.5.4<sup>32</sup>).  
 b. Of time: ἐν τῷ χειμῶνι *in the winter* (XOec.17<sup>3</sup>).  
 c. Of other relations: ἐν τῷ θεῷ τὸ τέλος ἦν *(in the power of) with God was the issue* (D.18<sup>132</sup>), ἐν παρασκευῇ εἶναι *to be in preparation* (T.2.80).

*Phrases:* ἐν ὅπλοις εἶναι to be under arms (XA.5.9<sup>11</sup>), ἐν αἰτίᾳ ἔχειν τινα to hold one (in blame) responsible (T.1.35), πειράσσομαι ἐν καιρῷ σοι εἶναι I will try to be (in good time) useful to you (XH.3.4<sup>9</sup>).

IN COMPOSITION: *in, on.*

NOTE.—Rare poetic forms are εἰν, εἰνί.

### ἐξ.

798. ἐξ (before consonants ἐκ: Lat. ex, e) out of, from (properly from a position in something).

WITH GENITIVE only:

a. Of place: ἐκ Σπάρτης φεύγει he is banished from Sparta.

b. Of time: ἐκ παιδός (from a child) since childhood (XC.5.1<sup>2</sup>). Hence of immediate succession: λόγων ἐκ λόγου λέγειν to make one speech after another (D.18<sup>113</sup>).

c. Of origin: ἐκ τῶν θεῶν γενεόντες born of the gods (I.12<sup>21</sup>). Hence with passive verbs (instead of ὑπό with the gen.): τιμᾶσθαι ἐκ τινος to be honored by some one: the agent is then viewed as the source of the action; this construction is rare in Attic, but frequent in other dialects.

d. Of inference: ἐκ τῶν παρόντων (judging from) according to the present circumstances (T.4.17).

*Phrases:* ἐκ δεξιᾶς on the right hand (788 c), ἐκ πολλοῦ at a great distance, ever since a remote time, ἐξ ἴσου on an equality, δεῖσαι (κρεμᾶσαι) τι ἐκ τινος to bind (hang) one thing on another.

IN COMPOSITION: *out of, from, away.*

### ἐπὶ.

799. ἐπὶ on, upon.

1. WITH GENITIVE:

a. Of the place where: προῦφαλνετο δὲ Κύρος ἐφ' ἄρματος Cyrus appeared upon a chariot (XC.8.3<sup>12</sup>), ἐπὶ τοῦ ἐναντίου (sc. κέρως) on the left wing (XA.1.8<sup>9</sup>).

b. Of the place whither: ἐπὶ Σάμου πλεῖν to sail toward Samos (T.1.116).

c. Of time: ἐπὶ τῶν προγόνων in our forefathers' time (Ae.3<sup>113</sup>).

d. In other relations: λέγειν ἐπὶ τινος to speak with reference to some one (PCharm.155<sup>4</sup>), ἐφ' ἑαυτοῦ οἰκεῖν to live by himself (T.2.68), ἐπ' ὀλίγων τεταγμένοι drawn up few men deep (XA.4.8<sup>11</sup>), ἐπὶ γνώμης γενέσθαι to take a resolution (D.4<sup>9</sup>), ἐπὶ τινος κεκληῖσθαι to be named after some one (Hd.4.45).

2. WITH DATIVE:

a. Of place: Ἡμ. ἐπὶ χθονὶ σίτον ἔδοντες eating bread upon the earth (θ 222), ἐπὶ τῇ θαλάσῃ οἰκεῖσθαι to be situated (close upon) by the sea (XA.1.4<sup>1</sup>).

b. Of time: ἐπὶ τούτοις after this, thereupon (XC.5.5<sup>21</sup>).

c. Of aim or condition: ἐπὶ παιδείᾳ τοῦτο ἔμαθες in order to an education hast thou learned this (PProt.312<sup>9</sup>), ἐπὶ τόκῳ δανείζειν to lend on interest (PLg.742<sup>9</sup>), ἐπὶ τούτῳ on these conditions (T.3.114).

d. In other relations: ἐπὶ τοῖς πράγμασι εἶναι to be at the head of affairs (D.9<sup>9</sup>), ἐπὶ τοῖς πολεμίοις εἶναι to be in the power of the enemy (XA.5.8<sup>11</sup>), ἐπὶ τινι χαίρειν to rejoice (on the ground of) at something (XM.2.6<sup>25</sup>).

3. WITH ACCUSATIVE:

a. Of place: to, upon, against: ἀναβαλεῖν ἐφ' ἵππον to mount on horseback (XA.1.8<sup>9</sup>), ἐπὶ δεξιᾷ toward the right (XA.6.4<sup>1</sup>), ἐπὶ βασιλεῖ ἵεναι to march against the king (XA.1.3<sup>1</sup>).

b. Of extension over place or time: ἐπὶ πᾶσαν Εὐρώπην throughout all Europe (PCriti.112<sup>b</sup>), ἐπὶ τρεῖς ἡμέρας for (during) three days (XA.6.6<sup>20</sup>).

c. Of an object sought: τρέχω πρὸς τράχηλον I run to fetch a ladle (Aγ.79).

Phrases: ἐπὶ πολὺ to a great extent (T.1.6), ὅς ἐστι τὸ πολὺ for the most part (T.2.13), τὸ ἐς' ἐμέ so far as I am concerned (EOr.1345).

IN COMPOSITION: upon, over, after, toward, unto. Often it cannot well be translated.

#### κατά.

800. κατά (cf. adv. κάτω below) originally down (opposed to ἀνά).

##### 1. WITH GENITIVE:

a. Down from: Hm. βῆ δὲ κατ' Οὐλύμπου κατήνεν he went down from the heights of Olympus (A 44).

b. Underneath: κατὰ γῆς underground (PPhaedr.249<sup>a</sup>).

c. Down upon: μέρον κατὰ τῆς κεφαλῆς καταχέαι to pour ointment over the head (PRp.398<sup>a</sup>).

d. Against a person (of speaking, etc.): ψεύδεσθαι κατὰ τινος to speak falsely against one (PEuthyd.284<sup>a</sup>). Rarely in a good sense: concerning, respecting.

Phrases: πόλιν κατ' ἄκρας εἰλεῖν to take a city completely, i. e., from its highest point down (T.4.112), κατὰ νότον in the rear of an army (T.4.33).

2. WITH ACCUSATIVE, down along; passing over, through; pertaining to, according to, opposite:

a. Of place: κατὰ ῥέον down stream (Hd.2.96), κατὰ Θερραλίαν throughout Thessaly (PCr.45<sup>a</sup>), κατὰ γῆν καὶ κατὰ θάλατταν (over) by land and by sea (XA.3.2<sup>13</sup>), τὸ καθ' αὐτοὺς the part opposite them (XA.1.8<sup>21</sup>).

b. Of time: κατ' ἐκείνον τὸν χρόνον at that time (T.1.139), οἱ καθ' ἡμᾶς our contemporaries (D.20<sup>17</sup>).

c. Of other relations: κατὰ τὸν αὐτὸν τρόπον (according to) in the same manner (XC.8.2<sup>5</sup>), κατὰ πάντα in all respects (D.24<sup>108</sup>), κατὰ δύναμιν according to ability (Hd.3.142), κατὰ τοὺς νόμους according to the laws (D.8<sup>2</sup>), τὸ κατ' ἐμέ as regards me (D.18<sup>247</sup>).

d. In distributive expressions: Hm. κατὰ φύλα by clans, each clan by itself (B 362), κατὰ δύο by twos, two by two (D.20<sup>17</sup>), καθ' ἡμέραν day by day (T.1.2).

IN COMPOSITION: down, against. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

#### μετά.

801. μετά amid, among.

1. WITH GENITIVE, with, implying participation (cf. σύν, 806): μετὰ συμμάχων κινδυνεύειν to meet the dangers of battle in common with allies (T.8.24), μετὰ πολλῶν δακρύων with (amid) many tears (PAP.84<sup>a</sup>).

2. WITH DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα δὲ θεὸς ἔσκε μετ' ἀνδράσι Hector who was a god among men (Ω 258).

##### 3. WITH ACCUSATIVE:

a. Usually after, in time or order: μετὰ τούτων τὸν χρόνον after this time (PRp.587<sup>b</sup>), μετὰ θεῶν ψυχὴ θεϊκώτατος next to the gods, the soul is most divine (PLg.726<sup>a</sup>).

b. To (a position) among or along with, poetic: Hm. ἰὼν μετὰ ἔθρεσ ἐταίρων going among the multitude of his friends (H 115).

c. *After* (in quest of), poetic: Hm. βῆναι μετὰ πατρὸς ἀκρόην *to go in quest of tidings of a father* (B 308).

*Phrases*: μετὰ χειρὸς ἔχειν *to have in hand*, properly, to take between the hands and hold there (Ae.1<sup>7</sup>), μεθ' ἡμέρῶν *by day* (Ant.5<sup>44</sup>).

*IN COMPOSITION*: with (of sharing), among, between, after, from one place to another (μετατίθεσθαι *to put in a new place*).

### παρά.

802. παρά (Hm. also πάρ, παρὰ) *alongside of, by, near*.

1. *WITH GENITIVE, from beside, from*: Hm. παρὰ νηῶν εἰς ἀποσεσθήσειν *to return from the ships* (M 115), λαμβάνειν παρὰ πολεμίων *to take from the enemy* (XHier.1<sup>84</sup>). Very rarely, and only in poetry, simply *alongside of*: ναυετών παρ' Ἰσμηνοῦ βέλδρων *dwelling by the currents of Ismenus* (SAnt.1123).

2. *WITH DATIVE: with, beside*: παρὰ τῷ διδασκάλῳ στρέϊσθαι *to dine with the teacher* (XC.1.2<sup>6</sup>), Hm. μυνάξαι παρὰ νηυσὶ κορωνίσιν *to remain by the curved ships* (B 392). Figuratively: παρ' ἐμοὶ *in my opinion* (Hd.1.32).

3. *WITH ACCUSATIVE, to (a position) beside, unto*: also *along by*:

a. *Of place*: Hm. τὰ δ' αὖτις ἔτην παρὰ νῆας *but they two went again to the ships* (A 347), βῆ δ' ἀχέων παρὰ θύα πολυφλοίσβοιο θαλάσσης *he went sorrowing along the shore of the roaring sea* (A 34).

b. *Of time*: παρ' ὅλον τὸν βίον *(along by) during his whole life* (MMon.181).

c. *Of comparison*: παρὰ τοὺς ἄλλους εὐτακτῶν *obedient in comparison with the others* (XM.4.4<sup>1</sup>).

d. *Of cause*: παρὰ τὴν ἡμετέρῶν ἀμέλειαν Φίλιππος ἀπηθέηται *through our neglect Philip is becoming great* (D.4<sup>11</sup>), properly, by it, in connection with it.

e. *Of exception or opposition*: ἔχω παρὰ ταῦτα ἄλλο τι λέγειν *beside this I have another thing to say* (PPhaed.107<sup>a</sup>), παρὰ τοὺς νόμους *contrary to the laws* (XM.4.4<sup>3</sup>), properly, passing by or beyond them, trans-gressing them, the opposite of κατὰ with acc. (800, 2 c).

*Phrases*: παρὰ μικρὸν *by little, within a little*, παρὰ μικρὸν ἦλθον ἀποθανεῖν *I came near dying* (I.19<sup>32</sup>), παρὰ πολὺ νικᾶν *to be (victorious by much) completely victorious* (T.1.29), παρ' ὀλίγον ποιεῖσθαι *to esteem lightly* (XA.6.6<sup>11</sup>).

*IN COMPOSITION*: beside, along by or past, aside, amiss.

### περί.

803. περί *around* (on all sides, cf. ἀμφί 791).

1. *With GENITIVE*:

a. Chiefly in derived sense, about, concerning (Lat. de): τίνα γνώμην ἔχεις περὶ τῆς πορείας; *what opinion have you about the march?* (XA.2.2<sup>10</sup>).

b. In Hm. surpassing, more than: περὶ πάντων ἔμμεναι ἄλλων *to be superior to all others* (A 287). Hence, in prose, such phrases as περὶ πολλοῦ ποιεῖσθαι *to consider as (more than much) very important* (PAP.46<sup>o</sup>), περὶ οὐδενὸς ἡγεῖσθαι *to esteem (just above nothing) very low, think little of* (Lys.31<sup>21</sup>). Cf. 746 a.

2. *With DATIVE, not frequent in Attic prose*:

a. *Of place*: θώρακα ἔχει περὶ τοῖς στέρνοις *he wears a cuirass round his breast* (XC.1.2<sup>12</sup>).

b. *Of cause*: δεδιότες περὶ τῷ χωρίῳ *being alarmed for the place* (T.1.60).

3. WITH ACCUSATIVE, nearly the same as ἀμφί: περί Ἑλλησποντον *about the Hellespont, in the region of the Hellespont* (D.8<sup>9</sup>); and in derived sense, σπουδάζειν περί τὴν πολιτείαν *to be busily engaged about the government* (I.8<sup>21</sup>), τὰ περί τὴν γεωργίαν *what pertains to husbandry* (XO.20<sup>1</sup>).

IN COMPOSITION: *around (remaining) over, surpassing* (with adjectives = Lat. *per-* in *permagis*).

For Hm. περί as adverb *exceedingly*, see 785.

πρό.

804. πρό (Lat. *pro*) *before*.

WITH GENITIVE only:

- a. Of place: πρό τῶν πυλῶν *before the gates* (XH.2.4<sup>24</sup>).
- b. Of time: πρό τῆς μάχης *before the battle* (XA.1.7<sup>15</sup>).
- c. Of preference: πρό τούτου τεθνάναι ἔλαστο *before this he would rather choose death* (PSym.179<sup>a</sup>).
- d. Of protection or care: μάχεσθαι πρό παιδων *to fight for one's children*, properly, in front of them (Θ 57), πρό ὑμῶν ἀγρυπνεῖν *to watch in your behalf* (XA.7.6<sup>20</sup>).

Phrases: πρό πολλοῦ ποιῆσθαι (to esteem in preference to much) *to consider as valuable, important* (I.5<sup>14</sup>), Hm. πρό ὁδοῦ *further on the way* (Δ 382).

IN COMPOSITION: *before, forward, forth*.

πρός.

805. πρὸς (Hm. also προτί, ποτί) *at or by (properly confronting)*.

1. WITH GENITIVE:

- a. In front of, looking towards, on the side of: πρὸς Θράκης κεῖσθαι *to be situated over against Thrace* (D.23<sup>103</sup>), τὸ πρὸς ἐσπερὰς τείχος *the westward wall* (XH.4.4<sup>18</sup>).

Similarly in swearing: πρὸς θεῶν *before the gods, by the gods* (XA.5.7<sup>5</sup>). So πρὸς πατρός *on the father's side*, πρὸς μητρός *on the mother's side* (D.21<sup>144</sup>).

- b. To express what is natural or appropriate on the part of some one: πρὸς γυναῖκας ἦν *it was the way of a woman* (A.Ag.1636), οὐκ ἦν πρὸς τοῦ Κύρου τρόπον *it was not according to the character of Cyrus* (XA.1.2<sup>11</sup>).

- c. From: ἐπαινον ἔχων πρὸς ὑμῶν *having praise from you* (XA.7.6<sup>20</sup>). Sometimes used with passive verbs (instead of ἐπὶ, 808, 1 b): πρὸς θεῶν δρώμενος *seen by the gods* (AEum.411): cf. ἐκ, 798 c.

2. WITH DATIVE:

- a. At: ὁ Κύρος ἦν πρὸς Βαβυλῶνι *Cyrus was at Babylon* (XC.7.5<sup>1</sup>). Also in derived sense, engaged in: πρὸς ἔργῳ εἶναι *to be busied with a work* (XH.4.8<sup>22</sup>).
- b. In addition to: πρὸς τούτοις *besides this, furthermore* (XC.1.2<sup>8</sup>).

3. WITH ACCUSATIVE:

- a. To: ἐρχονται πρὸς ἡμᾶς *they come to us* (XA.5.7<sup>20</sup>), λέγετε πρὸς με *speak to me* (XA.3.3<sup>2</sup>). Also against: ἔναι πρὸς τοὺς πολεμίους *to march against the enemy* (XA.2.6<sup>10</sup>).

- b. Towards: πρὸς βορρᾶν *towards the north* (T.6.2). Especially of disposition or relation towards some one: οὐκείως διακείσθαι πρὸς τινα *to be confidentially disposed towards one* (XA.7.5<sup>16</sup>), σπονδὰς ποιῆσθαι πρὸς τινα *to make a truce with one* (T.4.15).

c. In reference to, with a view to: *πρὸς ταῦτα* in view of this, therefore (APr.915), *διαφέρειν πρὸς ἀρετὴν* to have the advantage in respect to virtue (PAp.35<sup>b</sup>), *πρὸς τί με ταῦτ' ἐρωτᾷς*; to what end do you ask me this? (XM.8.7<sup>2</sup>), *πρὸς τὸ ἀργυρίου τὴν εὐδαιμονίαν κρίνειν* to judge of happiness (by reference to) according to money (I.4<sup>10</sup>).

Phrases: *πρὸς ἡδονήν, χάριν* with a view to please, gratify (APr.494, SPhil. 1155), *πρὸς βίαν* by force, forcibly (APr.208), *πρὸς ὀργήν* in anger, angrily (SEL369), *οὐδὲν πρὸς ἐμέ* it is nothing to me (D.18<sup>41</sup>).

IN COMPOSITION: to, towards, in addition.

### σύν.

806. *σύν* (also *ξύν*) with, i. e. in company with, in connection with = Lat. *cum* (cf. *μετά* with the gen., 801, 1):

WITH DATIVE only:

*ἐπαυδεύετο σὺν τῷ ἀδελφῷ* he was educated with his brother (XA.1.9<sup>2</sup>), *σὺν θεοῖς* with the help of the gods (XC.6.4<sup>19</sup>), *σὺν τῷ νόμῳ* in conformity with the law (XC.1.3<sup>17</sup>).

IN COMPOSITION: with, together.

### ὑπέρ.

807. *ὑπέρ* (Hm. also *ὑπείρ*) over = Lat. *super*.

1. WITH GENITIVE:

a. Of place: *ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται* the sun journeys above us (XM.3.8<sup>2</sup>).

b. In derived sense, for, in behalf of: *μάχεσθαι ὑπὲρ τινος* to fight for one, orig. over him, standing over to defend (PLg.642<sup>c</sup>), *πονεῖν ὑπὲρ σοῦ* to labor in your behalf (XA.7.3<sup>41</sup>). Also on account of: *ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω* I congratulate you on account of your freedom (XA.1.7<sup>2</sup>).

c. Concerning (= περὶ), rarely found before Demosthenes: *τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν* to have such an opinion concerning the war (D.2<sup>1</sup>).

2. WITH ACCUSATIVE, over, beyond, of place and measure: Hm. *ὑπὲρ οὐδὲν ἐβήσεν* he passed over the threshold (ν 63), *οἱ ὑπὲρ Ἑλλήσποντον οἰκοῦντες* those who dwell beyond the Hellespont (XA.1.1<sup>9</sup>), *ὑπὲρ δυνάμιν* beyond one's ability (D.21<sup>69</sup>).

IN COMPOSITION: over, beyond, exceedingly, in behalf of.

### ὑπό.

808. *ὑπό* (Hm. also *ὑπαί*) under = Lat. *sub*.

1. WITH GENITIVE:

a. Less often under, of place: *ὑπὸ γῆς* under the earth (PAp.18<sup>b</sup>). Hence in some expressions of dependence: *ὑπ' αὐλητῶν χωρεῖν* to march under the lead of flute-players (T.5.70).

b. Much more frequently, by, of agency, with passive verbs: *ἐτίματό ὑπὸ τοῦ δήμου* he was honored by the people (XH.2.3<sup>15</sup>), *ὑπὸ τῶν δούλων ἀπέθανον* they were slain by the slaves (XHier.10<sup>4</sup>). Cf. 820.

c. Of cause: *ὑπὸ ἀλολίας ἐνδιέτριψεν* through bad weather he delayed (T.2.85).

2. WITH DATIVE, under: *ὑπὸ τῷ οὐρανῷ* under the heavens (PPhaed.110<sup>b</sup>), *ὑπὸ τῇ ἀκροπόλει* at the foot of the acropolis (XA.1.2<sup>8</sup>), *ὑπὸ βασιλεῖ εἶναι* to be under (the power of) the king (XC.8.1<sup>6</sup>).

## 3. WITH ACCUSATIVE:

a. Of place, properly to (a position) *under*: Hm. ἐπὶ πόντον ἐδύσεντο κύματα *he dived under the surging sea* (λ 253). Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑπ' αὐτοῦ ποιῆσθαι *to bring cities and nations under their power* (PRp.348<sup>a</sup>).

b. Of time (either impending or in progress): ἐπὶ νύκτα *just before night* (T.1.115), cf. Lat. *sub noctem*; ἐπὶ τῇ νύκτι *during the night* (Hd.9.58).

IN COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

## THE VOICES.

## ACTIVE.

809. The active voice represents the subject as acting: thus *τύπτω I strike*.

810. The active voice of some verbs has both a transitive (593 a) and an intransitive meaning:

ἐλαύνει tr. *to drive*, intr. *to ride, march*; πρᾶττει tr. *to do*, intr. εὖ (κακῶς) πρᾶττει *to do or fare well (ill)*; ἔχει tr. *to have, hold*, intr. καλῶς ἔχει Lat. *bone se habet, it is well*, ἔχε δὴ *stop now*, ἔχ' ἡρέμα *keep still*.—In English, this is still more common, as in the verbs *move, turn, break, melt, increase*, etc.

In some verbs, the two meanings belong to different tenses, see 500, 501.

a. Some transitive verbs become intransitive in compounds: βάλλειν *to throw*, εἰσβάλλειν and ἐμβάλλειν *to make an invasion*, also (of rivers) *to empty*; δίδναι *to give*, ἐνδίδναι *to give in, surrender*, ἐπιδίδναι *to advance, improve*; κῶπτεω *to cut*, προκῶπτεω *to make progress*.

For intransitive verbs which become transitive in composition, see 712 c.

## MIDDLE.

811. The middle voice represents the subject as acting on himself, or more exactly, as affected by his own action.

The subject may be variously affected by the action. Hence we distinguish the following three uses of the middle.

812. The DIRECT MIDDLE represents the subject as acting directly on himself: λούεσθαι *to wash one's self, bathe*.

So τρέφειν *to turn one's self*, ἐπιδεικνύσθαι *to show one's self*, ἱστᾶσθαι *to set one's self*, καλύπτειν *to cover one's self*. The subject is also the direct object of the action.

a. In English, instead of the reflexive pronoun, an intransitive verb is often to be used: *παύειν* to stop, *παύεσθαι* (to stop one's self) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πειθεῖν* to persuade, *πειθεσθαι* (to persuade one's self) to trust, comply.

b. The direct middle is much less frequent than the indirect; instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *ἡ κακῶσαι ἡμᾶς ἡ σφᾶς αὐτοὺς βεβαύεσθαι* either to harm us or to secure themselves (T.1.33).

813. The INDIRECT MIDDLE represents the subject as acting for himself, or on something belonging to himself: *πορίζεσθαι χρήματα* to provide money for one's self, *σπάσασθαι τὸ ξίφος* to draw one's (own) sword.

So *ἐγχεσθαι γυναῖκα* to take a wife (to one's own house), *ποιεῖσθαι τινα φίλον* to (make some one a friend) gain some one's friendship (for one's self), *μεταπέμπεσθαι τινα* I send for one (that he may come to me), *τίθεσθαι τὴν ψήφον* to deposit one's (own) vote. Sometimes the middle means to, rather than for, one's self: *Ἡμ. ἐφέλκεται ἄνδρα σίδηρος* the iron draws the man to itself (π 294).

a. With 'ward off' etc. the middle is translated from (cf. 767 a): *ἀμύνεσθαι κίνδυνον* to ward off danger (for, i. e.) from one's self, *τρέπεσθαι τοὺς πολέμους* to turn the enemy from ourselves, put them to flight.

814. The SUBJECTIVE MIDDLE represents the subject as acting with his own means and powers, and differs but slightly from the active:

*παρέχειν* to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τινας* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some intransitive verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλεύειν* to take counsel, *βουλεύεσθαι* to take one's own counsel, form his own plan; *πολιτεύειν* to be a citizen, act as such, *πολιτεύεσθαι* to perform one's civic duties, to conduct public affairs; *πρεσβεύειν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations, by sending ambassadors.

815. In some verbs, the indirect middle has a causative use:

*διδάσκειν τὸν υἱόν* I have my son taught (make others teach him for me), *παρετίθεμαι δείπνον* I have a meal served up to me (make others serve it for me). Cf. PMen.93<sup>d</sup>, T.1.130.

816. The following verbs should be especially noted, as showing important differences of meaning between active and middle:

1. *αλεῖν* to take; *αλεῖσθαι* to choose.

2. *ἀποδοῦναι* to give back; *ἀποδόσθαι* to sell (give it away for one's self, for value received).



3. *ἄπτειν* to attach; *ἄπτεσθαι τινος* to touch something (attach one's self to it).

4. *ἄρχειν* to begin (in advance of others, opposed to *ὕστερῃν* to be behind); *ἄρχεσθαι* to begin (one's own work, without reference to others, opposed to *παύεσθαι* to cease).

5. *γαμῖν* to marry (of the man); *γαμείσθαι* to marry (of the woman).

6. *γράφειν νόμον* to write or propose a law; *γράφεσθαι τινα* to bring suit against some one (have him written down in the magistrate's book).

7. *δανείζειν* to lend; *δανείζεσθαι* to borrow (make another lend to one).

8. *δικάζειν* to give judgment; *δικάζεσθαι* to maintain a suit at law (make another give judgment for one).

9. *ἔχειν* to hold; *ἔχεσθαι τινος* to hold on to, hence be close to something.

10. *μισθοῦν* to let for hire; *μισθοῦσθαι* to hire (make another let to one).

11. *τίθεναι νόμους* to make laws for others (said of the lawgiver); *τίθεσθαι νόμους* to make laws for itself (said of the people).

12. *τίμωρεῖν τινα* to avenge some one; *τίμωρεῖσθαι τινα* to avenge one's self on some one.

13. *φυλάττειν τινα* to watch (guard) some one; *φυλάττεσθαι τινα* to be on one's guard against some one (watch him for one's interest).

a. The same verb may have different uses of the middle voice: thus *διδάσκωμαι* indirect middle with causative meaning (815); but also as direct middle, *I teach myself, learn*.

817. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

Thus direct middle, *ἐπισχεῖσθαι* (to hold one's self under) to undertake, promise; indirect, *δέχεσθαι* to receive (to one's self), *κτᾶσθαι* to acquire (for one's self), *ἀναβιάσασθαι* causative, to (make live again) re-animate; subjective, *ἀγωνίζεσθαι* to contend (with one's own powers), *οἰεσθαι* to think (in one's own mind).—For passive deponents, see 497.

For future middle used in passive sense, see 496.

## PASSIVE.

818. The passive voice represents the subject as acted on, or suffering an action: *τύπτομαι* *I am struck*.

a. Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive: usually by *ὑπό* with the genitive (808, 1 b); rarely by other prepositions (798 c, 805, 1 c); sometimes by the dative (769).

819. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many intransitive verbs form a passive voice, the *indirect object* (genitive or dative) of the active becoming the subject of the passive. Thus in particular *ἐρᾶν love*, *ἀρχειν rule*, *καταφρονεῖν despise* (which take the genitive); *πιστεύειν trust*, *ἀπιστεῖν distrust*, *φθονεῖν envy*, *ἐπιβουλεύειν plot against*, *πολεμεῖν war against* (which take the dative):

*μαθάνουσιν ἀρχειν τε καὶ ἀρχεσθαι they learn to govern and to be governed* (XA.1.9<sup>4</sup>), *ἔρᾳ ἡμῖν βουλεύεσθαι μὴ καταφρονηθῶμεν 'tis time for us to beware lest we be despised* (XA.5.7<sup>13</sup>), *πιστεῖν ὑπὸ τῆς πατρίδος to be trusted by one's country* (XSym.4<sup>29</sup>), *ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύόμεθα we are plotted against by the Athenians* (T.1.82), *φθονεῖσθαι ὑπὸ τοῦ Ὀδυσσεύς envied by Odysseus* (XM.4.2<sup>23</sup>).

b. With verbs of *entrusting* and *enjoining*, the dative sometimes becomes thus the subject of the passive verb, while the accusative, which would properly become the subject, remains unchanged: *οἱ ἐπιτετραμμένοι τὴν φυλακὴν* (for *ἐκεῖνοι οἷς ἐπιτέτραπεται ἡ φυλακή*) *those entrusted with the guard* (T.1.126), *ἄλλο τι μείζον ἐπιταχθήσεσθε* (for *ἄλλο τι μείζον ἐπιταχθήσεται ὑμῖν*) *ye will have some other greater command imposed on you* (T.1.140).

c. Neuter passive participles, representing the *cognate accusative* of the active (716 b), are formed from intransitive verbs: *τὰ στρατηγούμενα* *the things done in commanding, strategic operations* (D.4<sup>47</sup>), *τὰ ἐμολιτευμένα* *my political course or conduct* (D.18<sup>69</sup>).

d. Deponent verbs (though properly middle, 817) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: *βιάζεσθαι to do violence*, aor. *βιάσασθαι*; but also pass. *to suffer violence*, aor. *βιασθῆναι* (cf. 499). So too in other verbs, a passive meaning may arise from that of the middle: *αἰεῖν to take*; middle *αἰεῖσθαι*, aor. *ἐλέσθαι to choose*; passive *αἰεῖσθαι*, aor. *αἰεθῆναι to be taken*, also *to be chosen*.

REMARK.—On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For the aorist passive with middle sense, see 498.

820. The active of one verb sometimes serves as the passive of another. Thus *ἀκούειν*, poet. *κλύειν*, (properly 'hear') in the sense of *to be called or to be well or ill spoken of* takes the place of the passive of *λέγειν*. So *εὖ πάσχειν* ('suffer well') means *to be treated well* as passive of *εὖ ποιεῖν*; *ἀποθνήσκειν* ('die') *to be killed* as passive of *ἀποκτείνειν*; *φεύγειν* ('flee') *to be banished or prosecuted* as passive of *διώκειν*; *ἐκπίπτειν* ('fall out') *to be cast out* as passive of *ἐκβάλλειν*; and often *κείσθαι* ('lie') *to be put* replaces the rare perfect passive of *τίθημι*.

Thus *μέγα εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων* 'tis a great thing to be well spoken of by six thousand men (XA.7.7<sup>23</sup>), *νῦν κόλακες καὶ θεοῖς ἔχθροι ἀκούουσι* now they are called fawners and god-hated (D.18<sup>46</sup>), *ἐν Θράκῃ γὰρ ἀπέθανεν ὑπὸ Νικάνδρου* for he was slain by Nicander in Thrace (XA.5.1<sup>15</sup>), *οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κεімένους νόμους* those who transgress the laws appointed by the gods (XM.4.4<sup>31</sup>), *μὴ πῶς ἐγὼ ὑπὸ Μελέτῳ τοσαύτῃς δίκᾳ φύγοιμι* may I never be prosecuted on such grave charges by Meleus (Pap.19<sup>6</sup>).

## THE TENSES.

821. The tenses in Greek do not merely distinguish *time*, as in English. Besides doing this, they have another office; that of distinguishing the *action* in relation to its own progress, as *continued*, *completed*, or simply *brought to pass*.

This distinction of *action* pertains to all the modes, while the distinction of *time* is nearly confined to the indicative.

822. The present and imperfect represent the action as *continued*; the perfect, pluperfect, and future perfect as *completed*; the aorist and future as *indefinite*, that is, as simply *brought to pass*.

The difference will be best understood on comparing the meanings of the aorist, present, and perfect *infinitives* of several verbs:

Aorist.	Present.	Perfect.
ποιῆσαι to do.	ποιεῖν to be doing, be engaged in.	πεποιηκέναι to have done.
ἀποθανεῖν to die.	ἀποθνήσκειν to be dying.	τεθνηκέναι to be dead.
φυγεῖν to flee, run away, take flight, be banished.	φεύγειν to be fleeing, or in exile.	πεφευγέναι to have got safe off, be out of dan- ger.
φοβηθῆναι to take fright, be frightened.	φοβεῖσθαι to fear, be afraid.	πεφοβησθαι to be terror- stricken.
ἀνθῆσαι to blossom forth, burst into flower.	ἀνθεῖν to bloom, be blooming.	ἠθνηκέναι to be in flower.
πιστεῦσαι to put one's trust.	πιστεῖν to trust.	πεπιστευκέναι to have a settled confidence.

a. It is often hard to express these distinctions in English, and recourse must be had, sometimes to the 'progressive forms' of the tenses, sometimes to other phrases, as shown above. Observe that the simple English verb is not always the same in this respect: thus to *sleep* expresses continued action, to *take*, action brought to pass.

b. The name of the aorist tense (*ἀόριστος indefinite*) has reference to this characteristic of its meaning.

c. It is often said that the aorist expresses *momentary* action, and this is usually true. Nevertheless a prolonged action, when conceived as a single fact, may be expressed by the aorist. See 841 b.

823. The tenses of the *indicative* also express *time*. The present and perfect express *present* time; the imperfect, aorist, and pluperfect express *past* time; the future and future perfect express *future* time. This may be shown as follows:

	ACTION BROUGHT TO PASS.	ACTION CONTINUED.	ACTION COMPLETED.
PRESENT TIME.		Pres. γράφω <i>am writing.</i>	Perf. γέγραφα <i>have written.</i>
PAST TIME.	Aor. ἔγραψα <i>wrote.</i>	Impf. ἔγραφον <i>was writing.</i>	Plupf. ἐγγράφη <i>had written.</i>
FUTURE TIME.	Fut. γράψω <i>shall write.</i>		Fut. Perf. γεγρά- ψεται <i>it will have been written.</i>

a. It will be observed that there is no tense for action brought to pass at the present time, or action continued at a future time. But the former is seldom or never needed, and for the latter the future may be used: γράψω *shall be writing.*

## I. TENSES OF THE INDICATIVE.

### *Present.*

824. The present represents an action as *going on* at the present time: γράφω *I write* or *am writing.*

a. Customary actions and general truths are also expressed by the present: οὗτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω *he drinks water, but I wine* (D.19<sup>46</sup>), τίκτει κόρος ὕβριν *satiety begets insolence* (Solon 8).

b. But a general truth is sometimes expressed by the perfect or the future, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόν-  
θασι *many on account of glory have suffered great evils* (XM.4.2<sup>35</sup>), ἀνὴρ ἐπιεικὴς ἀπολέσας τι βῶστα οἶσει *a reasonable man, when he has lost anything, will bear it very easily* (PRp.603<sup>9</sup>).—For a similar use of the aorist, see 838.

825. PRESENT OF ATTEMPTED ACTION.—The present may represent an action as attempted merely, not accomplished: thus δίδωμι may mean *I offer*, πείθω *I try to persuade.*

ἐξελάνετε ἡμᾶς ἐκ τῆς χώρας *you are trying to drive us out of the country* (XA.7.7<sup>7</sup>). The same use is found in the other modes: Ἡμ. τέρποντες πυκινὸς ἀπαχήμενον· οὐδέ τι θυμῷ τέρπετο *seeking to cheer him in his grievous sorrow; but not at all in spirit was he cheered* (T 312).

826. With πάλαι and other expressions of past time, the present is used, where in English the perfect would be required: πάλαι ζητοῦμεν *we have long been seeking* (SQt.1112). The imperfect is in like manner used for the English pluperfect.

827. The present of some verbs may be used nearly in the sense of the perfect, to express the continued result of a completed action. Thus *ἀκούω* (*I hear*) may mean *I (have heard) am informed*; *νικάω* (*I conquer*) may mean *I (have conquered) am victorious*; *φεύγω* (*I flee*) may mean *I (have fled) am in exile*; *ἁδικῶ* (*I do wrong*) may mean *I (have done wrong) am a wrong-doer*. The presents *ἔρχομαι* *I am come*, *οἶχομαι* *I am gone*, are always used in this way.

a. The imperfect of these verbs has a corresponding use: *ἐνίκηον* *I was victorious*, etc.

828. HISTORICAL PRESENT.—In vivid narration, a past event is often thought of and expressed as present:

*Δαρείου καὶ Παρυσάτιδος γίγνεσθαι παῖδες δύο* of Darius and Parysatis are born two sons (XA.1.1'). The present in this use is freely interchanged with the past tenses: *ἐπεὶ ἤγειρε Ἀρχιδάμους ἐπὶ τοῖς ἐντιπάλους, ἐνταῦθα οὐκ ἐδέξατο, ἀλλ' ἐγκαλίνουσι* when Archidamus led against the enemy, they did not abide the attack, but turn to flee (XH.7.5<sup>13</sup>).

a. Even a future event, when thought of as immediate or certain, may be expressed by the present: *εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πῦρ* Sicily if this city shall be taken, the whole of Sicily is (i. e., will be) in their hands (T.6.91). This is the general use of *εἰμι* *I (am going, i. e.) am about to go* (477 a).

### Imperfect.

829. The imperfect represents an action as *going on* at a past time: *ἔγραφον* *I was writing*.

a. The imperfect is especially common where different past actions are represented as going on at the same time:

Hm. *ὄφρα μὲν ἦν καὶ ἀέξετο ἱερὸν ἡμᾶρ, τόφρα μὲν ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λάος* while it was morning and the sacred day was waxing, so long the weapons of both hosts did clash, and people fell (Θ 66).

830. The imperfect is regularly used to denote a customary or frequently repeated past action:

*Σωκράτης ὅσπερ ἐγίνωσκεν οὕτως ἔλεγε* as Socrates thought, so he (always) spoke (XM.1.1<sup>4</sup>), *ἐλέγετο* it was (repeatedly) said, the talk was (XA.1.2<sup>15</sup>).

831. In narration the imperfect is sometimes employed where the aorist would seem to us more natural; this is especially frequent with verbs implying speech (saying, commanding, asking, etc.): *ἔλεγε τοῖς προέδροις ὅτι ἐσβολὴ ἔσται* he told the magistrates that there would be an attack (T.3.25).

832. IMPERFECT OF ATTEMPTED ACTION.—The imperfect, like the present (825), often denotes an attempted action:

*Κλέαρχος τοὺς στρατιώτας ἐβιάζετο λέναι· οἱ δ' αὐτὸν ἔβαλλον, ἐπεὶ ἤρξατο προΐναι* Clearchus was forcing his soldiers to march; but they began throwing stones at him, when he began to go forward (XA.1.8<sup>1</sup>).

833. The imperfect is often used, instead of the present, to denote a present fact or truth which has been *just recognized*, although true before: οὐ τοῦτ' ἦν εὐδαιμονία, κακοῦ ἀπαλλαγὴ *this—deliverance from evil—is not happiness*, as we before supposed it to be (PGo.478<sup>c</sup>), οὐ σὺ μόνος ἔρ' ἦσθ' ἐποψ; aren't you then the only *erops*, as I supposed? (ArAv.280).

834. Verbs of *obligation* are used in the imperfect, with reference to present time, to express that which *ought to be*, but is not: thus ἔδει σε τοῦτο ποιεῖν may mean *you ought to be doing this* (but are not).

ἔδει τοὺς λέγοντας μὴτε πρὸς ἔχθρῶν ποιῆσθαι λόγον μὴτε πρὸς χάριν *the speakers ought not to make any discourse with reference either to enmity or to favor*, implying that they do (D.8<sup>1</sup>). Thus also χρῆν *it were proper*, εἰκὸς ἦν *it were fitting*.

a. This must not be confounded with the normal use of the imperfect to express *past obligation*: thus ἔδει σε τοῦτο ποιεῖν may also mean *you were under obligation to do this*, without any implication of non-fulfillment.

835. The imperfect is sometimes used with ἄν, to express a *customary* past action; that is, an action which took place, if occasion served, at various past times:

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν τί λέγοιεν *taking up their poems, I would (often) ask what they meant* (PAr.22<sup>b</sup>).

a. The aorist indicative with ἄν has a similar use: δραχμαὶς ἄν ἦτηρ' εἰκοσιν εἰς ἡμάτιον *I would (= used to) ask for twenty drachmae for a cloak* (ArPlut.982).

b. This use must be carefully distinguished from the *hypothetical indicative* with ἄν; see 895.

### Aorist.

836. The aorist indicative represents an action simply as *brought to pass* or *done* at a past time: ἔγραψα *I wrote*.

a. The action is thought of merely as an *event* or *single fact*, without regard to the time it occupied. In this its ordinary use, the aorist may be called the *factitive aorist*:

τοξικὴν καὶ ἱατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνὴρ *Apollo invented archery and medicine and divination* (PSym.197<sup>a</sup>), Hm. τὴν δὲ πολλὸν πρῶτος ἴδε Τηλέμαχος θεοειδὴς, βῆ δ' ἰδὼς προθύρῳ *her much the first godlike Telemachus espied, and went straight toward the door-way* (a 113).

837. The aorist indicative is often used where the perfect or pluperfect might be looked for:

τῶν οἰκετῶν οὐδὲνα κατέλιπε, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all* (Ae.1<sup>9</sup>), Κύρον μεταπέμψεται (828) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *he sends for Cyrus from the government of which he (made) had made him satrap* (XA.1.1<sup>2</sup>).

838. EPISTOLARY AORIST.—In letters a writer sometimes puts himself in the position of the reader, and views the moment of writing as a past time: μετ' Ἀртаβάζου, ὃν σοι ἔπεμψα, πρῶσσε *negotiate with Artabazus, whom I (sent) send to thee* (T.1.129). The perfect may also be so used.

839. In questions with *τί οὐ*, containing a proposal, the aorist is often used, instead of the present: *τί οὐ σὺ μοι ἐγένου συνθηράτης; why (didn't you) don't you become my fellow-hunter? (XM.3.11<sup>15</sup>).*

840. GNOMIC AORIST.—General truths are often expressed by the aorist indicative, as having proved true in past instances. Such aorists are naturally translated by the English present:

*τὰς τῶν φαύλων συνθηλαῖας ὀλίγος χρόνος διέλυσεν the associations of the bad a little time dissolves (L.1<sup>1</sup>), μὴ ἡμέρᾳ τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἤρ' ἄνω a single day drags one man down from high estate, and lifts another up (EFrag.424).*

a. This is called *gnomic aorist*, as being especially frequent in proverbs or maxims (*γνώμαι*). By Hm. it is often used in *similes* or comparisons.

841. INCEPTIVE AORIST.—If the present of a verb denotes a *continued state*, the aorist commonly expresses the beginning of that state: thus *ἐνόσησε he fell ill* (pres. *νοσῶ am ill*).

So *ἔχω have*, *ἔσχον got, got possession of*; *ἄρχω rule*, *ἤρξα attained dominion*; *βασιλεύω am king*, *ἔβασιλευσα became king*; *κοιμῶμαι sleep*, *ἐκοιμήθην went to sleep*; *ισχύω am strong*, *ἔσχυσα grew strong*; *σιγῶ am silent*, *ἔσιγησα became silent*; *δακρύω weep*, *ἐδάκρυσα burst into tears*; *ἐρῶ love*, *ἤρασθην fell in love*; *κινδυνεύω am in danger*, *ἐκινδύνευσα incurred risk*. So *ἔστην took my stand* (perf. *ἔστηκα am standing*).

a. This use is found in all the modes of the aorist: *νοσήσαι to fall ill*, etc.

b. The inceptive meaning is not inseparable from these aorists: they are sometimes used in the ordinary *factitive* sense (836 a): *ἔβασιλευσε δέκα ἔτη he reigned ten years*, the whole reign being conceived as one act.

842. The aorist is sometimes used, in the first person singular, to denote a feeling, or an act expressive of it, which began to be, *just before* the moment of speaking. In English the present is used: *ἐγέλασα I can't help laughing*, *liter., I laughed (ArEq.696), ἐπῆνεν ἔργον καὶ πρόνοιαν ἦν ἔθου I praise the deed, and forethought which you exercised (SAj.536).*

For the aorist indicative with *ἄν*, expressing occasional action, see 835 a.

### Future.

843. The future denotes an action that will take place at a future time: *γράφω I shall write*.

a. The future action may be understood either as *brought to pass* or as *continued* (cf. 823 a): thus *ἔρξω* may denote either *I shall attain to rule* (cf. aor. *ἤρξα*, 841) or *I shall rule* (be ruler): *πράγματεσθαι ὅπως ἔρξουσιν they take measures to attain to power (XRL.14<sup>5</sup>), διαπεριεὶν οὐδὲν ἐξουσί τε καὶ ἄρξασθαι we must distinguish who are to rule and who to be ruled (PRp.412<sup>b</sup>).*

844. The second person of the future is used as a softened form of command: *πάντως δὲ τοῦτο πράξεις but this you shall do by all means (ArNub.1852).*

With negatives, it expresses prohibition: *οὐ τοῦτο λογιέσθε* you will not (are not to) consider this (Lycurg.<sup>67</sup>).

a. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς*; will thou not wait? (PSym.172<sup>a</sup>). For *οὐ μή* with the future, see 1032 a.

845. With the future indicative Homer sometimes joins *κέ* or *ἔν*, without materially modifying the meaning: *καὶ κέ τις ἔδ' ἐρεί* and thus some one will say (Δ 176). In Attic writers this construction is very rare, and even doubtful.

846. PERIPHRASTIC FUTURE.—To represent a future action as immediately expected or intended, the verb *μέλλω* am about is used with the infinitive of the future or present, or (more rarely) the aorist:

*μέλλω* *θμᾶς διδᾶν* *ὅθεν μοι ἡ διαβολὴ γέγονε* I am about to teach you whence this calumny has arisen against me (PAr.21<sup>b</sup>), *ἐγὼ θμᾶς μέλλω* *ἔγειν* *εἰς* *Φᾶσιν* I am going to lead you to Phasis (XA.5.7<sup>b</sup>), *μέλλοντες* *λαβεῖν* *αὐτοῦ* when he is on the point of seizing it (ArAch.1159).

a. Other tenses of *μέλλω* are used in a similar way: *πλησίον ἦδη ἦν δ σταθμός, ἔνθα ἔμελλε καταλθεῖν* the station was now near, where he was about to stop for the night (XA.1.8<sup>1</sup>). Cf. Lat. *ducturus sum, eram, ero*, etc.

b. The phrase *πῶς οὐ μέλλει* or *τί οὐ μέλλω* has a peculiar meaning, *how (why) should I not?* *πῶς οὐ μέλλει* *τὸ σοφώτερον καλλίον φαίνεσθαι*; why should not that which is wiser appear nobler? (PProt.309<sup>c</sup>).

### Perfect and Pluperfect.

847. The perfect represents an action as completed at the present time; the pluperfect, as completed at a past time: *γέγραφα* I have written, *ἔγραψα* I had written.

848. A future action is sometimes vividly expressed by the perfect: *ἔλωλας, εἰ σε ταῦτ' ἐρήσομαι* *πέλιν* thou art a dead man, if I ask thee this again (Sot.1166). Cf. 828 a. Even the aorist can be thus used: see Eur. Alc. 386.

849. PERFECT WITH PRESENT MEANING.—Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

*μémνημαι* (from *μμήσκω*), properly, have recalled to mind, and so remember, Lat. *memini*.

*κέκλημαι* (*καλέω*) have received a name, am called.

*κέκτημαι* (*κτάμαι*) have acquired, possess.

*ἡμφιεσμαι* (*ἄμφιέννυμι*) have dressed myself in, have on.

*πέποιθα* (*πείθω*) have put confidence, have confidence in.

*πέφῦκα* (*φύω*) have been produced, am by nature.

*ἵστηκα* (*ἵστημι*) have set myself, stand.

*βέβηκα* (*βαίνω*) have stepped, stand, also am gone.

*ἔγνων* (*γινώσκω*) have recognized, know.



a. When the present of a verb denotes a state or condition, the perfect denotes merely a more *settled* condition: see the last three examples in 822.

b. Here belong also several perfects which have no presents: as *οἶδα* *know*, *ὅμοια* *am like*, *ἐσθλα* *am accustomed*, *δέδοικα* *am afraid*, and others; furthermore the perfects of several verbs signifying to make a noise: *κέκραγα* (*κρά(ω)* *bawl*), *κέκρυγα* (*κρί(ω)* *shriek*), *κέκλαγγα* (*κλά(ω)* *bay*); also *κέχρημαι* (*χρή(ω)* *need*) and others. In these the perfect seems never to have expressed completed action.

c. In all these verbs, the *pluperfect* has the meaning of an *imperfect*: *ἔκεκτήμην* *was in possession of*, *ἑστῆκη* *was standing*;—and the *future perfect* has the meaning of a simple *future*: *ἑστήξω* *shall stand*, *μεμνήσομαι* *shall remember*, *κεκράξομαι* *shall bawl*.

### *Future Perfect.*

850. The future perfect denotes an action which will be completed at a future time: *γεγράψεται* *it will have been written*.

For the forms (chiefly passive) of this tense see 466, 467. For the periphrastic future perfect with *έσμαι* see 467 a.

a. But often the future perfect differs very little from the ordinary future in meaning. In some verbs, it regularly takes the place of the future passive: thus *πενδύσομαι* *shall be sold*, *κεκόψομαι* *shall be cut* are the regular Attic forms, instead of *πράθῃσομαι*, *κοπήσομαι*; and *δεδήσομαι* *shall be bound*, *πεπαύσομαι* *shall be quiet* are oftener said than *δεθῃσομαι*, *παυθῃσομαι*. Cf. also 849 c.

## II. TENSES IN OTHER MODES.

### GENERAL RULE.

851. In the subjunctive, optative, imperative, and infinitive, the tenses do not of themselves designate time.

The present in these modes denotes an action simply as *continued*: thus *ποιῶν* *to be doing* (at any time).

The aorist denotes an action simply as *brought to pass*: *ποίησαι* *to do* (at any time).

The perfect denotes an action simply as *completed*: *πεποιηκέναι* *to have done* (at any time).

a. The time of the action, when time is thought of at all, is *implied* in the connection, not *expressed* by the form of the verb. Thus:

PRESENT TIME: *οὐ βουλευέσθαι* *εἰρᾶ*, *ἀλλὰ βεβουλευέσθαι* *it is time, not to be planning, but to have a plan formed* (PCr.46<sup>a</sup>), *μανόμεθα πάντες ὅπταν* *ὀργιζόμεθα* *we all are mad whenever we are angered* (Philem.iv.54). Here *βουλευέσθαι*, *ὀργιζόμεθα* are understood, from the connection merely, to refer to present time.

**FUTURE TIME:** τίς ἐδεήσεται κήρυξ ἵνα; *who will be willing to go as herald?* (XA.5.7<sup>20</sup>), ὁπότεν ἀπίωμεν, ἔξονται *whenever we go away, they will follow* (XA.6.5<sup>15</sup>). Here the connection shows that ἵνα, ἀπίωμεν refer to the future.

**PAST TIME:** ἐβούλετο τὰ παῖδε ἀμφοτέρω παρῆναι *he wanted both his sons to be with him* (XA.1.11), Κύρος ἔπεμπε βίλους οἴνου ὁπότε πᾶν ἡδὺν λάβοι *Cyrus sent jars of wine whenever he got any very good* (XA.1.9<sup>25</sup>). Here παρῆναι, λάβοι are seen from the context to refer to the past.

b. The imperative, though expressing no time, necessarily implies the future. So even the perfect imperative; this expresses permanence or finality: τεράχθω *let him (have been placed) have his station* (PRp.562<sup>a</sup>).

### OPTATIVE AND INFINITIVE IN INDIRECT DISCOURSE.

852. The optative and infinitive, when they stand in *indirect discourse* representing an indicative of the direct discourse, do denote time, relatively to that of the leading verb.

853. The present and perfect optative and infinitive in these circumstances (852) represent respectively the present and perfect indicative, and so denote time relatively *present*: that is, the same time as the leading verb: γράφειν φησί *he says that he is writing* (now); ἔφη γράφειν or ἔλεγεν ὅτι γράφοι *he said that he was writing* (then).

So γεγραφέναι φησί τὴν ἐπιστολὴν *he says that he has the letter written* (now), ἤσαν προηληλαμένοι *they guessed that he had ridden ahead*, i. e., that the action was then already completed (XA.1.10<sup>16</sup>), ἦκεν ἔγγελος λέγων ὅτι Σύννεσις λελοπῆσθαι τὰ ἄκρα *there came a messenger saying that Syennesis had left the heights*, i. e., was then gone from them (XA.2.1<sup>21</sup>).

a. But sometimes they represent the imperfect and pluperfect indicative, and so denote time relatively *past*:

πέπεισμαι ἐπὶ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους *I am persuaded that men used to run away from Scylla for this reason* (XM.2.6<sup>21</sup>). Here φεύγειν represents ἔφευγον. The aorist φυγεῖν would mean that they ran away on some one occasion. With the perfect infin., λέγεται ἄνδρα τινὰ ἐκπεπλήχθαι *'tis said that a certain man had been fascinated* (XC.1.4<sup>21</sup>); here ἐκπεπλήχθαι represents ἐξεπλήκτο.—The optative in this construction is much less frequent than the infinitive: for an example, see 935 b.

854. The aorist optative and infinitive in the same circumstances (852) represent the aorist indicative, and so denote time relatively *past*: γράφαι φησί *he says that he wrote*, ἔφη γράφαι or ἔλεγεν ὅτι γράψαι *he said that he had written*.

οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψαι σφᾶς ὁ Ἰνδῶν βασιλεὺς (indic. ἔπεμψε) *the Indians said that the king of the Indians had sent them* (XC.2.4<sup>21</sup>), λέγονται ἐν μέρει τῇ τῆς χώρας Κύκλωπες οἰκῆσαι *the Cyclopes are said to have lived in a part of the country* (T.6.2).

a. Observe that γράφαι, aorist infinitive, when in indirect discourse means *to have written*, but when not in indirect discourse it means *to write*.

855. The future optative and infinitive represent the future indicative, and so denote time relatively *future*: γράψειν φησί *he says that he will write*, εἴη γράψειν οἱ εἶπεν ὅτι γράψοι *he said that he would write*.

δ τι δὲ ποιήσει, ὃ δὲ δισέμηνε *but what he would do, he did not indicate* (XA.2.1<sup>25</sup>), ταῦτα ἐπισχεῖτο ποιήσειν *he promised that he would do this* (1.5<sup>49</sup>).

a. The future optative is never used otherwise than in indirect discourse; nor is the future infinitive, except in the construction with μέλλω (846), and with τέ (959): τὸ ἐκφοβήσειν *the expectation of frightening* (T.4.12<sup>4</sup>).

b. The future perfect optative and infinitive differ from the future only in expressing *completed* action. See Xen. Anab. 1. 5. 16.

## PARTICIPLES.

856. The participles denote time relatively to that of the verb on which they depend. The present and perfect participles denote time relatively *present*, the aorist participle time relatively *past*, the future participle time relatively *future*. Thus:

Present participle: οἱ γράφοντες *those who write* (now), οἱ δειλοὶ κύνες τοὺς μὲν παρόντας δάκνουσι, τοὺς δὲ διώκοντας φεύγουσιν *couragely dogs bite the passers-by, but run from those who pursue them* (XA.3.2<sup>26</sup>), ἐτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place* (T.4.113).

Perfect participle: οἱ γεγραπότες *those who have written* (have the writing now done), ἀγαίς ἐπὶ τοῖς συμβεβηκόσιν, Αἰσχίνη γοῦ ἀνέστη *you are vexed at what has resulted, Aeschines* (D.18<sup>41</sup>), εἶπον πάντα τὰ γεγενημένα *they told all that had happened, i. e., was at that time completed* (XA.6.3<sup>11</sup>).

Aorist participle: οἱ γράψαντες *those who wrote*, ταῦτα ποιήσας διέβηεν *having done this he went across* (XA.1.4<sup>11</sup>), Κροῖσος Ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει *Croesus, the Halys crossed, a mighty empire will destroy* (Oracle, Arist. Rhet.3.5).

Future participle: οἱ γράψοντες *those who will write*, ὃ δὲ συνήλθομεν ὅς βασιλεὶ πολέμησοντας *we did not come together to make war (as about to make war) on the king* (XA.2.3<sup>21</sup>).

a. The present participle may, however, like the present infinitive (853 a), stand for an imperfect indicative, and so denote time relatively *past*: Ἀθηναῖοι οἱ πρότερον πορθοῦντες τὴν Βοιωτίαν *the Athenians who formerly used to ravage Boeotia* (XM.3.5<sup>4</sup>). Here πορθοῦντες = οἱ ἐπόρθουν. In like manner the perfect participle may represent a pluperfect: see Soph. Phil. 778 (κεκτημένῃ).

b. The aorist participle, when joined to a principal verb in the aorist, is sometimes used without the idea of past time, to denote an action coinciding in time with the other: εἰ γε ἐποίησας ἀναμνήσας με *thou didst well in reminding me* (PPhaed.60<sup>6</sup>). So especially the supplementary aorist participle with the aorists of φθάω, τυγχάνω, λαμβάνω (984): αὐτὸς ἐτυχεν ἐλθεῖν *he chanced to come* (T.7.2), βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθόν *I should like to get away without his knowledge* (XA.1.8<sup>11</sup>); rarely with other tenses of the same verbs: λήσομεν ἐπιπεσόντες *we shall fall on them unawares* (XA.7.3<sup>48</sup>).

## THE MODES.

*The Adverb *án*.*

The uses of *án* (Homeric *κέ*) are so important for the syntax of the modes that the following summary is in place here.

857. The adverb *án* has two distinct uses :

1. In independent clauses,

(a) with the *indicative* (past tenses),

(b) with the *optative*.

2. In dependent clauses, with the *subjunctive*.

a. There is no adequate translation for *án*, taken by itself. In its use with the indicative and optative, its effect is given in English by the words 'would,' 'should,' or 'may.' With the subjunctive it is untranslatable.

*\*ÁN IN INDEPENDENT CLAUSES.*

858. With the past tenses of the indicative, *án* marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact (*hypothetical indicative*, 895): *ἔδωκεν án, εἰ τι εἶχεν* *he would have given, if he had had anything*.

a. *\*ÁN* is never used with the principal tenses of the indicative, except in the Homeric use with the future indicative (846).

859. With the optative, *án* forms an expression of *possibility* (*potential optative*, 872): *τοῦτο γένοιτο án* *this may (might, would) happen*.

a. In Hm. *án* may be joined to the subjunctive in the sense of the future indicative (868).

*\*ÁN IN DEPENDENT CLAUSES.*

860. All relative and conditional clauses which have the subjunctive, must also have *án*; but this *án* is attached to the introductory word of the clause, and belongs less closely with the verb: *ὃ τι án βούληται* *whatever he may choose*, *ὅπου án ᾗ* *wherever he be*.

With *εἰ, ὅτε, ὁπότε, ἐπεὶ* and *ἐπειδὴ*, *án* unites to form *ἐάν (ᾗν, ᾗν) ὅταν, ὁπότεν, ἐπὴν* or *ἐπάν* (Hd. *ἐπείν*), *ἐπειδάν*.

a. For the omission of *án* in such sentences, see 894 b, 898 b, 914 a and b, 921 a. For the rare *κέ* with optative in dependent clauses, see 900 b.

861. *ἄν* is used with the infinitive and participle, when either stands in the place of an indicative or optative which would take *ἄν*; see 964 and 987.

862. POSITION OF *ἄν*.—In clauses with the indicative and optative (858, 859) *ἄν* is not always placed next the verb to which it belongs. It often attaches itself to negatives (*οὐκ ἄν*), or interrogatives (*πῶς ἄν*), or emphatic words (*μάλιστα ἄν*), or to the principal verb instead of a subordinate one (*οὐκ οἶδ' ἄν εἰ πείσαιμι* for *οὐκ οἶδα εἰ πείσαιμι ἄν*, EMed.941).

863. *ἄν* sometimes stands alone, its verb being understood: *οἱ δ' οἰκτεροῦν βέγγουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ* (sc. *ἐργάζων*) *the slaves are snoring; well, they wouldn't have done so before* (ArNub.5). So *πῶς γὰρ ἄν* (sc. *εἴη*); *how can it be?* For *ὅσπερ ἄν εἰ*, see 905.

864. *ἄν* REPEATED.—This may occur when the sentence is very long, or when it contains more than one prominent word to which *ἄν* might naturally attach itself (862): *πῶς ἄν οὖν οὐκ ἄν δευρὸς πείσχομεν*; *how then should we not be outrageously treated?* (Lys.20<sup>15</sup>).

## A. FINITE MODES IN SIMPLE SENTENCES.

### *Indicative.*

865. The *indicative* expresses that which *is, was, or will be*. It is used when the *reality* of the action is affirmed, denied, or questioned: 'he went; he did not stay; will he return?'

For the indicative in conditional sentences (with or without *ἄν*), see 893, 895; in expressions of wishing, see 871. For the indicative (imperfect or aorist) with *ἄν* to denote customary action, see 835 and a.

### *Subjunctive.*

866. The subjunctive has three common uses in simple sentences:

1. The first person is used to express a *request* or *proposal* (hortative subjunctive): *ἴωμεν* *let us go*, *φέρε δὴ, περᾶθῶ* *come now, let me try*.

a. So negatively with *μή*: *μή μανώμεθα* *let us not be mad* (XA.7.1<sup>29</sup>).

2. The second and third persons are used with *μή* in *prohibitions*: *μή ποιήσῃς ταῦτα* *do not do this*. This use is confined to the *aorist*: see 874.

3. The first person is used in questions as to what may be done with *propriety* or *advantage* (subjunctive of deliberation): τί φῶ; *what shall I say?*

The meaning is not 'what am I going to say' as a future fact, but 'what had I best say.' So δέξασθε συμπότην, ἢ ἀπώμεν; *will you receive a fellow-reveller, or shall we go away?* (PSym.212\*). Only the question τί πῶς; *what will become of me?* is an exception; the subjunctive here being equivalent to the future indicative; cf. 868.

b. Often βούλει *do you wish* is prefixed to this subjunctive; the two questions, though closely connected, being independent of each other: βούλει σοι εἶπω; *do you wish me to tell you?* (PGo.521<sup>d</sup>), properly, 'do you wish—shall I tell you?' as two separate questions.

c. Questions of this sort are sometimes asked in the *third* person with τίς, instead of the first person: ποῖ τις οὐν φύγῃ; *whither can one flee?* (SAJ.463).

867. The subjunctive is also used with μή, in expressions of *anxiety* or *apprehension*: μὴ ἀγροικότερον ᾗ τὸ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true* (PGo.462\*). In strictness, the sentence here expresses something desired: 'may it not be too rude.' If the object of apprehension is negative, μή οὐ is used: Hm. μὴ εἴ τοι οὐ χραίσμην σκηπτρὸν καὶ στέρμα θεοῖο (*there is danger*) *indeed that the staff and wreath of the god may not avail thee* (A 28), μὴ οὐ θεμύδην ᾗ *I fear it is not right* (PPhaed.87<sup>b</sup>).

868. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: οὐ γὰρ πῶ τοιούτῳ ἴδον ἄνδρας, οὐδὲ ἰδόμεναι *for never yet saw I such men, nor shall I see* (A 262). To the subjunctive in this use, ἄν or κέ is sometimes added: οὐκ ἄν τοι χραίσμην κίθαρις *nought will the lyre avail thee* (Γ 54). Cf. 845.

### Optative.

869. The optative has two uses in simple sentences; one without ἄν, in wishes; and one with ἄν, in assertions and questions.

870. OPTATIVE OF WISHING.—The optative is used without ἄν, to express a wish that something may happen: ἀπόλοιτο *may he perish*.

So ταύτους οἱ θεοὶ ἀπορίσσωτο *may the gods requite them* (XA.3.2\*), ὃ παῖ, γέναιο πατρὸς εὐτυχίστερος *mayst thou, my son, be happier than thy sire* (SAJ.550), μὴ μοι γένοιθ' ἃ βούλομαι, ἀλλ' ἃ συμφέρει *may not what I would fain, but what is best, be mine* (MMon.366). From this use comes the name *optative*.

a. This optative may be introduced by the particles of wishing, εἴθε or εἰ γάρ: thus εἴθε σὺ φίλος ἡμῖν γένοιο *O that thou wouldst be our friend* (XH.4.1<sup>30</sup>). The sentence is then strictly a condition with omitted conclusion, as in English 'O if this would happen.'

b. In poetry, simple εἰ occurs; for instance Eur. Hec. 836. Hm. sometimes has εἴθε and εἰ γάρ.

c. Wishes are also introduced by ὅς: Hm. ὅς ἐρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο *would that discord from among both gods and men might perish* (Σ 107).

d. A wish expressed by the optative refers to the *future*. Very rarely, however, an aorist optative is used of the future realization of a past event: *αἱ γὰρ ἐλασάτο μένυχας ἵππους* *O that they may (prove to) have driven off the hooped steeds* (K 586).

e. Another form of wishing is *πῶς ἂν* with the optative, strictly a question. This occurs chiefly in dramatic poetry: *πῶς ἂν ὀλοῖμην;* (how can I perish?) *would that I might die* (EMed.97).

871. UNATTAINABLE WISH.—A wish past realization, that is, inconsistent with a known reality, refers either to the present or the past. It is expressed, like a condition contrary to fact (895), by a *past tense of the indicative* with *εἴθε* or *εἰ γάρ*. The *imperfect, aorist, or pluperfect* is used, according as the contrary reality would be expressed by a *present, an aorist, or a perfect*:

*εἰ γὰρ τοσαύτην δύναμιν εἶχον* *O that I had so much power*, implying, 'I have not' (EAlc.1072), *εἴθε σοι τότε συνεγνώμην* *O that I had been with thee then*, implying, 'but I was not' (XM.1.2<sup>46</sup>).

a. Such wishes are expressed also by *ὀφελον* (*ought*) with the present or aorist infinitive: *ὀφελε μὲν Κύρος ζῆν* *would that Cyrus were alive*, *liter.*, 'Cyrus ought to be alive' (XA.2.1<sup>4</sup>).

The particles of wishing may be prefixed: *εἴθ' ὀφελον*, *εἰ γὰρ ὀφελον*. The negative is *μή*, not *οὐ* as might be supposed: *μήποτε ὀφελον λικεῖν* *would that I had never left* (SPhil.969).

872. POTENTIAL OPTATIVE.—The optative is used with *ἂν* as a less positive expression for the future (or present) indicative, and is translated with *may, might, would*, etc.: *τοῦτο γένοιτ' ἂν* *this may (or might) happen*.

*πολλὰς ἂν εὖροις μηχανὰς* *many devices thou mayest find* (EAnd.85), *οὐκ ἂν ἀρηθείην* *I would not (= will not) deny it* (D.21<sup>191</sup>), *ἔνθα πολλὰν αὐτοφροσύνην καταμύθοι τις ἂν* *where one may notice many an instance of self-control* (XA.1.9<sup>5</sup>), *ἡδέως ἂν ἐροίμην* *I (would gladly ask) should like to ask* (D.18<sup>64</sup>).

a. The potential optative is frequently used in the conclusion of a conditional sentence (900); and even where no condition is expressed, as in the above cases, one may usually be supplied in thought. Thus 'this might take place' (if circumstances should favor), 'you would find' (should you search).

b. Properly the potential optative refers to the *future*. When it seems to refer to the present, it denotes in strictness the future realization of a present fact: *ποῦ θῆγ' ἂν εἴεν οἱ ξένοι;* *where, pray, may the strangers be?* i. e., where would they be found if sought (SEl.1450), *ὅρα ἂν εἴη λέγειν* *it (would be, will be) probably is time to say* (XM.3.5<sup>1</sup>).

c. Very rarely it is used, in like manner, of a past event: *εἶπον δ' ἂν οὔτοι Κρήτες* *these were probably Cretans*, i. e., would prove on examination to have been so (Hd.1.2).

d. The potential optative may be used for the *imperative*, expressing a command as a permission: *λέγοις ἂν ὥς τάχιστα* *speak at once*, *liter.*, 'you may speak' (ASep.261).

e. In poetry, the potential optative is used without *ἄν*, though very seldom: *οὐκ ἔστιν ὅτε μείζονα μοῖραν ῥέμωμι ἢ σὺ* *there's none to whom a higher rank I would award than thee* (APr.291).

f. The future optative is never used with *ἄν*. See 855 a.

### Imperative.

873. The imperative represents the action as *commanded*: λέγε *speak*, πάταξον μὲν, ἀκουσον δέ *strike, but listen*.

For the tenses of the imperative, see 851 and b. For the infinitive instead of an imperative, see 957.

874. Prohibitions, that is, negative commands, are expressed by *μή* with the *present imperative* or the *aorist subjunctive*: *μή λέγε τούτο* or *μή λέξης τούτο* *do not say this*.

a. The present imperative is used if continuance is thought of, otherwise the aorist subjunctive. For instance, the present is used in telling any one not to go on with what he is doing: thus *μή χαλέπτει* *do not persist* in your present anger (T 133), but *μή χαλεπήης* *do not take offence*; *μή βράδυνε μηδ' ἐπιμήσθης ἐν Τροίᾳ* *linger not* (as you are now doing), *nor mention Troy again* (SPhil.1400).

b. The aorist imperative is sometimes used with *μή* in the *third* person, but almost never in the second: *ἀλλὰ γὰρ μή θρήνόν τις τούτων τὸν λόγον νομίσαι* *but let no one regard this discourse as a lamentation* (XAg.10<sup>3</sup>). The present subjunctive is never used in prohibitions.

875. The imperative is idiomatically used in dramatic poetry after *οἶσθ' ὃ* and like questions, where we should expect *δεῖ* with the infinitive: *οἶσθ' ὃ δράσον*; *do you know what you are to do?* *liter.*, 'do—do you know what?' (ArAv.54). So *οἶσθ' ὥς ποιήσον*; (SOt.543).

## B. FINITE MODES IN COMPOUND SENTENCES.

876. SUBORDINATION.—A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence*: it consists of a *principal*, and a *dependent* or *subordinate*, sentence or clause.

*οἱ δὲ ἀπεκρίνωτο* (principal clause) *ὅτι οὐκ ἐνταῦθα ἔη* (dependent clause) *but they answered that he was not there* (XA.4.510); *εἰ θεοὶ τι δρῶσω αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοὶ* (principal) *if gods do aught that's base, they are not gods* (Efrag.294).

a. CO-ORDINATION.—On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent: *κοιτὴ ἡ τύχη, καὶ τὸ μέλλον ἀδράκον* *fortune is fickle, and the future is unseen* (I.1<sup>29</sup>). Such sentences are not called compound. The co-ordination of sentences, as opposed to their subordination, is relatively more frequent in early Greek, especially in Homer.



877. A dependent clause may have another clause depending on it, to which it stands as principal.

Thus in the compound sentence ἤρōμην Ἀφοβον εἰ τινες παρῆσαν ὅτ' ἀπελόμενα τὴν προῖκα I asked Arphobus whether any persons had been present when he received the dowry (D.30<sup>20</sup>), ὅτ' ἀπελόμενα τὴν προῖκα depends on εἰ τινες παρῆσαν, and this again depends on ἤρōμην Ἀφοβον.

878. PROLEPSIS.—A substantive which properly belongs to the dependent clause, is often transferred (usually with change of case) to the principal clause. The object is to give it a more emphatic position. When the substantive is thus brought in before its proper place, the arrangement is called *prolepsis* (πρόληψις *anticipation*).

Thus ἐπὶ τοῖς ἀνδράσιν ὡς εἶχον θανάτῳ (= ἐπὶ ὡς εἰ ἄνθρωποι εἶχον θανάτῳ) he saw that the men were in sad plight (XA.6.4<sup>22</sup>), Hm. Τυδείδην δ' οὐκ ἔν γνῶντι ποτίσει μελέη Tydides thou wouldst not have known, in which of armies twain was he (E 85), καὶ τῶν βαρβάρων ἐπαμαλῖτε ὡς πολεμεῖν ἠκανοὶ εἴησαν he took care also that the barbarians should be in condition to make war (XA.1.1<sup>1</sup>).

879. PROTASIS, APODOSIS.—A subordinate clause which has the special office of preparing the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*. All conditional clauses are protases, and so are many relative clauses: thus ἐπεὶ ᾤσθητο διαβιβηκότες (protasis), ᾤσθη (apodosis) when he saw that they had crossed, he was pleased (XA.1.4<sup>16</sup>).

The protasis naturally precedes the apodosis, though this order is occasionally reversed. On the other hand, other subordinate clauses ordinarily follow their principal clauses.

## I. MODES IN FINAL CLAUSES.

880. Final clauses are of three kinds: A. Clauses of pure purpose; B. Clauses with ὥς after verbs of *effort*, etc.; C. Clauses with μή after verbs of *fearing*.

### A. PURE PURPOSE.

881. Clauses expressing purpose are introduced by ἵνα, ὥς, ὥς (and Hm. ὅφα) *that, in order that*, and μή, ἵνα μή, ὥς μή, ὥς μή *that not*; and take the subjunctive: ἔρχομαι ἵνα ἴδω I come to see.

But if the clause depends on a past tense, the optative may be used instead of the subjunctive: ἦλθον ἵνα ἴδοιμι (or ἴδω) I came to see.

κύνas τρέφεις ἵνα τοὺς λύκους ἀπερύκωσιν you rear dogs, that they may keep off the wolves (XM.2.9<sup>3</sup>), διανοεῖται τὴν γέφυραν λύσαι, ὥς μὴ διαβῇτε he intends to destroy the bridge, that you may not cross (XA.2.4<sup>17</sup>).

καθεῖλον τὰς τριήρεις, ὥς ἐν ταύταις σέζοιεν *they were launching the triremes, that in these they might save themselves* (XA.7.1<sup>19</sup>), ἔδοκει ἀπίναί, μὴ ἐπιθεῖσιν γένοιτο τοῖς καταλειμμένοις *it was thought best to return, lest an attack should be made on those who were left behind* (XA.4.4<sup>20</sup>).

a. The optative is used on the principle of *implied indirect discourse* (see 937). It is therefore permitted only, not required; the subjunctive after past tenses being freely used: τὰ πλοῖα Ἀβροκόμης κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ *Abrocomas burned the vessels, that Cyrus (may not) might not cross* (XA.1.4<sup>18</sup>).

b. The optative may be used by attraction, when the clause depends on an optative: βασιλεὺς ἡμᾶς ἀπολέσαι περὶ πατρὸς ἀν ποθήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἑλλήσι φόβος εἴη *the king would like exceedingly to destroy us, that the other Greeks might be afraid* (XA.2.4<sup>3</sup>).—Very rarely the optative occurs after a principal tense of the indicative: *Iliad* A 344.

c. Ὅπως with the future indicative is rarely used in pure final clauses: τρέφονται ὅπως μαχούνται *they are kept that they may fight* (XC.2.1<sup>21</sup>).

882. With ὥς, ὅπως (and in Hm. ὅφρα), the particle ἄν (Hm. κέ) is sometimes used before the subjunctive. It adds nothing to the meaning: ὥς ἀν μάθης, ἀντάκουσον *hear me in turn, that you may learn* (XA.2.5<sup>14</sup>). Homer and Herodotus use this ἄν even before the optative.

883. In some elliptical expressions, the principal clause is omitted: ὥς δὲ συντέμω *but to be brief*, sc. I say only this (ETro.441); ἔ' ἐκ τούτων ἔρχομαι *to begin with this* (D.21<sup>43</sup>).

884. UNATTAINABLE PURPOSE.—A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative. Such a clause must depend on a conclusion contrary to fact (895), a wish past attainment (871), or some other expression implying non-reality:

εἰ γὰρ ὥφελον οἱοί τ' εἶναι τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἱοί τ' ἦσαν αὐτὰ ἀγαθὰ τὰ μέγιστα *I wish they were able to work the greatest mischief, that they might be able to work the greatest good*, implying 'but as it is, they cannot' (PCr.44<sup>4</sup>), ὥντι ὅδε βοηθεῖν, ὅπως ὅτι δικαιοτάτος ἂν ἦεν *they ought to have aided him while living, that he might have lived most justly* (PLg.959<sup>6</sup>).

## B. VERBS OF EFFORT.

885. After verbs which signify *attention, care, or effort*, the object of the endeavor is expressed by ὅπως or ὅπως μὴ with the future indicative: σκόπει ὅπως παρέσει *see to it that you are on hand*.

Such verbs are σκοπεῖν, ὁρᾶν, ἐπιμελεσθαι, εὐλαβεῖσθαι, πρᾶσσειν, etc. ὅπως καὶ θμεῖς ἐμὲ ἐπαινήσετε ἐμοὶ μελήσει *it shall be my care that you too shall praise me* (XA.1.4<sup>16</sup>), φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις *beware that you do nought unworthy of that rank* (I.2<sup>27</sup>).

a. Even after a past tense, the future indicative usually remains: ἐπράσσον ὅπως τις βοηθεῖα ἦξει *they negotiated for the sending of succor* (T.8.4). Occa-

sionally it gives place to the future optative: *ἐπεμελεῖτο ὥπως μὴ ἔσθ' αὖτε ποτε ἔσονται* *he took care that they never should be without food* (XC.8.1<sup>42</sup>).

b. The subjunctive or optative of the present or aorist (cf. 881) is sometimes used, instead of the future indicative: *ἐπράσσειεν ὥπως πόλεμος γένηται* *he was striving that a war might be brought about* (T.1.57).

c. In Homer this is almost always the case; *ὣς* may also be used for *ὥπως*, and *κὲ* may be added before the subjunctive: *φράσσειται ὥς κε γένηται* *he will devise that he shall homeward come* (α 205), *πεῖρά ὥπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι* *try to reach at last thy native land* (δ 545).

886. Before *ὥπως* with the future, in earnest commands and warnings, the principal verb is often omitted: *ὥπως ἀνὴρ ἔσει* (sc. *σκόπει* *be sure to be a man* (ECycl.595), *ὥπως περὶ τοῦ πολέμου μηδὲν ἔρεις* (sc. *φυλάττου* *take heed to say nothing about the war* (D.19<sup>93</sup>).

### C. VERBS OF FEARING.

887. After verbs of *fearing* and kindred ideas, the object of the fear is expressed by *μή* *that, lest*, or *μή οὐ* *that not, lest not*, with the subjunctive: *φοβοῦμαι μὴ γένηται* *I fear that it may happen*.

After a past tense, the optative *may* be used (as in pure purpose, 881): *ἐφοβούμην μὴ γένοιτο* (or *γένηται*) *I feared that it might happen*.

*δέδοικα μὴ ἐπιλαθέμεθα τῆς οἰκαδὲ δδοῦ* *I am afraid we may forget the way home* (XA.3.2<sup>25</sup>), *δέδιμεν μὴ οὐ βέβαιοι ᾔτε* *we fear you may not be steadfast* (T.3.57), *ἦν δ' Φίλιππος ἐν φόβῳ μὴ ἐκφύγοι τὰ πρᾶγματα* *Philip was in alarm lest his objects might escape him* (D.18<sup>33</sup>), *τοὺς συμμάχους δέδισαν μὴ ἀποστῶσι* *they were afraid that their allies (may) might revolt* (T.5.14).

a. Rarely *ὥπως μὴ* is used for *μή*: *οὐ φοβεῖ ὥπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων*; *are you not afraid that you may be doing something impious?* (PEuthyph.4<sup>o</sup>). The future indicative may then be used: *δέδοιχ' ὥπως μὴ τεύξομαι* *I fear I shall find* (ArEq.112). The verb of fearing here takes the construction of 885.

b. Even *μή* alone rarely takes the future indicative: *φοβοῦμαι μὴ ἡδονὰς εὐρήσομεν ἐναντίας* *I fear that we shall find opposite pleasures* (PPhil.13<sup>a</sup>).

c. After such words as *ὁρᾶν* and *σκοπεῖν*, *μή* often introduces something suspected as probable, i. e. conjectured (rather than feared): *ἄρχει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν* *take heed lest this may not be the real good* (PGO.495<sup>b</sup>).

888. When the fear relates to something past or present, the indicative is used after *μή* and *μή οὐ*:

*φοβοῦμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν* *we are afraid that we have failed of both* (T.3.53), *δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν* *I fear that all the goddesses said was true* (ε 800).

a. The subjunctive (aorist or present) in such cases is rare: *δευνῶς ἄδωμά μὴ βλέπων δ' μάντις ᾗ* *sore am I troubled lest the prophet (prove to) be clear-sighted* (Sot.747); cf. the first example in 887 a. See Iliad A 555.

## II. MODES IN CONDITIONAL SENTENCES.

889. A conditional clause is one containing a *supposition*. It is introduced by a word meaning *if*: either *ei*, or *éav* (860) contracted *ēv*, *āv* (Homeric *ei* κε).

The conditional clause (*protasis, condition*) together with its principal clause (*apodosis, conclusion*) forms a *conditional sentence* or *period*.

890. Conditional sentences are either *particular* or *general*. In a particular conditional sentence, the supposition relates to a definite act or acts. In a general conditional sentence, it relates to *any one* of a series of acts; and this may be indicated by the use of 'if ever' in the condition and 'always' in the conclusion ('if ever' being nearly equivalent to 'when-ever').

Thus: *if he wishes (now) to go, he has leave*, is a particular conditional sentence; but *if he (ever) wishes to go, his master (always) gives him leave*, is a general conditional sentence.

Particular and general conditions are not distinguished in form, except in the first of the following four classes.

891. There are four classes of conditional sentences. Two are for present and past suppositions, and two for future suppositions.

The first class has three forms, one for particular conditions and two for general. Altogether, then, there are six forms, as shown in the following

## TABLE OF CONDITIONAL FORMS.

I. *Simple present or past supposition*:

A. Particular: *ei* with pres. or past indic. . . indicative.

B. General: { 1. *éav* with subjunctive . . . . . pres. indicative.  
2. *ei* with optative . . . . . imperf. indicative.

II. *Present or past supposition, contrary to reality*:

*ei* with past indicative . . . past indicative with *āv*.

III. *Future supposition with more probability*:

*éav* with subjunctive . . . future indicative, or imperative.

IV. *Future supposition with less probability*:

*ei* with optative . . . . . optative with *āv*.

*First Class.*

892. *Simple Present or Past Supposition.*—We have here two distinct cases, Particular Suppositions and General Suppositions.

893. A. PARTICULAR.—The condition assumes something, without implying any judgment as to its reality. We have then :

in the condition, *εἰ* with present or past indicative ;

in the conclusion, any tense of the indicative :

*εἰ τοῦτο ποιεῖς, ἐπαινῶ* *if you are doing this, I approve.*

*εἰ θεοὶ τι θρῶσιν αἰσχρόν, οὐκ εἰσιν θεοὶ* *if gods do aught that's base, they are not gods* (EFr.294), *εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής* *if he was a god's son, he was not greedy of gain* (PRp.408°), *εἰ παρὰ τοὺς θεοὺς ἔλβε τὰς σπονδὰς, τὴν δίκην ἔχει* *if contrary to his oaths he broke the truce, he has his due* (XA.2.5<sup>41</sup>), *εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστί παῖς, οὐκ ἀμαχέῃ ταῦτ' ἐγὼ λήψομαι* *so sure as he is a son of Darius and Parysatis, I shall not win this prize without a struggle* (XA.1.7°).

a. Observe that condition and conclusion may be in different tenses ; and that the conclusion may refer to the future, and so have the future indicative. See the last two examples.

b. The imperative, or the optative of wishing, may also be used in the conclusion : *σοὶ εἰ πῃ ἄλλη δέδοκται, λέγε καὶ διδάσκει* *if you have come to a different view, speak and instruct me* (PCr.49°).

c. Rarely a future indicative, expressing *present intention*, is used in the condition : *ἀλπε πληκτρον εἰ μαχεῖ* (= *εἰ μέλλεις μαχεῖσθαι*) *raise your spear if you are going to fight* (ArAv.759). This must not be mistaken for a future condition : cf. 899.

894. B. GENERAL.—The occasional reality of the condition is implied, and the conclusion states what happens (or happened) *if ever* the condition is (or was) fulfilled. There are here different forms for present and past time.

1. For present time :

in the condition, *ἐάν* with the subjunctive (any tense) ;

in the conclusion, the present indicative :

*ἐάν τοῦτο ποιήσῃ, ἐπαινῶ* *if he (ever) does this, I (always) approve.*

2. For past time :

in the condition, *εἰ* with the optative (pres., aor., or perf.) ;

in the conclusion, the imperfect indicative :

*εἰ τοῦτο ποιήσεις, ἐπῆνουν* *if he (ever) did this, I (always) approved.*

ἢν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδέ τις βούλεται θηήσκειν *if death draws near, no one desires to die* (EAlc.871), πᾶντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ *one may find out all things, if one shun not the toil* (Philem.iv.18).

εἰ που ἐξελάβοι, ἐφ' ἔκπου χρύσειον χαλίνου περιήγε τὸν Κύρον *as often as he rode out, he took Cyrus about on a horse with golden bridle* (XC.1.3<sup>a</sup>), εἰ τοῦ φίλων βλέπειεν οἰκετῶν δέμας, ἔκλαιεν ἡ δούσῃσιν εἰσορωμένη *if e'er she saw the form of one of her beloved slaves, she wept, unhappy lady, at beholding him* (Str.908). The future optative is never used: see 855 a.

a. As the conclusion of general suppositions implies habitual or repeated action, equivalent forms may be used. Thus for the present may be used the gnomic aorist (840); for the imperfect may occur the imperfect or aorist with *ἂν* (885): ἔκπῳς ἐπ' ἀγῆς, κἂν ᾖ γέρον, ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπάλεσεν *a steed of noble breed, though he be old, in danger loses not his mettle* (SEL25), εἰ τις αὐτῷ δοκοῖ βλάπτειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν *ἂν if any one seemed to him to be lagging, he would single out the offender and strike him* (XA.2.8<sup>11</sup>). So even the simple aorist with 'often,' 'never,' etc.: see XA.1.9<sup>12</sup>.

b. Homer usually has *εἰ* alone, instead of *ἐὰν*, in general suppositions. In the Attic poets this is very rare: ἀλλ' ἄνδρα, κελ τίς ᾖ σοφός, τὸ μαρθάνειν πόλλ' αἰσχρὸν οὐδέν *but for a man, though he be wise, aye to be learning much is no disgrace* (Sant.710).

c. Occasionally the indicative with *εἰ* is used in the condition, the particular form (893) being used in a general sense: εἰ τίς τι ἐπηρώτᾳ, ἀπεκρίνοντο *if any one asked any thing, they answered* (T.7.10).

### Second Class.

895. *Present or Past Supposition contrary to reality.*—The supposition is understood to be past fulfilment, and contrary to fact. We have then:

in the condition, *εἰ* with a past tense of the indicative;  
in the conclusion, a past tense of the indicative with *ἂν*.

The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*. Accordingly the imperfect and pluperfect denote *present* time, and the aorist *past* time.

Thus *εἰ τοῦτο ἐποίαι, ἐπὶνουν ἂν if he were doing this, I should approve* (but he is not doing it, and I do not approve), *εἰ τοῦτο ἐποίησεν, ἐπὶνεσσα ἂν if he had done this, I should have approved* (but he did not do it and I did not approve).

εἰ ἔβρων ἀπορούντας θμᾶς, τοῦτ' ἂν ἐσκόπων *if I saw you in distress, I should be considering this* (XA.5.6<sup>30</sup>), οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done this, if I had not bidden him* (XA.6.6<sup>15</sup>), εἰ μὴ ὑμεῖς ἦλθετε, ἐπορεύμεθα ἂν πρὸς βασιλέα *if you had not come, we should be marching against the king* (XA.2.1<sup>4</sup>), εἰ ἐκεκήμεν οὐδὲν, ἐπ' ἀστροφῆς ἂν ὤχοιμην *if I possessed a fortune, I should ride on a saddle* (Lys.24<sup>11</sup>), εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὀβρισκεῖ τοσούτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long, implying 'but they are insufficient, and he has insulted you'* (D.3<sup>14</sup>).

NOTE.—The indicative with *ἄν*, thus used in the conclusion, is called the *hypothetical indicative*.

a. The imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*; it then refers to the *past*: οὐκ ἄν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχε *he would not have been master of any islands, if he had not been possessor of a naval force*, implying 'but he was possessor of a navy, and was master of islands' (T.1.9).

b. In the conclusion, the aorist sometimes refers to *present* time, being used of the inception or bringing to pass of the action (822): εἰ ἐγὼ σε ἐτόγγαρον ἀπεκρίναι, τί ἂν μοι ἀπεκρίναι; *if I happened to be asking you, what would you (proceed to) answer?* (PTheag.123<sup>b</sup>), but τί ἂν ἀπεκρίναι; *what would you be answering?*

896. In Homer the conclusion is sometimes expressed by the *optative* (instead of the past indicative) with *ἄν*; this makes no difference in meaning: καὶ νό κεν ἔνθ' ἀπόλαετο ἄναξ ἀνδρῶν Διευλίας, εἰ μὴ ἄρ' ἔξθ' νόησε Διὶς θυγάτηρ Ἀφροδίτη *and here Aeneas, lord of men, had perished quite, if Aphrodite, child of Zeus, had not observed him keenly* (E 311).

897. The particle *ἄν* is omitted, when the conclusion consists of an imperfect of *unfulfilled obligation* (834), as ἔδει, χρῆν, etc., with the infinitive; so that the contrary reality is the *non-fulfilment* of the obligation: εἰ σοφὸς ἦσθα, χρῆν σε τοῦτο ποιεῖν *if you were wise, you ought to do this* (but you do not do it). We might say that the real conclusion, καὶ ἐποίεις ἄν *and you would be doing it*, is omitted:

χρῆν σ', ἐπερ ἦσθα μὴ κακός, πελσαντά με γαμεῖν γάμον τόνδ' θοῦ οὐχέστι, *if thou wert not base, with my consent this wedlock to be forming* (EMed.586).

a. But χρῆν ἄν, ἔδει ἄν are used, when the contrary reality is the *non-existence* of the obligation: εἰ πλούσιος ἦσθα, χρῆν ἄν σε τοῦτο ποιεῖν *if you were rich, you would be under obligation to do this* (but now you are not under obligation to do it): εἰ ἦσαν πεπαιδευμένοι, ἔδει ἄν μαθόντα καὶ ἀσκήσαντα λέναι ὡς ἐν' ἀθλητῶν *if they were trained, one would have to learn and practice, and meet them as one does athletes* (PALc.i.119<sup>b</sup>).

b. Some other imperfects, particularly ἐβουλόμην, ἥσχυνόμην, are occasionally used without *ἄν*: ἥσχυνόμην, εἰ ὅπδ' πολεμίου γε ὄντος ἐξηπατήθην *I should be ashamed, if I had been deceived by one who was an enemy* (XA.7.6<sup>31</sup>).

### Third Class.

898. *Future Supposition with more probability*.—The supposition relates to the future, and some expectation that it may be realized is implied. We have then:

in the condition, *ἐάν* with the subjunctive (any tense);

in the conclusion, the future indicative, or the imperative:

ἐάν τοῦτο ποιήσῃς, ἐπαινέσομαι *if you do this, I shall approve*.

ἥν τις ἀντιστήται, πειρασόμεθα χειροῦσθαι *if any one resists, we shall try to subdue him* (XA.7.3<sup>11</sup>), ἥν γὰρ τοῦτο λάβωμεν, οὐ δύνησονται μένειν *for if we take this, they will not be able to remain* (XA.3.4<sup>41</sup>), ἥν πόλεμον ἀρῆσθε, μήκετι

ἤκετε δεῦρο ἄνευ ὅπλων if you choose war, do not come here again unarmed (XC.3.21<sup>a</sup>).

a. Equivalent expressions may be used for the future indicative and the imperative in the conclusion. Thus the hortative and prohibitive subjunctive (866, 1 and 2). In Homer the subjunctive, with or without ἄν or κέ, (868) is found: εἰ δέ κε μὴ δώρῃσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι if he restore her not, then I myself will seize her (A 324).

b. Poets, especially Homer, sometimes use simple εἰ for εἰάν or εἰ κε (cf. 894 b): εἰ δ' αὖ τις βάλῃσι θεῶν ἐπὶ οἴνοπι πόντῳ, τλήσομαι ἐν στήθεσσιν οὐκ if some god shall wreck me on the wine-hued deep, I will endure in soul (ε 221).

c. The aorist subjunctive in the condition is often nearly equivalent to the Latin future perfect: νέος ἂν ποθήσῃς, γῆρας ἔξεις εὐθαλές εἰ juvenis laboraveris, senectulem habebis jucundam, i. e., if young you toil (shall have toiled), a thriving age you will enjoy (MMon.388).

899. Very often, the condition is expressed by εἰ with the future indicative (instead of εἰάν with the subjunctive). This makes no essential difference in meaning:

εἰ τι πέλοισται Μῆδοι, ἐς Πέρσας τὸ δεινὸν ἔξει if anything shall happen to the Medes, the danger will come to the Persians (XC.2.1<sup>b</sup>), εἰ τιμωρήσῃσι Πατρόκλῳ τὸν φόνον καὶ Ἑκτορα ἀποκτενέῃς, αὐτὸς ἀποθανεῖ if you shall avenge the murder of Patroclus and slay Hector, you will yourself be slain (PAp.28<sup>a</sup>).

#### Fourth Class.

900. *Future Supposition with less probability.*—The supposition relates to the future, but no expectation of its being realized is implied. We have then:

in the condition, εἰ with the optative (pres., aor., or perf.);

in the conclusion, the optative with ἄν (pres., aor., or perf.):

εἰ τοῦτο ποιήσεις, ἐπαινέσαιμι ἄν if you should do (or were to do) this, I should approve.

εἰ ἅπαντες μιμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα if we should all imitate the rapacity of the Lacedaemonians, we should perish forthwith (L11<sup>30</sup>), εἰ τις κεκτημένος εἴη πλούτων, χρῆτο δὲ αὐτῷ μὴ, ἂν εὐδαιμονοῖ; if a man should possess wealth, but make no use of it, would he be happy? (PEuthyd.280<sup>d</sup>). The future opt. is never used: see 855 a.

NOTE.—The optative with ἄν is the *Potential Optative*: see 872.

a. Quite distinct from this are cases in which the verb of the condition is itself a potential optative with ἄν, conclusion to another condition expressed or implied: εἴπερ ἄλλῃ τῇ πειδοίμην ἄν, καὶ σοὶ πείδομαι as surely as I would trust any one else (if he were to give me his word), I trust you (PProt.329<sup>b</sup>).

b. Homer sometimes uses εἰ κε with the optative instead of simple εἰ: εἰ χ' οὐκ εἴης γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη should you devour, perchance hereafter I should get redress (β 76).

c. Things contrary to fact are sometimes conceived as if possible, and expressed by a condition of the fourth class, instead of the second: οὐδ' ἂν σὺ φαίης, εἰ σε μὴ κίχοι λόχος nor wouldst thou say so, did thy couch disgraced not irk thee (EMed.568).



### *Peculiarities of Conditional Sentences.*

**901. MIXED FORMS.**—The form of the conclusion does not always correspond to that of the condition. Especially frequent are:

a. A condition of the *third* class and a conclusion of the *fourth*: *ἐὰν ἐβελήσγητε πράττειν ἀξίως ὑμῶν αὐτῶν, ὥσως ἂν μέγα τι κτήσασθε ἀγαθῶν* if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good (D.3<sup>25</sup>).

b. A condition of the *first* class (particular) and a conclusion of the *fourth* (cf. 893 a): *εἰ μηδὲνα τῶν ἄλλων ἱππεύειν εἰᾶσαν, οὐκ ἂν δικαίως χαρίζοσθε αὐτοῖς* if they allowed none of the others to serve as horsemen, you will not justly show them any favor (Lys.15<sup>2</sup>).

c. One conclusion may have two conditions of different classes; in which case it conforms to one of them.

**902. SUBSTITUTIONS FOR CONDITION.**—The place of a condition may be taken by a participle (969 d), a preposition with its case, an imperative, or other form of expression:

*οὐ δὲ κλέων εἰσεῖ τάχα* but if you listen, you will quickly know (ArAv.1390), *διδ' γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλετε* by yourselves (i. e. if you had been left to yourselves) ye would have perished long ago (D.18<sup>40</sup>), *παῖδες γενέσθων· φροντίζων ἦδη πάντα πλέα* let children be born (= if they are born), everything now is full of cares (Ant.ap.Stob.flor.68<sup>27</sup>).

**903. CONDITION OMITTED.**—This occurs especially in the *second* and *fourth* classes of supposition. Thus *ἢβουλόμην ἂν* I should wish (εἰ ἐδυνάμην if I had the power, as I have not); *βουλοίμην ἂν* I should wish (εἰ δυναίμην if I should have the power, as possibly I might have). The potential optative with *ἂν*, in simple sentences, may be explained in this way (cf. 872 a).

**904. CONCLUSION OMITTED.**—This occurs when *εἰ, εἴθε, εἰ γάρ* are used in expressions of wishing with the optative or indicative (870 a, 871).

a. When two opposite suppositions are expressed, the second by *εἰ δὲ μή* (906), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: *εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μαθήσεται* if then I instruct you well enough, so be it; but if not, learn from the men of former times (XC.8.7<sup>24</sup>).

**905. VERB OMITTED.**—The verb of the condition or the conclusion may be omitted, in cases where it may be readily supplied (611–613). Especially when the same verb belongs to condition and conclusion, it is often omitted with one of them:

*εἰ τις καὶ ἄλλος ἀνὴρ, καὶ Κύρος ἕξιος ἐστὶ θαυμάζεσθαι* if any other man is worthy to be admired, Cyrus also is worthy (XC.5.1<sup>6</sup>), *εἰ δὴ τῷ σοφώτερος φαίην εἶναι, τοῦτόν ἂν* (sc. φαίην, etc.) if in any respect I should say that I was wiser, in this I should say it (PAP.29<sup>2</sup>).

a. So arise the following special phrases:

1. *εἰ μὴ* except: οὐ γὰρ ὁρῶμεν, *εἰ μὴ ὀλίγους τούτους* for we see none (if not) except these few (XA.4.7<sup>b</sup>).

2. *εἰ μὴ διὰ* except for, explained by supplying an idea of hindrance: ἐδόκειν ἂν πάντα καταλαβεῖν, *εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν* it seemed that they would have taken everything, (if not prevented by) except for his delay (T.2.18).

3. ὥσπερ ἂν *εἰ* as, like: φοβούμενος, ὥσπερ ἂν *εἰ* παῖς, τὸ τέμνεσθαι fearing, like a boy, to be cut (PGo.479<sup>a</sup>), properly, ὥσπερ ἂν φοβοῖτο, *εἰ* παῖς εἴη as he might fear, if he were a boy.

906. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μὴ*:

ἀπῆντε τὰ χρήματα· *εἰ δὲ μὴ*, παλεμήσειν ἐφη αὐτοῖς he bade them restore the property; but if not (if they should not restore it, *εἰ μὴ ἀποδοῖεν*), he said he would make war upon them (XH.1.8<sup>b</sup>).

a. *εἰ δὲ μὴ* is sometimes found where *ἐὰν δὲ μὴ* would be more regular: ἐὰν μὲν ὁμῶς δοκῶ λέγειν ἀληθές, ξυνομολογήσατε· *εἰ δὲ μὴ*, ἀντιτείνετε if I seem to you to speak truth, agree with me; but if not, oppose (PPhaed.91<sup>a</sup>).

b. *εἰ δὲ μὴ* is often used after negative sentences, where we might expect *εἰ δέ*: thus μὴ οὕτω λέγε· *εἰ δὲ μὴ*, οὐ θαρροῦντα με ἔχεις do not speak thus; but (if otherwise) if you do, you will not find me confident (XC.3.1<sup>b</sup>). So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μὴ*: *εἰ μὲν* βούλεται, ἐψέτω· *εἰ δ'*, *δ* τι βούλεται, τοῦτο ποιεῖτω if he wishes, let him boil me; but if he wishes something else, let him do what he wishes (PEuthyd.285<sup>a</sup>).

907. A peculiar class of clauses, having the form of conditions, are those in which *εἰ* or *ἐάν* has the force of *if perchance* or *on the chance that*. The clause expresses a contingency or possibility—either desired or apprehended—which serves as a *motive* for the action or feeling expressed by the principal verb:

ἀκουσον καὶ ἐμοῦ, ἐὰν σοι ταῦτ' αὖ δοκῇ listen to me too, if perchance you may arrive at the same conclusion (PRp.358<sup>b</sup>), πρὸς τὴν πόλιν, *εἰ* ἐπιβηθῶιν, ἐχώρουν they advanced towards the city, on the chance that they (the citizens) should make a sally (T.6.100).

For *εἰ* after *θανύμας*, etc., see 926.

### III. MODES IN RELATIVE CLAUSES.

908. Relative clauses are introduced by relative pronouns, or by relative adverbs (conjunctions) of *time*, *place* or *manner*.

909. ORDINARY RELATIVE CLAUSES.—In these the modes are used just as in simple sentences.

Such clauses have a *definite antecedent*; that is, refer to some definite person, thing, time or place. If negative they have *οὐ*.

a. Commonly the indicative is used: ταῦτ' ἐστίν & ἐγὼ δὴν δέομαι *it is this that I ask of you* (XA.7.2<sup>4</sup>). But any form of expression may occur, which is admissible in an independent sentence. Thus the *hortative subjunctive*: Ἄνυτος ἔδε παρακάθ'ετο, ὃ μεταβῶμεν τῆς (ἡγήσεως *Anytus has sat down here, to whom let us give a part in the investigation* (PMen.89<sup>2</sup>); or the *optative of wishing*: οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσων for *I think we should be so treated as I pray the gods may treat our enemies* (XA.3.2<sup>2</sup>); or even the *imperative*: ἄξιον πιστεῦσαι τῷ χρόνῳ, ὃν θεοὶ σαφέστατον ἐλεγχον τοῦ ἀληθοῦς νομῶσατε *you must trust time, which I bid you consider as the surtest test of the truth* (Lys.19<sup>41</sup>).—For εἰσθ' ὃ δρᾶσον, see 875.

910. A relative clause may express a *cause*, or a *result*. This has no effect upon the mode used:

*Cause*, θαυμαστὸν ποιεῖς, ὅς ἡμῖν οὐδὲν εἰδὼς *you behave strangely in that you give us nothing* (XM.2.7<sup>13</sup>); *Result*, τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγροεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἤξοντα; *who is so foolish, as not to know that the war in that quarter will come hither?* (D.1<sup>10</sup>).—For μή sometimes used in such sentences, instead of οὐ, see 1021 b.

911. FINAL RELATIVE CLAUSES.—Relative clauses expressing *purpose* take the future indicative; and if negative, have μή:

πρεσβελᾶν πέμπειν ἦτις ταῦτ' ἐρεῖ *to send an embassy to say this* (D.1<sup>1</sup>), θαλάσσιον ἐκρίψαι, ἔνθα μήποτ' εἰσέψῃσθ' ἐτι *cast me out into the sea, where ye may never see me more* (Sot.1411).—The use of ὅπως in final clauses (885) is a development of this.

### Conditional Relative Clauses.

912. A relative clause may have a *conditional* force, the relative word implying the idea of 'if'; so that 'whatever person' (thing, place, etc.) is nearly equivalent to 'if any person' (thing, place, etc.). The relative has then an *indefinite* antecedent; that is, refers to an uncertain or undetermined person or thing, place or time.

913. Conditional relative clauses have forms corresponding to all the forms of conditional clauses, the principal clause taking in each case the form of the proper conclusion. The particle ἄν is attached to the relative word when the subjunctive follows (860): thus ὅς ἄν, ὁπόθεν ἄν etc. With ὅτε, ὁπότε, ἐπεὶ, and ἐπειδή, it unites to form ὅταν, ὁπότεν, ἐπὶν or ἐπὶν, ἐπειδάν. If negative, the relative clause has μή.

914. FIRST CLASS.—*Simple present or past relative clauses.*

A. Particular (cf. 893).—Relative with present or past indicative . . . indicative:

ἃ μὴ οἶδα, οὐδὲ οἶσμαι εἰδέναι *what I do not know* (= εἰ τίνα μὴ οἶδα if I do not know anything), οἷμαι *I think that I know* (PAP.21<sup>d</sup>), οὐδὲ μὴ εὗρισκον, κενोटάφιον αὐτοῖς ἐποίησαν *whomever they did not find* (= εἰ τίνας μὴ εὗρισκον if they failed to find any), *they made a cenotaph for them* (XA.6.4<sup>o</sup>).

**B. General** (cf. 894).—Either:

(1) relative with *ἄν* and subjunctive . . . present indicative; or

(2) relative with optative . . . imperfect indicative:

νέος δ' ἀπόλλυτ' ὄντιν' ἄν φιλήῃ θεός *he dieth young whome'er a god doth love*, i. e., if a god loves any one (Hypsaeus ap.Stob.flor.120<sup>12</sup>), ἐπειδὴν ἀρξόμεθα προσιέναι, φέρονται οἱ λίθοι πολλοὶ *whenever we begin to approach, the stones fly in great numbers* (XA.4.7<sup>i</sup>), πᾶντας, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, διέφθειρον *they destroyed all, as many as they took on the sea* (T.2.6<sup>i</sup>), ἐθήρευεν ἀπὸ ἵππου ὅποτε γυμνάσαι βούλοιο ἑαυτὸν τε καὶ τοὺς ἵππους *he hunted on horseback whenever he wanted to exercise himself and his horses* (XA.1.2<sup>7</sup>).

a. The omission of *ἄν* with the subjunctive (cf. 894 b) is frequent in Homer, and occurs even in Attic poetry: τῶν δὲ πημονῶν μάλιστα λύπουσ' αἱ φανῶσ' αἰθαίρεται *but of woes those cause most pain which come self-sought* (SOT.1231).

b. Analogous to the conditional relative is the Homeric use of the subjunctive, generally without *κέ* or *ἄν*, in similes after *ὥς*, *ὥς ὅτε*, and the like: *ὥς δὲ λέων ἐν βοσὶ θορᾶν ἐξ ἀχένα ἔξη πόρτιος ἢ βόδις*, . . . *ὥς τοὺς ἀμφοτέρους κτλ. and as a lion, 'mongst the cattle leaping, breaks a heifer's or an ox's neck, so these two etc.* (E 161).

c. The optative occurs in place of the subjunctive, depending on an expression of *necessity* or *possibility* in the present tense: ἀλλ' ὃν πόλις στήσσει, τοῦδε χρὴ κλίνειν *but whom the state appointeth, him we must obey* (Sant.666).

**915. SECOND CLASS.**—*Present or past, contrary to reality* (cf. 895). Relative with past indicative . . . past indicative with *ἄν*:

οὐ γὰρ ἄν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα *for we should not ourselves be undertaking (as we are) to do what we did not understand* (PCharm. 171<sup>o</sup>).

**916. THIRD CLASS.**—*Future with more probability* (cf. 898). Relative with *ἄν* and subjunctive . . . future indicative, or imperative:

ὃ τι ἄν δέη, περσόμεαι *whatever may be needful, I will undergo* (XA.1.3<sup>5</sup>), ἐπειδὴν διαπράξωμαι ἃ θέομαι, ἤξω *as soon as I shall have accomplished what I desire, I will come* (XA.2.3<sup>29</sup>).

**917. FOURTH CLASS.**—*Future with less probability* (cf. 900). Relative with optative . . . optative with *ἄν*:

οὐκ ἄν οὖν θρέψαις ἄνδρα ὅστις ἐθέλοι ἀπερῶκει τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support a man who should be willing to keep off those who are trying to injure you?* (XM.2.9<sup>3</sup>).

**918.** In general the same freedoms and substitutions which occur in conditional sentences, are allowed in the corresponding conditional relative sentences.

## CONGRUENCE OF MODE.

919. a. When a conditional relative clause depends on *any* subjunctive or optative, its verb commonly takes the same mode:

*ἔπειδ' ἂν ἐν πρίῃται κύριος γένηται* as soon as he becomes master of what he bargains for (D.18<sup>41</sup>). Hm. *ὥς ἀπόλοιτο καὶ ἄλλος οὗτος τοιαῦτά γε βέροι* as may another perish too, whose'er such deeds shall do (a 47).

b. When a conditional relative clause depends on *any* past tense of the indicative implying *non-reality* (895, 871, 884), its verb is likewise put in a past tense of the indicative:

*ἐνεγγιγρόσκετε δῆπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν ὡσπερ ἐτεθράμην* you would doubtless pardon me if I spoke in that language and manner, in which I had been brought up (P.A.p.17<sup>2</sup>).

*Relative Clauses introduced by 'until.'*

920. The relative adverbs *ἕως*, *ἕσπερ*, *ἄχρι*, *μέχρι* (Hm. *ᾄφρα*, *εἰσόκεν*), when they mean *while*, *as long as*, have nothing peculiar in their construction; but when they mean *until*, the clauses introduced by them require special treatment.

921. *ἕως* and other words signifying *until*, when they imply *expectation*, take *ἂν* and the subjunctive; but after a past tense the optative (without *ἂν*) may be used:

*περιμένετε ἔστω' ἂν ἔλθω* wait till I come (X.A.5.1<sup>4</sup>), *οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακώται* we are not waiting for our own country to be ravaged (X.C.3.3<sup>15</sup>), *περιέμεινε μέχρι ἔλθαι* he waited for him to come (X.H.1.3<sup>11</sup>), *ἔδοξεν οὖν προΐέναι ἕως Κύρου συμμίσξειαν* they resolved therefore to go forward until they should come up with Cyrus (X.A.2.1<sup>3</sup>).

a. The omission of *ἂν* is frequent in poetry, and occurs even in prose: *κατατίθεσθαι ἐς Τένεδον, μέχρι οὗ τοῖς Ἀθηναίοις τι δόξῃ* he deposits them in Tenedos, until the Athenians shall have come to some decision (T.3.28).

b. The optative is used in dependence on the optative; and a past indicative in dependence on a past indicative implying *non-reality*. Thus *δέοιτό γ' ἂν αὐτοῦ μένειν ἕως ἀπέλθοις* he would beg him to stay until you should retire (X.C.5.3<sup>12</sup>), *οὐκ ἂν ἐπαυόμην ἕως ἀπεπειράθην* I should not stop till I had made trial (P.Crat.396<sup>o</sup>).

REMARK.—These clauses have much analogy to clauses of purpose, and it will be observed that they follow the same rules (881–884), save that the omission of *ἂν* before the subjunctive is here the exception, not the rule. The forms of expression which thus arise often correspond with those of conditional relative sentences of the second, third, and fourth classes (915–917); yet they sometimes differ from them, as in the use of the subjunctive depending upon a present indicative, and of the optative (of *implied* indirect discourse, 937): see the last three examples in 921, and that in 921 a.

922. When these words imply, not expectation, but *actual* occurrence at a particular past time, they take the indicative:

ταῦτ' ἐποιοῦν μέχρι σκότος ἐγένετο *they kept on with this till it became dark* (XA.4.2<sup>a</sup>). The clause is then an ordinary relative clause (909).

923. When the clause implies *customary* occurrence, in present or past time, it takes the construction of a *general* conditional relative clause of the first class (914 B):

πλανᾷται ἕως ἂν δῇ τινες χρόνοι γένωνται *it wanders until certain periods have been fulfilled* (PPhaed.108<sup>c</sup>), ἀνέμενον αὐτοὺς ἔσται ἐμφάγειν τι *he (always) waited till they had eaten a bit* (XC.8.1<sup>44</sup>). In these, the form does not show whether actual occurrence or expectation is implied.

924. Πρίν *before, until*, may either take the same constructions as ἕως, or be joined with the infinitive (955):

οὐ χρή με ἀπελθεῖν πρὶν ἂν δῶ δίκην *I do not deserve to depart till I have been punished* (XA.5.7<sup>b</sup>), οὐ πρότερον ἐπάβσαντο πρὶν ἐξέβαλον αὐτοὺς *they did not cease until they had driven them out* (I.12<sup>91</sup>).

a. In general πρίν takes the infinitive when depending on an *affirmative* sentence, and a finite mode when depending on a *negative* sentence. But exceptions occur on both sides, and in Homer the infinitive is almost always employed.

#### IV. MODES IN CLAUSES OF CAUSE AND RESULT.

925. CAUSAL CLAUSES.—Clauses expressing cause or reason are introduced by ὅτι, διότι *because*, ὥς *as*, ἐπεὶ *since*, and other words, and take the indicative:

ἐνόμизον ἡσσᾶσθαι, ὅτι οὐ πολλὸν ἐνίκων *they thought they were worsted, because they were not signally victorious* (T.7.34).

a. When the sense requires, the potential optative (872) or hypothetical indicative (895) may be used.

b. After a past tense, the optative may be used on the principle of implied indirect discourse (937), to show that the reason was *another's*, not the speaker's: ἐθαύμαζον ὅτι Κῦρος οὐτε ἄλλον πέμπτοι οὐτε αὐτὸς φαίνοιτο *they wondered that Cyrus neither sent any one else nor appeared himself* (XA.2.1<sup>3</sup>).

c. For relative clauses with causal force, see 910.

926. After expressions of *wonder, indignation, delight*, and like emotions (as θαυμάζω, ἀγανακτῶ, δεινὸν ἐστί, ἀγαπῶ), the cause is often expressed by εἰ with the indicative, as if it were a mere supposition:

θαυμάζω δ' ἔγωγε εἰ μηδὲς ὑμῶν μὴτ' ἐνθυμῆται μὴτ' ὀργίζεται *but I am surprised for my part that no one of you is either concerned or angry* (D.4<sup>43</sup>), ἀγανακτῶ εἰ οὐτως εἰ καὶ οὐδὲ μὴ οἶδ' εἰμὶ εἰπεῖν *I am vexed that I am so unable to express what I mean* (PLach.194<sup>a</sup>).

927. CLAUSES OF RESULT.—These are introduced by *ὥστε* *so that*, which takes the indicative when stress is laid on the actual occurrence of the result, otherwise the infinitive (953):

*ἐπικίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε τὰ ὄπλα καὶ τοὺς ἀνθρώπους* *there comes a tremendous fall of snow, so that it buried the arms and the men* (XA.4.4<sup>11</sup>).

a. In reality, the indicative after *ὥστε* is co-ordinate, not subordinate (*ὥστε* meaning *and so*); it can be replaced by any expression used in simple sentences. Thus the potential optative: *πλοῖα ὑμῶν πάρεστιν, ὥστε ἐξαίφνης ἀν' ἐπιέροστε* *you have ships, and so can make a sudden attack* (XA.5.6<sup>20</sup>).

b. For relative clauses of result, see 910.

## V. MODES IN INDIRECT DISCOURSE.

928. The words or thoughts of another are often quoted *indirectly*; that is, their substance is given in the form of a dependent sentence. They are then said to be in indirect discourse (*oratio obliqua*); and in distinction from this, the original words themselves are called direct discourse (*oratio recta*).

Thus indirect discourse *ἀπεκρίναντο ὅτι οὐκ εἰδείεν* *they answered that they did not know*, direct discourse *οὐκ ἴσμεν* *we do not know*.

Indirect discourse *οὐκ ἐννοεῖ τί πείσεται* *he does not consider what he shall suffer*, direct discourse *τί πείσομαι*; *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in indirect discourse.

b. A *direct* quotation is sometimes introduced by *ὅτι*, as if it were indirect: *οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν* *but they said (that) "we are able"* (XA.5.4<sup>10</sup>), as if it were *ἱκανοὶ εἴεν* or *εἰσὶ* *they were able*.

929. Indirect discourse follows verbs of *thinking* and *saying* (*verba sentiendi et declarandi*): these include all implying knowledge or its expression; as perceiving, showing, hoping, asking; and even expressions like *δοκεῖ* *it seems*, *δῆλόν ἐστι* *it is evident*. The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

### *Rules of Indirect Discourse.*

930. SIMPLE SENTENCES.—Indirect *assertions* are either

- (1) introduced by *ὅτι* or *ὡς that*, or
- (2) turned into the infinitive (see 946).

Indirect *questions* are introduced by *εἰ whether*, *πότερον . . . ἤ whether . . . or*, and other interrogatives or indefinite relatives (1011, 1016).

931. COMPOUND SENTENCES.—When a compound sentence is quoted indirectly, its principal clause is treated like a simple sentence (930), and the subordinate clauses remain dependent on it.

932. USE OF MODES.—1. In general (except where the infinitive is employed, 930), the same modes are used in indirect discourse that would be used in the direct. This is always so when the leading verb, on which the quotation depends, denotes *present* or *future* time: *ἔρωτῃ τί ποιεῖς* *he asks what you are doing*.

2. But if the leading verb denotes *past* time, any indicative or subjunctive of the direct discourse *may* be changed, in the indirect, to the *optative* of the same tense: *ἤρετο τί ποιοῖς* *he asked what you were doing*.

a. This applies equally to *subordinate* clauses of the quotation: see the last two examples but one below.

b. This optative is called the *optative of indirect discourse*, and must be carefully distinguished from all other uses of the optative.

EXAMPLES.—Mode unchanged: *λέγει ὡς ὑβριστής εἰμι* *he says that I am insolent* (Lys. 24<sup>15</sup>), direct *ὑβριστής εἰ* *you are insolent*; *οὐκ οἶδ' ὃ τι ἂν τις χρῆσται* *I don't know what any one can do with them* (XA.3.1<sup>40</sup>), direct *τι ἂν τις χρῆσται*; *ὡς ἔρωτῃ τί ποιοῖς* *what can one do with them?*; *βουλευομαι ὥς σε ἀποδρῶ* *I am considering how I can run away from you* (XC.1.4<sup>12</sup>), direct *πῶς ἀποδρῶ*; deliberative subjunctive, 866, 8.

Optative: (1) for indicative: *ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος* *the soldiers perceived that their fear was groundless* (XA.2.2<sup>21</sup>), direct *κενὸς ὁ φόβος ἐστὶ* *the fear is groundless*; *Κῦρος ἔλεγεν ὅτι ἡ ὁδὸς ἔστοιτο πρὸς βασιλέα* *Cyrus said that their march would be against the king* (XA.1.4<sup>11</sup>), direct *ἡ ὁδὸς ἔσται* *the march will be*; *ἠρώτῃ τί πάθοιεν* *he asked what had befallen them* (XC.2.3<sup>19</sup>), direct *τί ἐπῆθετε*; *ὡς ἔρωτῃ τί πάθοιεν* *what has befallen you?*; *ἔλεγον ὅτι πληγείενται βόλοις* *they said that they had been struck by the darts* (XC.2.3<sup>19</sup>), direct *ἐπλήγημεν* *we were struck*; *ἔλεγον ὅτι τῆς ἐπὶ Βαβυλῶνα εἴη δι' ἧς ποιεῖν ἔκειτο* *they said that it belonged to the road to Babylon, by which they had come* (XA.3.5<sup>15</sup>), direct *ἐστὶ* *it belongs*, *ἤκετε* *you have come*; *εἶπεν ὅτι Δέξιππος οὐκ ἐπαυολῆι εἰ τοῦτο πεποιμένος εἴη* *he said that he did not approve Dexippus if he had done this* (XA.6.6<sup>25</sup>), direct *οὐκ ἐπαυῶ* *I do not approve*, *εἰ πεποίηκε* *if he has done*.

(2) For subjunctive: *οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπηρόντο εἰ παραδοίεν Κορινθίους τὴν πόλιν* *the Epidamnians inquired of the god whether they should give up their city to the Corinthians* (T.1.25), direct *παραδῶμεν*; *shall we give up?*

933. This change to optative is never *obligatory*; the mode of the direct discourse may remain unchanged even after a past tense, the past thought being vividly conceived as if present: *ἤρετο τί ποιεῖς* *he asked what you (are) were doing*.

Thus *ἦκεν ἀγγέλλων τις ὡς Ἐλάτεια κατελήπται* *there came some one announcing that Elatea (has been) had been taken* (D.18<sup>169</sup>), *πολλὸν χρόνον ἠπύρουν*



τί ποτε λέγει for a long time I was in doubt what he (means) meant (PAP.21<sup>b</sup>). Mixed forms are common: ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶη they said that Cyrus was dead and that Ariaeus had fled (XA.2.1<sup>8</sup>).

a. As the optative may represent either indicative or subjunctive, a certain ambiguity sometimes arises; thus ἡγνόουν ὃ τι ποιοῖεν (*nesciebant quid facerent*) may mean either *they knew not what they were doing*, or *they knew not what to do*.

934. When a subjunctive introduced by a relative with ἄν (860) is turned into optative, the ἄν is of course dropped. So εἰάν, ὅταν, ἐπειδάν, etc. become εἰ, ὅτε, ἐπειδή, etc.:

ἀπεκρίνατο ὅτι βουλεύσαστο περὶ αὐτῶν ὃ τι δύνατο ἀγαθὸν he answered that he would provide for them whatever advantage he could (XA.7.1<sup>24</sup>), direct βουλεύσομαι ὃ τι ἄν δύνωμαι I will provide whatever I can; ὁπίσχεῖτο, εἰ διαβαῖεν, μισθοφορὰν ἔσσεσθαι he promised that, if they should go across, they should receive wages (XA.7.1<sup>3</sup>), direct ἐὰν διαβῇτε, ἔσται if you go across, you shall receive.

935. a. The hypothetical indicative with ἄν, and the indicative in a condition contrary to reality (895) never change to optative: ἀπελογούντο ὥς οὐκ ἄν ποτε οὕτω μωροὶ ᾔσαν, ὥς, εἰ ᾔδεισαν καταλαμβανόμενον τὸν Πειραιᾶ, ἐν τῷ ἔσται ἄν ὑποχειρίους αὐτοῦς παρείχον they said in defence that they would not have been so foolish, if they had known that the Piræus was just being seized, as to have put themselves in their power in the city (XH.5.4<sup>23</sup>).

b. The imperfect and pluperfect generally remain unchanged; but rarely they become the present and perfect optative (cf. 853 a): διηγούντο ὅτι αὐτοὶ ἐπὶ τοῖς πολεμίοις πλέοιεν they declared that they had themselves been sailing against the enemy (XH.1.7<sup>5</sup>), direct ἐπλέομεν we were sailing.

c. So too the aorist indicative remains unchanged in a subordinate clause of indirect discourse: ἔλεγον ὥς ὁ Ξενοφῶν δέχοιτο πρὸς Σεύθην ἃ ὁκέσχετο ἀποληφόμενος they said that Xenophon had gone to Seuthes to receive what he had promised him (XA.7.7<sup>55</sup>).

936. Very rarely the present indicative becomes *imperfect* indicative (instead of optative): ἐπειθοντο, ὁρῶντες ὅτι μόνος ἐφρόνει οἱ αὖτε τὸν ἄρχοντα they obeyed him, seeing that he alone had the mind which a commander ought to have (XA.2.2<sup>5</sup>), direct μόνος φρονεῖ he alone has the mind.

937. IMPLIED INDIRECT DISCOURSE.—The rule for the change to optative (932, 2) applies also to various dependent clauses which, though not formally in indirect discourse, contain the *thoughts of another person*. Such may be, for instance, causal clauses containing *another's* reason (925 b), clauses depending on the infinitive with verbs of commanding, wishing, etc., or on a final clause:

τὸν Περικλέα ἐκέκισον, ὅτι οὐκ ἐξέγοι they reviled Pericles, because (as they said) he did not lead forth (T.2.21), ἐπέστελλεν, εἰ τι πῶποι, ἀναθεῖναι ὃ τι οἴοιτο χαρίεσθαι τῇ θεῇ he charged him, if anything should happen to him, to dedicate whatever he thought would please the goddess (XA.5.3<sup>6</sup>), ἐπορεύμεν, ἴνα, εἰ τι

δέοιτο, ὠφελοῖν αὐτόν *I was going, that I might aid him, if he should have any need of it* (XA.1.3<sup>4</sup>), present πορεύομαι, ἴα, ἴδν τι δέηται, ὠφελῶ.

a. On this principle depends the use of the optative in final clauses (881) and after *ἕως* until etc. (921), since both *purpose* and *expectation* imply thought.

### C. INFINITIVE.

938. The infinitive and participle are verbal nouns—a substantive and an adjective. But they are unlike other nouns derived from verbs (541), being much more nearly related, in form and construction, to the finite verb. Thus:

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. They may take an object, direct or indirect (593), like the finite verb.

c. They are modified by *adverbs* (not *adjectives*).

#### *Subject and Predicate with the Infinitive.*

939. The subject of the infinitive, when it is expressed at all, stands in the accusative case. A predicate-noun, belonging to the subject of the infinitive, stands in the same case:

ἤκουόν σε Ἀθηναῖον εἶναι *I heard that you were an Athenian* (XA.3.1<sup>45</sup>), τὸν καλὸν κἀγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι *I assert that the virtuous man is happy* (PGo.470<sup>e</sup>).

a. The subject of the infinitive may be another infinitive: διαπεπράγμενος ἦκει παρὰ βασιλέως δοθῆναι οἱ σῶζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to rescue the Greeks* (XA.2.3<sup>25</sup>), where σῶζειν is the subject of δοθῆναι.

940. The subject of the infinitive is not expressed, when it is the same as the subject of the principal verb. A predicate-noun with the infinitive is then put in the *nominative*.

ἔφη ἐθέλειν *he said he was willing* (XA.4.1<sup>27</sup>), in Latin, on the other hand, dixit se velle; ἀδικεῖσθαι νομίζει *he thinks he is wronged* (XA.1.3<sup>10</sup>), Πέρσης εἶναι *he said he was a Persian* (XA.4.4<sup>17</sup>), ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἦκειν, ἀλλ' ὅπδ' σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee* (PSym.174<sup>d</sup>).

a. If the infinitive with omitted subject depends on another infinitive, the predicate-noun of course takes the case of this infinitive's subject; and if it depends on a participle, it takes the case of the participle: ποιοῦσι δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι *they contrive it so that they seem to appear in manifold shapes* (PRp.381<sup>o</sup>), ἀπαλλαγὴς τῶν φασκότων δικαστῶν εἶναι *being rid of those who profess to be judges* (PAp.41<sup>a</sup>).

b. Sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either

in the nominative or the accusative (but *αὐτός* is usually nominative): *αὐτός* *πρὸ ἀπέραι φησὶν* he says that he will himself depart early (XA.2.2<sup>1</sup>), *εἰ ἐλεσθε Χαλκιδεῖς τὴν Ἑλλάδα σώσειν, ὑμῖς δ' ἐποδράσεσθαι τὰ πράγματα, οὐκ ἐρῶς ἐλεσθε* if you think that the Chalcidians will save Greece, but that you will escape the trouble, you are mistaken (D.9<sup>14</sup>), *ὁμῶι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἑλλους σίνδυο* I believe that I have earned more money than any two others (PHipp.Maj.282<sup>2</sup>).

941. The subject of the infinitive is also omitted when it is the same as the *object* of the principal verb. A predicate-noun then usually takes the case of this object, even when it is genitive or dative; but sometimes stands in the accusative, in agreement with the omitted subject:

*Κύρου ἰδέοντο ἐς προθύμοτάτων γενέσθαι* they besought Cyrus to show himself as favorable as possible (XH.1.5<sup>3</sup>), *παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι* it becomes every ruler to be prudent (XHipp.7<sup>1</sup>); — *συμφέροι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίων* it is advantageous for them to be friends rather than enemies (XO.11<sup>22</sup>).

942. An indefinite subject of the infinitive (as *τινὰ* any one) is commonly unexpressed; but a predicate-noun referring to it stands in the accusative: *φιλάνθρωπον εἶναι δεῖ* (sc. *τινὰ*) *καὶ φιλόπολιν* one ought to be humane and patriotic (I.2<sup>14</sup>), *δρώντας ἡδίων θανεῖν* 'tis sweeter (for men) to die acting (EHel.814).

943. The construction of the accusative with the infinitive originally began with *transitive* verbs, the accusative being simply the *object* of the verb: thus *ἡγγεῖλαν Κύρον νικᾶν* meant at first 'they reported Cyrus as to conquering.' Afterward the accusative attached itself more closely to the infinitive, and the construction was extended to cases where the principal verb was intransitive or passive.

#### PERSONAL CONSTRUCTION FOR IMPERSONAL.

944. Instead of using an impersonal verb with the accusative and infinitive as its subject, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb. Thus it says *Κύρος λέγεται νικῆσαι* Cyrus is said to have conquered, instead of *λέγεται Κύρον νικῆσαι* it is said that Cyrus conquered.

a. This change regularly occurs with *δοκεῖ*, *ζοικε* it seems, *δεῖ* in the sense of *it lacks* (much or little); and usually with *συμβαίνει* it happens, *δίκαιόν ἐστι* it is just, *ἀναγκαῖόν ἐστι* it is necessary, *ἐπιτήδειόν ἐστι* it is fitting, and some similar phrases, and with *λέγεται* and other passive verbs of *saying* and *thinking*:

*δοκούμεν μοι καθῆσθαι* it seems to me that we are encamped (XA.1.8<sup>11</sup>), *πολλοὺ δέος ἐγὼ ὑπὲρ ἐμῆς ἀπολογεῖσθαι* I am far from speaking in my own defence (PAr.30<sup>4</sup>), *δίκαιος εἰ βοηθεῖν τῷ ἀνδρὶ* (you are just to take) it is right for you to take the man's part (PProt.389<sup>2</sup>), *δ' Ἀσσύριος εἰς τὴν χῶρᾶν ἐμβαλεῖν ἀγγέλλεται* it is announced that the Assyrian is about to make an inroad into the country (XC.5.3<sup>20</sup>).

## INFINITIVE WITHOUT THE ARTICLE.

945. The infinitive commonly stands either as the *object* or the *subject* of a verb. As such it has two distinct-uses, according as it is, or is not, in indirect discourse.

a. An essential difference is that the infinitive in indirect discourse denotes *time* (852), while the other does not. Cf. 854 a.

*Infinitive in Indirect Discourse.*

946. The infinitive in indirect discourse is used as the object of verbs of *thinking* and *saying* (see 929); and represents an indicative (or optative) of the direct discourse (930):

οἶμαι βέλτιστον εἶναι *I think it is best* (XA.5.1<sup>8</sup>), ἀκούω τινὰ διαβδάλειν ἐμὲ *I hear that some one is slandering me* (XA.5.7<sup>5</sup>), ὁμώμοκατε δικάσειν *ye have sworn that ye will give judgment* (D.39<sup>40</sup>), φημί ταῦτα φλυαρίᾳ εἶναι *I say that this is nonsense* (XA.1.3<sup>16</sup>).

a. With the passive of these verbs, and with *δοκεῖ it seems*, φαίνεται *it is plain*, and like expressions, the infinitive stands as *subject*:

λέγεται καὶ τοὺς θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι 'tis said that even the gods are ruled by Zeus (I.3<sup>26</sup>), ἔδοκει θεῶν εἶναι καὶ ὑποχωρῆσαι τὸν ποταμὸν *it seemed that it was a special providence and that the river had receded* (XA.1.4<sup>18</sup>).—But the change to personal construction (see 944) is very common in these cases.

b. Of these verbs, observe that

φημί and οἶμαι almost always take the infinitive,  
 εἶπον takes *εἶ* or *ὥς*,  
 λέγω takes either.

Exceptions are very rare (XH.6.3<sup>7</sup>; 1.6<sup>7</sup>; XM.3.3<sup>14</sup>). Εἶπον with the infinitive commonly means *commanded*. In general, verbs of thinking take the infinitive much oftener than *εἶ* or *ὥς*.

947. A subordinate verb, depending on an infinitive in indirect discourse, is sometimes attracted into the infinitive, when the clause in which it stands is a part of the quotation: τοιαῦτ' ἔγρα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεφγμένην καταλαμβάνειν τὴν θύραν "after such conversation," he said, "they went away· but when they came to the house, they found the door open" (PSym.174<sup>4</sup>).

*Infinitive not in Indirect Discourse.*

948. As object, the infinitive is used especially with verbs which imply *power* or *fitness*, *feeling* or *purpose*, *effort* or *influence*, to produce (or prevent) an action:

οὐ δύνησεται βιάσασθαι *he will not be able to force them* (XA.1.3<sup>9</sup>), ἔχω γὰρ αὐτῷ μαρτυρῆσαι *for I can testify in his behalf* (XA.7.6<sup>29</sup>), πεφύκασιν ἁπαντες ἁμαρτάνειν *all men are prone to err* (T.3.45), ἤθελον ἀκοῦέν *they were willing to listen* (XA.2.6<sup>11</sup>), βούλεται καταμείναι τὴν στρατίαν *he wishes the army to remain* (XA.5.6<sup>17</sup>), φοβοίμην ἂν ἑπείσθαι *I should be afraid to follow* (XA.1.3<sup>17</sup>), τυραννεῖν

ἐπινοεῖ *he intends to rule* (ArThesm.338), οὐκ ἐκόλωσε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν *the king did not hinder Cyrus's army from crossing* (XA.1.7<sup>19</sup>), ἐπειρώντο εἰσβάλλειν *they tried to enter* (XA.1.2<sup>21</sup>), ἤρξατο προίειναι *he began to go forward* (XA.1.3<sup>1</sup>), τοὺς ὁπλιτὰς ἐκέλευσεν αὐτοῦ μένειν *he bade the hoplites remain on the spot* (XA.1.5<sup>12</sup>), ἐπειθεὶν αὐτὸν πορεύεσθαι *he urged him to march* (XA.6.2<sup>12</sup>).

a. Verbs of *hoping* and *promising* are construed in two ways. If felt as implying indirect discourse, they take the *future* infinitive; otherwise, the *present* or *aorist*. Thus we may say ὑπισχνείται δώσειν *he promises that he will give* (as in Latin, *se daturum esse*), or ὑπισχνείται δοῦναι (or διδόναι) *he promises to give*. Cf. XA.1.3<sup>21</sup> and 2.3<sup>20</sup>.

949. As subject, the infinitive is used chiefly with impersonal expressions like δοκεῖ *it seems good*, δαί, χρή *it is necessary*, ἔστι *it is possible*, ἔξεστι *it is permitted*, πρέπει, προσήκει *it is fitting*, καλὸν ἐστὶ *it is honorable*, and many others:

πᾶσιν ἀδεῖν χαλεπὸν (sc. ἐστὶ) *to please all men is hard* (Solon 7), ἔξεστιν δρᾶν 'tis *permitted to see* (XA.3.4<sup>20</sup>), ἔδοξεν αὐτοῖς προίειναι *it seemed best to them to proceed* (XA.2.1<sup>3</sup>), οὐ δέηκεν τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι *surely it is not right that the ruler should be wickeder than the ruled* (XC.7.5<sup>22</sup>).—For the change to a personal construction in some expressions of this kind, when the infinitive has a subject, see 944 and a.

950. The infinitive may also stand as the predicate: τὸ μαθάνειν ἐπιστήμην ἐστὶ λαμβάνειν *learning is getting knowledge* (PEuthyd.277<sup>b</sup>); or in apposition with the subject or object: αὕτη μόνη ἐστὶ κακὴ πράξις, ἐπιστήμης στέρηθῆναι *this alone is evil fortune, to be deprived of knowledge* (PProt.345<sup>b</sup>).

951. The infinitive is often used (as an indirect object) to denote the *purpose* of an action:

Ξενοφῶν τὸ ἡμῖν τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Xenophon left half the army to guard the camp* (XA.5.2<sup>1</sup>), ταύτην τὴν χώραν ἐπέτρεψε διαρπάζειν τοῖς Ἕλλησιν *this country he gave over to the Greeks to plunder* (XA.1.2<sup>19</sup>), παρέχει αὐτὸν ἐρωτᾶν *he gives himself up (to question) to be questioned* (PMen.70<sup>c</sup>), πίνειν ἔδωκε σοι *I gave thee to drink* (ECycl.520).

952. The infinitive may depend on *adjectives* or *substantives*, especially such as denote ability or fitness, or are otherwise analogous in meaning to verbs which take the infinitive (948):

Adjectives: ἱκανὸς νικᾶν *able to conquer* (XM.3.7<sup>1</sup>), δεινὸς λέγειν *skilful in speaking, eloquent* (FAP.17<sup>b</sup>), ἔτοιμος μάχεσθαι *ready to fight* (XC.4.1<sup>1</sup>), ἄξιος ἄρχειν *worthy to govern* (XA.1.9<sup>1</sup>), χαλεπὸν εὑρεῖν *hard to find* (PRp.412<sup>b</sup>), γυνὴ εὐπρεπὴς ἰδεῖν *a woman comely to look on* (XM.2.1<sup>23</sup>), οἰκία ἡδίστη ἐνδιατᾶσθαι *a house very pleasant to live in* (XM.3.8<sup>3</sup>), ὁ χρόνος βραχύς ἐστι διηγῆσασθαι *the time is short for relating it* (PMenex.239<sup>b</sup>).

Substantives: οὐχ ὥρᾳ καθέσθαι *'tis not a time to be sleeping* (XA.1.8<sup>11</sup>), συνοικεῖν εἶχεν ἡλικίαν *she was of an age to be married* (Isae.8<sup>3</sup>), ὅκνος ἦν ἀνίστασθαι *there was a reluctance to rise up* (XA.4.4<sup>11</sup>), ἀνάγκη πείθεσθαι *there is need to obey* (XH.1.6<sup>5</sup>), θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of* (PLg.656<sup>b</sup>).

a. The active infinitive is generally employed in these expressions, even where we might expect the passive: *ἄξιος θαυμάσαι* 'worthy to admire,' i. e., that one should admire him, *worthy to be admired* (T.1.138).

953. The infinitive is used with *ὥστε* to denote the *result*:

*τοῖς ἡλικιώταις συνεκέρπτο, ὥστε οικείως διακείσθαι* he had mingled with those of his own age, so as to be on familiar terms with them (XC.1.4<sup>1</sup>), *ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκπεπληγχοῦν* he charged on Menon's soldiers, so that they were terror-stricken (XA.1.5<sup>12</sup>).—For *ὥς* used instead of *ὥστε*, see 1054, 1 f.

a. The infinitive with *ὥστε* may also denote the *purpose* (as a result to be attained): *πάν ποιῶσιν, ὥστε δίκην μὴ δίδόναι* they do everything, in order not to suffer punishment (PGo.479<sup>o</sup>).

b. *ὥστε* with the infinitive sometimes means on condition that: *ἔξην αὐτοῖς τῶν λοιπῶν ἀρχεῖν Ἑλλήνων, ὥστε αὐτοὺς ὑπακοῦν βασιλεῖ* it was in their power to be leaders of the rest of the Greeks, on condition of being themselves subject to the king (D.6<sup>11</sup>).—For *ἐφ' ὅτε* in the same sense, see 999 a.

954. After comparative words, *ἢ ὥστε* (less often *ἢ*, or *ἢ ὥς*) is used with the infinitive:

*ἥσθοντο αὐτὸν δάκτυλῳ δυνάμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν* they perceived that he had too small a force to assist his friends (XH.4.8<sup>23</sup>), *liter.*, 'smaller than so as to assist them'; *νόσημα μείζον ἢ φέρειν* a disease too great to be borne (Sot.1293).

955. The infinitive is often used after *πρὶν* before; see 924, and a:

*διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι* they crossed before the others answered (XA.1.4<sup>16</sup>), *ἐπὶ τοῦτοις ἐθύετο πρὶν τιμὴν εἰπεῖν τῶν στρατιωτῶν* about this he made sacrifice before telling any of the soldiers (XA.5.6<sup>16</sup>).

a. Hm. uses *πᾶρος* in a similar way: *πᾶρος τὰδε ἔργα γενέσθαι* before these deeds were done (Z 348).—Instead of *πρὶν* alone, we often find *πρότερον* . . . *πρὶν*, or *πρόσθεν* . . . *πρὶν* (and in Hm. *πρὶν* . . . *πρὶν*, or *πᾶρος* . . . *πρὶν*): *πρότερον ἐκείνος ἐτελεῖτο πρὶν τι ἐμοὶ διενεχθῆναι* he died before ever having any difference with me (PLach.180<sup>o</sup>).

b. Instead of *πρὶν* alone, we should expect *πρὶν ἢ* (*prius quam*); and this occurs, oftenest in Hd., twice in Hm., but perhaps never in Attic.

956. INFINITIVE IN LOOSE CONSTRUCTION.—The infinitive, with or without the particle *ὥς*, is used in several phrases with loose construction, somewhat like the adverbial accusative (719): *ὥς εἰπεῖν* or *ὥς ἔπος εἰπεῖν* so to speak, (*ὥς*) *συνελόντι εἰπεῖν* (sc. *τινί*, cf. 771 b) to speak concisely, *ἐμοὶ δοκεῖν* as it seems to me, in my view, *ὀλίγου δεῖν* or *μικροῦ δεῖν* almost, *liter.*, 'so as to want little of it.'

a. So *εἶναι* is used in several phrases, where it may be translated at any rate, or not translated at all: *ἐκὼν εἶναι* willingly (so as to be willing), *τὸ νῦν εἶναι* for the present, *τὸ κατὰ τοῦτον εἶναι* so far as this man is concerned: thus *ἐκὼν εἶναι οὐδὲν ψεύσσομαι* I will tell no falsehood (willingly at any rate) if I can help it (PSym.215<sup>a</sup>).

**957. INFINITIVE FOR IMPERATIVE.**—The infinitive is sometimes used to express a command in the second person; the subject, if expressed, is *nominative*. This is rare in Attic prose:

Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *with courage, Diomed, now against the Trojans fight* (E 124), σὺ, Κλεαρίδᾳ, τὰς πόλᾱς ἀνοίξας ἐπεκθεῖν *do thou, Clearidas, open the gates and sally forth* (T.5.9).

a. With a subject-accusative, the infinitive may express a wish or prayer; and also (in proclamations and decrees) a command in the third person: θεοὶ πολῖται, μὴ με δουλείᾱς τυχεῖν *gods of our country, may not bondage be my lot* (ASept.253), ἀκούετε λαφ' τοὺς γεωργοὺς ἀπέρναι *hear ye people; let the husbandmen depart* (ArPax 551).

For the infinitive in exclamations, see 962.

### INFINITIVE WITH NEUTER ARTICLE.

**958.** The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Its different cases are used just like the cases of substantives: thus for instance the oblique cases may depend on prepositions. The subject, predicate, and object of the infinitive are expressed in the same way, whether it has or has not the article. Hence the rules in 939-942 and 988 b are applicable here.

**959.** The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

Nom. and Acc. τὸ φιλεῖν (the act of) *loving,*

Gen. τοῦ φιλεῖν *of loving,*

Dat. τῷ φιλεῖν *to, for, by, loving.*

**NOMINATIVE:** τὸ φρονεῖν εὐδαιμονίᾱς πρῶτον ὑπάρχει *to be wise is the first law of happiness* (SAnt.1347).

**ACCUSATIVE:** αὐτὸ τὸ ἀποθνήσκειν οὐδὲς φοβεῖται *mere dying nobody is afraid of* (PGo.522\*), διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; *do you think you would not be injured on account of being a foreigner?* (XM.2.1<sup>16</sup>), πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένους *trained to having only moderate wants* (XM.1.2<sup>1</sup>).

**GENITIVE:** τοῦ πλεῖν ἐπιθυμίᾳ *desire of drinking* (T.7.84), ἀήθης τοῦ κατακοῦεν τῷς ἑταίροις *unaccustomed to obeying any one* (D.1<sup>2</sup>), ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible* (PSym.218<sup>d</sup>), ἄρξας τοῦ διαβαίνειν *having taken the lead in crossing* (XA.1.4<sup>15</sup>), ἀπὸ τοῦ ἐπὶ Κᾶριᾱ λέναι εὐθὺς ἐπὶ Φρυγίᾱς ἐπορεύετο *instead of going against Caria he marched straight toward Phrygia* (XH.3.4<sup>12</sup>), ἐκτὸς εἰ τοῦ μέλλειν ἀποθνήσκειν ἀβιον *you are in no danger of dying to-morrow* (PCr.46°).

**DATIVE:** κεκράτηκε τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι *he has triumphed by being more prompt in action* (D.8<sup>11</sup>), Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι *Menon delighted in being able to deceive* (XA.2.6<sup>10</sup>), ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιοςτος βίος *in knowing nought consists the happiest life* (SAj.564), εὐθαρμῶς ἐπὶ τῷ εὐδύνειν τε καὶ εὐκόλῳ *ζῆν he was admired for his living cheerfully and contentedly* (XM.4.8<sup>3</sup>).

960. The infinitive with τοῦ is often used, without a preposition, to denote the *purpose*, especially a *negative* purpose:

ἐτειχίσθη Ἀταλάντῃ ἡ νῆσος, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν *the island Atalante was fortified, that pirates might not ravage Euboea* (T.2.32), Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ *Minos swept piracy from the sea, for the better coming in to him of his revenues* (T.1.4).

961. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification: τὸ προσταλαμπρεῖν οὐδεὶς πρόθυμος ἦν *as to enduring hardships no one was zealous* (T.2.53).

a. In this way τὸ μὴ with the infinitive often expresses a *negative result*: τῆς Μήδων σοῦ ἀπελείφθη, τὸ μὴ σοι ἀκολουθεῖν; *what one of the Medes remained away from you, so as not to follow you?* (XC.5.1<sup>26</sup>).

962. INFINITIVE IN EXCLAMATIONS.—The infinitive with τό is used as an exclamation of surprise or indignation: τῆς μωριάς· τὸ Δία νομίζω *what folly! to believe in Zeus!* (ArNuB.819).

a. In poetry τό is sometimes lacking: ἐμὲ παθεῖν τάδε *that I should come to this!* (AEum.837).\*

963. Verbs of *hindering* and kindred meaning take either (1) the simple infinitive, or (2) the infinitive with τοῦ: furthermore, in accordance with 1029, they may take (3) the infinitive with μή or (4) with τοῦ μή, or (5) with τὸ μή (961). All these forms mean exactly the same. Thus for *he hinders me from speaking*, may be said κωλύει με λέγειν, κωλύει με τοῦ λέγειν, κωλύει με μὴ λέγειν, κωλύει με τοῦ μὴ λέγειν, κωλύει με τὸ μὴ λέγειν.

#### INFINITIVE WITH ἄν.

964. The infinitive takes ἄν when it stands in the place of a finite verb which would take it. Thus the infinitive with ἄν corresponds

(a) to the *potential optative* with ἄν (872), and

(b) to the *hypothetical indicative* with ἄν (895):

(a) λέγει σωτηρίᾳς ἄν τυχεῖν (independent construction ἄν τύχοι) *he says that he should attain safety* (XA.3.1<sup>26</sup>), δοκεῖτέ μοι πολλὸν βέλτιον ἄν περὶ τοῦ πολέμου βουλευσάσθαι (indep. βέλτιον ἄν βουλευσάισθε), εἰ τὸν τόπον τῆς χώρας ἐνθυμηθεῖντε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country* (D.4<sup>21</sup>).

(b) Κύρος, εἰ ἐβίωσεν, ἥριστος ἄν δοκεῖ ἔρχων γενέσθαι (indep. ἥριστος ἄν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler* (XO.4<sup>18</sup>), ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο συμβῆναι γενέσθαι (indep. οὐκ ἄν ἐνέβη) *except for an earthquake, it seems to me that such a thing would not have happened* (T.3.89).

a. The future infinitive is not used with ἄν: cf. 855 a and 872 f.



## D. PARTICIPLE.

For the nature of the participle, see 938. For the agreement of the participle with its substantive, see 620, 614-617. For the time denoted by the tenses of the participle, see 856.

## ATTRIBUTIVE PARTICIPLE.

965. The participle, like any adjective, may qualify a substantive as an attributive: πόλις οἰκουμένη *an inhabited city*.

So always when it follows the article (666): ὁ παρὼν καιρὸς *the present occasion* (D.3<sup>2</sup>), ὁ ἱερὸς καλούμενος πόλεμος *the so-called Sacred war* (T.1.112).

966. The attributive participle is often used alone, its substantive being omitted (621):

οἱ παρόντες *the persons present*, ὁ τυχὼν *whoever happens*, ἔπλει ἐπὶ πολλάς ναὺς κεκτημένους *he sailed against men who possessed many ships* (XH.5.1<sup>19</sup>).

Such participles are often to be translated by substantives: ὁ δράσας *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές τινες *some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, τὸ μέλλον *the future*, τὸ τελευταῖον *the final issue*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως *the advantages of the state* (D.18<sup>28</sup>), ὁ ἐκείνου τεκὼν *his parent* (EEL.335).

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετᾶν *the not-exercising, failure to exercise* (T.1.142), = τὸ μὴ μελετᾶν. In prose, this is nearly confined to Thucydides.

## PREDICATE-PARTICIPLE.

967. All participles which are not attributive, are called *predicate-participles*. See 594 rem. The predicate-participle is either *circumstantial* or *supplementary*; being in the latter case more closely related to the principal verb. These two classes are not in all cases clearly distinguished, but run into each other.

## Circumstantial Participle.

968. The circumstantial participle adds a circumstance connected with the action of the principal verb: ταῦτα εἰπὼν ἀπῆειν *having said this, he went away*.

So γελῶν ἐπῆνεσε *he praised them laughing* (XC.2.2<sup>11</sup>), ἔδδκρυε πολλὸν χρόνον ἑστὸς *he went a long time standing* (XA.1.3<sup>2</sup>), ἔτι παῖς ὢν πάντων κράτιστος ἐνομίζετο *while yet a boy, he was thought to excel all* (XA.1.9<sup>2</sup>), ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔθηκε τὸ στράτευμα συναγαγεῖν *when the generals heard this, they resolved to collect their forces* (XA.4.4<sup>19</sup>). Often the participle must be

translated by a clause with *when* or some similar word, as in the last two examples. Sometimes it is best rendered by a separate finite verb: καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδω he sprang from his chariot and put on his cuirass (XA.1.8<sup>3</sup>). In cases like the third example above, ὧν cannot be omitted.

a. The following participles are idiomatically used for adverbs (cf. 619 and a): ἀρχόμενος *at first*, τελευτῶν *at last*, διαλειπὼν χρόνον *after an interval of time*. So ἔχων means *persistently*, ἀνύσας *quickly*, θάρρῶν *boldly*, λαθὼν *secretly*, χαίρων *with impunity*:

τελευτῶν οὖν ἐπὶ τοῖς χειροτέχναις ἦα *at last, then, I went to the artisans* (PAr.22<sup>a</sup>), φλυαρεῖς ἔχων *you keep trifling, i. e., 'holding on to it'* (PGo.490<sup>a</sup>), ἄνοιγε ἀνύσας *make haste and open* (ArNub.181), οὐ χαίροντες ἂν ἀπαλλάξαιτε *you will not get off scot-free* (XA.5.6<sup>33</sup>).

b. The participles ἔχων, ἄγων, φέρων, λαβὼν, χρώμενος may often be rendered *with*: Σωσιᾶς παρῆν ἔχων ὀπλιτᾶς τριακοσίους *Sosias was there with 300 hoplites* (XA.1.2<sup>a</sup>), βοῇ χρώμενοι *with a shout* (T.2.84).

c. The phrases τί παθὼν; ('having suffered what?') and τί μαθὼν; ('having learned what?') signify *why*, asked in a tone of surprise or severity: τί γὰρ μαθόντες τοὺς θεοὺς ὕβριστε; *why the deuce did you insult the gods?* (ArNub. 1506).

969. Most commonly, the circumstantial participle denotes *merely* an attendant circumstance. But it may also imply *means, manner, cause, purpose, condition, or concession*. Thus:

a. MEANS OR MANNER: ἀρζόμενοι ὥσπερ *they live by plundering* (XC.3.2<sup>25</sup>), ἦκει τὰ χαλεπὰ φερόμενα *the troubles are come with a rush* (XC.2.3<sup>3</sup>).

b. CAUSE: Παρσισάτις δὴρῃχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην *Parisatis favored Cyrus, because she loved him more than the reigning Artaxerxes* (XA.1.14<sup>a</sup>).

c. PURPOSE: the participle is then usually *future*: παρελήλυθα συμβουλευσῶν *I have come forward to advise* (I.6<sup>1</sup>), ἐπεμνέ τινα ἐροῦντα *διτι συγγενέσθαι αὐτῷ* *he sent a man to say that he wished to meet him* (XA.2.5<sup>3</sup>). The present also occurs, though seldom: πέμπειν κωλύοντας *to send persons to hinder* (T.6.88).

d. CONDITION: σὺ δὲ κλῶν εἰσεῖ τάχα *but if you listen, you will quickly know* (ArAv.1390). The conditional participle with μή can often be rendered *by without*: οὐκ ἔστιν ἐρχειν μὴ δίδοντα *it is not possible to command without giving pay* (D.4<sup>24</sup>).

e. CONCESSION: τὸ ὕδωρ εὐανότατον ἥριστον *ὧν water is the cheapest of things, though it is the best* (PEuthyd.304<sup>b</sup>), ὁμείς ὀφροφόμενοι τὰ πεπραγμένα *καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ἡμῶς* *you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding* (D.18<sup>43</sup>).

REMARK.—It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus τοὺς φίλους εὐεργετοῦντες *καὶ τοὺς ἐχθροὺς* *θυήσεσθε* *κολλάειν* *by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies* (XC.8.7<sup>28</sup>).

*Participle with Case Absolute.*

**970. GENITIVE ABSOLUTE.**—The circumstantial participle may be joined with a genitive not immediately dependent on any word in the sentence. The two are then said to be in the *Genitive Absolute*: τούτων λεχθέντων ἀνέστησαν *this said, they rose up*.

δοφαινόντος τοῦ ἥρος, ὃ Ἀγησίλαος κλίνουπότης ἦν *when spring was just peering, Agesilaus was bed-ridden* (XH.5.4<sup>58</sup>), ταῦτα ἐπράχθη Κόνωνος στρατηγούντος *this was done while Conon was general* (I.9<sup>40</sup>), ἀνέβη ἐπὶ τὰ ὄρη οὐδεὶς κωλύωντος *he ascended the mountains, no one hindering* (XA.1.2<sup>22</sup>).

**971.** The genitive absolute, besides denoting merely time or attendant circumstances (as in the above examples), may imply other relations (cf. 969). Thus:

a. CAUSE: τῶν σωμάτων θηλυνόμενων, καὶ αἱ ψυχαὶ ἀρρωστώτεραι γίνονται (*the body being enfeebled by the enfeebling of the body, the spirit also is made weaker* (XO.4<sup>3</sup>).

b. CONDITION: θεῶν θελόντων ἂν ὃ ἀληθεύσαιμ' ἐγώ *if the gods will it, I will speak the truth* (ASept.562).

c. CONCESSION: βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται *though there be many on the opposite bank, no one will be able to come to their aid* (XA.2.4<sup>30</sup>).

**972.** The Greek construction of the genitive absolute differs from the Latin ablative absolute in several respects:

a. The noun is often omitted, when it can be easily supplied: ἐντεῦθεν προϊόντων (sc. αὐτῶν), ἐφαίνετο ἵχνια ἵππων *as they were proceeding thence, there appeared tracks of horses* (XA.1.6'), ὄντος (Zeus raining, cf. 602 c) *while it was raining* (ArVesp.774).

b. The participle ὄν *being* cannot be omitted: παίδων ὄντων ἡμῶν *when we were boys* (but Lat. *nobis pueris*). Except with the adjectives ἐκόν and ἄκων, which closely resemble participles: ἐμοῦ ἐκόντος *with my consent*, ἐμοῦ ἄκοντος *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: Κύριος συγκαλέσας τοὺς στρατηγοὺς εἶπεν *Cyrus, convocatis ducibus, dixit* (XA.1.4<sup>9</sup>).

d. The genitive absolute is sometimes needlessly used, when the noun denotes something mentioned in the main clause: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said this, he seemed to Astyages to say something important* (XC.1.4<sup>30</sup>), διαβεβηκότος Περικλέους, ἡγγέλθη αὐτῷ (= διαβεβηκότι Περικλεῖ ἡγγέλθη) *when Pericles had crossed over, word was brought to him* (T.1.114).

**973. ACCUSATIVE ABSOLUTE.**—Instead of the genitive absolute, the accusative is used when the participle is impersonal: thus ἐξόν (it being permitted) *since it is permitted*.

ἀλλὰ τί δὴ, θμᾶς ἔξον ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; *but why, when it was in our power to destroy you, did we not proceed to do so?* (XA.2.5<sup>21</sup>), προσταχθέν μοι Μένωνα ἔγειν εἰς Ἑλλάσποντον, φρόνην διὰ τάχους (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste* (D.50<sup>13</sup>), παρεκλείοντο κωρυγῇ οὐκ ὀλίγῃ χράμενοι, ἄδνατος δὲ ἐν νυκτὶ ἔλλατ' τῷ σημῆναι *they cheered each other on with no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means* (T.7.44).

a. Usually the participle belongs to an *infinitive*, as in the above examples. But sometimes it stands quite alone, as the participle of a verb with indeterminate subject (602 d): δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι *for of course you must know*, (it being a care to you) *since you take an interest in it* (PAP.24<sup>d</sup>).—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: οὕτως ἔχοντος or ἔχόντων (it being thus, things being thus) *in this state of things* (PRp.881<sup>e</sup>, XA.3.1<sup>40</sup>). So, also, when the noun is replaced by a *dependent sentence*: σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (XC.1.4<sup>18</sup>); *for the plural, cf. 635 a.*

974. After ὥς (978) and ὥσπερ, the accusative absolute is sometimes found, even when the participle is not impersonal:

Σωκράτης πῆχτο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ δίδδαι, ὥς τοὺς θεοὺς κάλλιστα εἰδὼτας ὅποια ἀγαθὰ ἔστι *Socrates prayed to the gods simply to bestow good, thinking that the gods know best what things are good* (XM.1.3<sup>9</sup>), σιωπῇ ἐδείκνουν, ὥσπερ τοῦτο προσηγομένον αὐτοῖς *they were dining in silence, just as if this had been enjoined upon them* (XSym.1<sup>11</sup>).

a. Rarely so, without preceding ὥς or ὥσπερ: προσήκον αὐτῷ τοῦ κλήρου μέρος *since a part of the inheritance belonged to him* (Isae.5<sup>12</sup>), δέξαντα δὲ ταῦτα *but this having been resolved on* (XH.3.2<sup>19</sup>); even δέξαν ταῦτα (XA.4.1<sup>18</sup>), on the analogy of ἔδοξε ταῦτα.

### Adjuncts of the Participle.

975. The relations of the circumstantial participle to the principal verb are rendered more distinct by certain particles, which may be called adjuncts of the participle. Thus:

976. The adverbs εὐθὺς *straightway* and αὐτίκα *forthwith*, prefixed to the participle, denote that the action of the principal verb immediately succeeds that of the participle; ἅμα *at the same time* and μεταξὺ *between*, (rarely appended), represent the two actions as *contemporaneous*:

τῷ δεξιῷ κέραι εὐθὺς ἀποβεθηκότες ἐπέκειντο *they fell upon the right wing immediately after its landing* (T.4.48), αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνεβρῶσθε Ζεὺς *as soon as he was born, Zeus sewed him into his thigh* (Hd.2.146), ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες *the Greeks fought while upon the march* (XA.6.3<sup>6</sup>), Μενέξενος μεταξὺ καίῳν εἰσέρχεται *Menezenus, sporting the while, comes in* (PLys.207<sup>a</sup>).

a. Strictly speaking the above adverbs, though closely connected with the participle, modify the principal verb. And sometimes they are joined with this verb, not with the participle. So also

b. *τότε, εἴτα, ἔπειτα, οὕτως* are often used with the principal verb after participles: *ὅτε μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτω τὸν βίον ἐτελεύτησαν* they risked all for a great and noble cause, and so ended their lives (Lys. 27<sup>9</sup>).

977. The adverb *ἄτε* (also *οἶον, οἷα*) with the participle gives a *causal* meaning:

*Κύρος, ἄτε παῖς ὢν, ἤδετο τῇ στολῇ* Cyrus, *inasmuch as he was a child, was delighted with the equipage* (XC.1.3<sup>2</sup>), *ἔφη καταδαρθεῖν πόνυ πολύ, ἄτε μακρῶν τῶν νυκτῶν εὖσῶν* he said that he slept a long while, because the nights were long (PSym. 223<sup>b</sup>).

978. The conjunction *ὥς as, as if*, with the participle, represents its action sometimes as *seeming* or *pretended*, but oftener merely as *thought* or *asserted* by some other person than the speaker. Thus *ὥς νικῶν* ('as conquering') may mean either *pretending to be victorious* or *thinking himself victorious*.

*Πρόξενον ἐκέλευσε παραγενέσθαι, ὥς ἐς Πεισιδᾶς βουλόμενος στρατεύεσθαι, ὥς πρῆγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χάρῃ* he bade Proxenus report himself for duty, on the pretence that he wanted to march against the Pisidians, because the Pisidians (as he alleged) were harassing his territory (XA.1.1<sup>1</sup>).—*ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν, ὥς πολεμῶν οὖσαν* this country he gave over to the Greeks to be plundered, since it was (as he considered) hostile (XA.1.2<sup>19</sup>), *θαυμάζοντα ὥς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι* they are admired as having been (in the view of their admirers) both wise and fortunate men (XC.1.1<sup>1</sup>), *ὥς διδασκῶν οὖσης τῆς ἀρετῆς λέγει* he speaks in the belief that virtue is a thing that can be taught (PMen. 95<sup>a</sup>), *ἀρεβλέψατε πρὸς ἀλλήλους, ὥς αὐτοὺς μὴν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα* (974) ye looked to one another, expecting each that he himself would not do it, but that his neighbor would accomplish it (D.14<sup>15</sup>), *συλλαμβάνει Κύρον ὥς ἀποκτενῶν* he seizes Cyrus, meaning (as he declared) to put him to death (XA.1.1<sup>3</sup>).

a. *ὥσπερ as, as if*, on the other hand, implies simply resemblance or comparison: *ἔρχοντο ἐφιστάμενοι ὥσπερ ἄλλοις ἐπιδεικνύμενοι* they stopped and danced, as if exhibiting for others (XA.5.4<sup>24</sup>).

979. *καίπερ* (less often *καί*) with the participle gives a *concessive* meaning and is rendered *though*: *συμβουλευέας σοι καίπερ νεώτερος ὢν* I advise you, although I am younger (XC.4.5<sup>22</sup>).

a. In Hm., the *καί* and *τέρ* are often separated: *οἱ δὲ καὶ ἀχρῶμενοι περ ἐπ' αὐτῷ ἤδ' ἔγλασσαν* but they, though troubled, gleefully at him did laugh (B 270); or *τέρ* alone is used in the same sense: *ἀχρῶμενοι περ* (κ 174).

b. *ὅμως yet, nevertheless* may be added to the principal verb, whether *καίπερ* is expressed or not: *τὸ πλῆθος ἔμετρον δρῶντες, ὅμως ἐτολμήσατε λέγει ἐπ' αὐτοῖς though seeing that their number was immense, you still had the courage to charge on them* (XA.3.2<sup>16</sup>).—Sometimes *ὅμως* is separated from its verb by the concessive clause: *ὅτι σοὶ ὅμως καὶ ἐν τῇ πολεμικῇ ὄντες θαρροῦμεν* with you, though in the enemy's country, we are not afraid (XC.5.1<sup>20</sup>), *ἐρήσομαι δὲ καὶ κακίᾳ πάσχουσ' ὅμως* but I, though wronged, will ask thee none the less (EMed. 280).

c. For *καὶ ταῦτα and that* with concessive participles, see 613 a.



### Supplementary Participle.

980. The supplementary participle is closely connected with the verb, and supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb.

Thus: (subject) ἴσθι λυπηρὸς ὢν *know that you are offensive*; (object) οἶδα αὐτὸν λυπηρὸν ὄντα *I know that he is offensive*.

981. The supplementary participle is used with verbs of *being, appearing, and showing*; and of *beginning, continuing, and ceasing* to be.

So εἰμί, ὑπάρχω *am*, φαίνομαι *appear*, φανερός (δηλός) εἰμι *am manifest*, ζοικα *seem*, δεικνῦμι, δηλῶ, ἀποφαίνω *show*, ποιέω *represent*, ἐξελέγγω *convict*, ἀγγέλλω *announce*, ὁμολογέω *acknowledge*; —ἀρχομαι *begin*, διατελέω *continue*, παύω *make cease*, παύομαι, λήγω *cease*, διαλείπω, ἐπιλείπω *leave off*, also ἀπαγορεύω *give over*, ἐλλείπω *fail*.

Thus εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν *if we are acceptable to the majority* (T.1.38), δῆλος ἦν ἀνιώμενος *it was clear that he was distressed* (XA.1.2<sup>11</sup>), ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the exiles were long ago bad* (Lys.30<sup>1</sup>), πάντα ἔνεκα ἑαυτοῦ ποιῶν ἐξεληλεγμένος *he has been convicted of doing everything for his own advantage* (D.2<sup>8</sup>).

ἐπτά ἡμέρας μαχόμενοι διετέλεσαν *seven days they (continued fighting) fought without stopping* (XA.4.3<sup>2</sup>), τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας *he made the barbarians cease behaving insolently* (I.12<sup>38</sup>), οὐκ ἀπέτετε μεγάλην καὶ καλὴν ἐπίτευχον *they did not give up aiming at a great and noble reputation* (XAg.11<sup>14</sup>).

a. Here belongs the construction of ἔχω with the aorist (seldom the perfect) participle, as a circumlocution for the perfect; this is chiefly found in dramatic poetry: κηρύξας ἔχω *I have proclaimed* (SAnt.192) *liter.* 'having proclaimed I hold myself thus,' ἀδελφὴν τὴν ἐμὴν γήμᾳ ἔχεις; *hast thou my sister as thy wedded wife?* (SOt.577).

982. Verbs of *knowing, perceiving, remembering, and the contrary*, take the supplementary participle.

Such are οἶδα, γινώσκω *know*, ἐπίσταμαι *understand*, ἀγνοέω *am ignorant*, —αἰσθάνομαι *perceive*, νομίζω *consider*, δρώω *see*, περιοράω (overlook) *allow*, ἀκούω *hear*, μανθάνω *learn*, πυνθάνομαι *learn by inquiry*, εὐρίσκω *find*, λαμβάνω (catch) *detect*, ἀλίσκομαι, φεωράομαι *am detected*, —μέμνημαι *remember*, ἐπιλανθάνομαι *forget*.

Thus οἶδά σε λέγοντα δαί *I know that you are always saying* (XC.1.6<sup>5</sup>), ἴσθι μέντοι ἄνθρωπος ὢν *know, however, that you are foolish* (XA.2.1<sup>15</sup>), ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥζοντα *he knows not that the war which is raging there will come hither* (D.1<sup>15</sup>).

εἶδον αὐτοὺς πελάζοντας *they saw them approaching* (XC.1.4<sup>20</sup>), δρῶ μὲν ἐξαμαρτάνειν, γύναι *I see indeed, woman, that I do err* (EMed.350), ἡδέως ἀκούω Σωκράτους διαλεγομένου *I like to hear Socrates discourse* (P.Sym.194<sup>4</sup>), ἢν ἐπιβουλεύων ἀλίσκῃται *if he be detected in laying plots* (XAg.8<sup>2</sup>).

μέμνημαι Κριτίας τῷδε ξυνόντα σε *I remember that you were in company with Critias here* (PCharm.156\*), ἐπιελέημεθ' ἡδύως γέροντες ὄντες *we have forgot with joy that we are old* (EBacch.188).

a. The phrase *σύνουδά μοι* (or *ἐμμανῶ*) may take the participle either in the nominative or in the dative: *σύνουδα ἐμμανῶ σοφὸς ἔν* or *σοφῶ ἔντι* *I am conscious of being wise* (see PAP.21<sup>b</sup>; 22<sup>d</sup>).

983. The supplementary participle is further used with verbs of *endurance* and *emotion*.

So with *φέρω* *bear*, *ἀνέχομαι* *support*, *καρτερῶ* *endure*,—*χαίρω*, *ἡδομαι*, *τέρπομαι* *am pleased*, *ἀγαπᾶω* *am content*, *ἀγανακτέω*, *ἄχθομαι*, *χαλεπῶς φέρω* *am vexed*, *displeased*, *ὀργίζομαι* *am angry*, *αἰσχύνομαι* *am ashamed*, *μεταμέλομαι*, *μεταμέλει μοι* *repent*: also *κάμνω* *am weary*.

Thus *οὐκ ἀνέχομαι ζῶσα* *I shall not endure to live* (EHipp.354), *ἡδομαι ὀφ' ὧν τιμήμενος* *I am pleased to be honored by you* (XA.6.1<sup>26</sup>), *ὅς μοι μεταμέλει ὅτως ἀπολογησαμένη* *I do not repent of having made such a defence* (PAP.38\*), *μαθάνων μὴ κάμω* *be not weary in learning* (Stob.Flor.8<sup>90</sup>).

984. With *τυγχάνω* (poet. *κυρέω*) *happen*, *λανθάνω* *escape notice*, *φθάνω* *anticipate*, the supplementary participle contains the main idea. In translating, it often becomes the *verb*, while the verb becomes an adverbial modifier: *ἔτυχε θυόμενος* *he happened to be sacrificing* or *by chance he was sacrificing*.

Thus *ἔτυχον ἐν τῇ ἀγορᾷ ἐπλῖται καθείδοντες* *hoplites, as it chanced, were sleeping in the market-place* (T.4.118), *ἔλαθον ἔγγυς προσελθόντες* *they approached unperceived* (XA.4.2<sup>1</sup>), *βουλομένην ἂν λαβεῖν αὐτὸν ἐπελθὼν* *I should like to go away without his knowledge* (XA.1.3<sup>17</sup>), *φονεῖα ἐλάνθανε βόσκων* (sc. *ἐαυτὸν*) *he entertained a murderer unawares* (Hd.1.44), *φθάνουσιν ἐπὶ τῷ ἔκρῳ γινόμενοι τοὺς πολεμίους* *they arrive at the summit before the enemy do* (XA.3.4<sup>49</sup>).

a. With *τυγχάνω*, the participle, especially *ἔν*, is sometimes omitted: *εἰ τις εὖνους τυγχάνει* *if any one chances to be friendly* (ArEocl.1141).

985. Some other verbs, especially those meaning to *do well* or *ill* (*εὖ* or *κακῶς* *ποιέω*, *ἀδικέω*, *ἀμαρτάνω*), to *surpass* or *be inferior* (*νικάω*, *ἡττάομαι*) may take a supplementary participle to express the *manner*:

*εὖ γ' ἐποίησας ἀναμνησθεῖς με* *you have done well to remind me* (PPhaed.60\*), *ἀδικεῖ τοὺς νέους διαφθείρων* *he is guilty of corrupting the young* (XM.1.1<sup>1</sup>).

986. GENERAL REMARK.—With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus *φαίνεται πλουτῶν* means *he is manifestly rich*, but *φαίνεται πλουτεῖν* *he appears* (perhaps deceptively) *to be rich*.

*αἰσχύνομαι λέγων* *I speak with shame*, but *αἰσχύνομαι λέγειν* *I am ashamed to speak* (and therefore do not speak).

*οἶδε (μαθάνει) νικῶν* *he knows (learns) that he is victorious*, but *οἶδε (μαθάνει) νικᾶν* *he knows (learns) how to be victorious*.

*μέμνημαι εἰς κίνδυνον ἐλθόν* *I remember that I came into danger*, but *μέμνημαι τὸν κίνδυνον φέγγειν* *I am mindful to shun the danger*.

## PARTICIPLE WITH ἄν.

987. The participle takes ἄν when it represents a finite verb which would take it. Thus the participle with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and
- (b) to the *hypothetical indicative* with ἄν (895).

(a) αἰτεῖ ξένους, ὥς οὕτω περιγεγόμενος ἄν τῶν ἀντιστασιωτῶν (independent construction περιγεγόμεν ἄν) *he asks for mercenaries, saying that thus he should be able to overcome his adversaries* (XA.1.1<sup>10</sup>), ἐγὼ εἰμι τῶν τι ἡδέως ἄν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἄν ἐλεγχάμενων, εἰ τίς τι μὴ ἀληθὲς λέγοι (indep. οἱ ἄν ἐλεγχθεῖεν, ἐλέγξειαν) *I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue* (PGO.458<sup>a</sup>).

(b) Ποτειδαίαν ἔλάν καὶ θυνηθεῖς ἄν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκε (indep. ἐδυνηθῆ ἄν) *when he had taken Potidaea, and would have been able to keep it himself, if he had wished, he gave it up* (D.23<sup>107</sup>).

## VERBAL ADJECTIVES IN -ΤΕΟΞ.

988. The verbal adjective in -τέος has a passive meaning, like the Latin participle in -*dus* (cf. 475). Used as a predicate with εἰμι, it has two constructions—a personal and an impersonal. The copula εἰμι is very often omitted, see 611 a.

989. In the personal construction the verbal agrees with the subject of the sentence, like any predicate-adjective: ἐπιστολὴ γραπτέα ἐστίν (*epistula scribenda est*) *a letter must be written*.

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ *a man is not to be honored before the truth* (PRp.595<sup>a</sup>), ὠφελιγνέα σοι ἡ πόλις ἐστὶ *the state must be aided by you* (XM.3.6<sup>a</sup>), ἀ τοῖς ἐλευθέροις ἡγούντο εἶναι πράκτεα *things which they thought were to be done by freemen* (Ae.1<sup>188</sup>).

990. In the impersonal construction the verbal stands in the neuter (-τέον or -τέα, see 635 a); and, although still passive, it takes an *object* in an oblique case, the same which the active voice of the verb would take: γραπτέον ἐστὶν ἐπιστολὴν *one must write a letter*.

τὴν πόλιν ὠφελιγνέον *one must aid the state* (XM.2.1<sup>25</sup>), τῶν βοσκημάτων ἐπιμελητέον *one must take care of his flocks and herds* (XM.2.1<sup>25</sup>), φημι δὲ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν *I say that you must come to the rescue of the interests at stake* (D.1<sup>17</sup>), οὓς οὐ παραδοτέα ἐστί *whom we must not surrender* (T.1.86).

a. Observe that the *subject* of the personal construction becomes the *object* of the impersonal. Verbals of *transitive* verbs admit either construction, those of *intransitive* verbs the impersonal construction only.



In Latin, the impersonal construction is confined to intransitives: thus *parendum est legi* πειστέον τῷ νόμῳ, but not *scribendum est epistolam*.

991. The verbal in -τέος takes the *agent*, or doer of the action, in the *dative* (cf. 769 b). For examples, see the sentences given above.

a. With the impersonal construction, the agent is sometimes put in the *accusative*, perhaps because the verbal was thought of as equivalent to δεῖ with the infinitive: οὐ δουλεύειν τοὺς σοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν 'tis not right that the wise should be subject to the foolish (L9<sup>1</sup>).

992. The verbal in -τέος sometimes shows the meaning of the *middle voice*: πειστέον one must obey (πειθεῖν persuade, mid. obey), φυλακτέον one must guard against (φυλάσσω watch, mid. guard against), ἅπτεον one must take hold of (ἅπτω attach, mid. touch).

## PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

### *Attraction, Incorporation, etc.*

993. A relative pronoun agrees with its antecedent in *number* and *gender* (627), but stands in any case required by the construction of its own clause. Yet we often find an irregular agreement in case (*attraction*), and sometimes a peculiar arrangement of the words (*incorporation*). Both these changes have the effect of bringing the relative clause into closer connection with its antecedent.

994. **ATTRACTION.**—The relative is often *attracted* into the case of its antecedent, especially *from* the accusative to the genitive or dative:

ἔσσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε (instead of ἣν κέκτησθε) you will be men worthy of the freedom which you possess (XA.1.7<sup>3</sup>), τῷ ἡγεμόνι πιστεύομεν ὃς ἂν Κύρος διδῷ (for ὃν ἂν διδῷ) we shall trust the guide whom Cyrus shall give us (XA.1.3<sup>14</sup>).

a. Other varieties of attraction are nearly confined to instances of incorporation and omitted antecedent: see below, 995, 996.

995. **INCORPORATION.**—The antecedent is often *incorporated*, or taken up, into the relative clause. The relative and antecedent must then be in the same case:

οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην (for τὴν γνώμην ἣν εἶχε) he did not conceal the opinion he had (XM.4.4<sup>1</sup>), μὴ ἀφέλῃσθε ὁμῶν αὐτῶν ἣν ἀεὶ δόξαν κέκτησθε (for τὴν δόξαν ἣν κέκτησθε) do not deprive yourselves of the reputation which you have always possessed (D.20<sup>143</sup>).

a. A *nominative* or *accusative* antecedent, when incorporated, conforms to the case of the relative; but a *genitive* or *dative* antecedent commonly attracts the relative to its own case, unless the relative is *nominative*, or depended, before the incorporation, on a preposition (cf. 996 a):

εἰ τινα ὁρῶν κατασκευάζοντα ἦς ἄρχοι χώρᾱς (for τὴν χώρᾱν ἦς ἄρχοι) if he saw any one improving the district of which he was governor (XA.1.9<sup>19</sup>).—ἐπορεύετο σὺν ἡ εἰχε δύναμει (for σὺν τῇ δυνάμει ἣν εἰχε) he marched with what force he had (XH.4.1<sup>23</sup>), τοὺτους ἔρχοντας ἐποίησεν ἡς κατεστρέφετο χώρᾱς (for τῆς χώρᾱς ἣν κατεστ.) he made them governors of the country he subdued (XA.1.9<sup>14</sup>). But οὐ λυδιστὶ, ἀλλ' ἥπερ μόνῃ Ἑλληνικῇ ἐστὶν ἁρμονίᾳ (for τῇ ἁρμονίᾳ ἥπερ) not in the Lydian key, but in that key which alone is Greek (PLach.188<sup>4</sup>).

b. The relative may also keep its case when a demonstrative pronoun represents the antecedent in the main clause: see § 441, SOc.907.

c. Observe that the antecedent, when incorporated, loses its article.

996. OMISSION OF ANTECEDENT.—The antecedent is often entirely omitted, where it is implied in the context, or is merely the general idea of person or thing:

ναυμαχίᾳ παλαιάτῃ ὧν ἴσμεν (for τῶν ναυμαχιῶν ἧς) a sea-fight the most ancient (of the sea-fights) that we know of (T.1.13), ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοικῶς ἔχειν (for πρὸς τοὺτους οὓς) I conceive good-will toward those whom I believe to be kindly disposed (XM.2.6<sup>24</sup>).

a. The relative: (1) keeps its own case when the omitted antecedent is *nominative* or *accusative*; but (2) it usually takes the case of the omitted antecedent when that is *genitive* or *dative*. A relative in the *nominative* masculine or feminine, or depending on a preposition, remains, however, unchanged:

(1) *NOMINATIVE*: ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενούμεν (for οὗτοι ὧν) I and those whom I command will stay (XC.5.1<sup>26</sup>).—*ACCUSATIVE*: στυγῶν μὲν ἡ μ' ἔτικτεν (for ἐκείνην ἡ) hating her who bore me (EAlc.338).

(2) *GENITIVE*: ἡ πόλις ἡμῶν ὧν ἔλαβεν ἀπ᾽ αὐτοῦ μετέδωκε (for τούτων ἧς) our city gave to all a share of (those things which) what she took (I.4<sup>29</sup>), ὧν ἐντυγχάνω μάλιστα ἔργαμα σε (for τούτων οὓς) of those whom I meet with, I admire thee most (PProt.361<sup>o</sup>). But ἡ θίγω δῆθ' οἱ μ' ἐφύσαν; (for τούτων οἱ) shall I touch those who begot me? (EIon 560).—*DATIVE*: δεῖται σου τούτων ἐκπίνειν σὺν οὓς μάλιστα φιλεῖς (for σὺν τούτοις οὓς) he requests you to drink this (wine) with those whom you best love (XA.1.9<sup>26</sup>), ἐμμένειν οὓς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ἧς) to abide by what we agreed just now (PProt.353<sup>b</sup>). But ἀναγκαῖον αὐτοῖς διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν (for τούτοις παρ' ὧν) they are obliged to give lessons to those from whom they expect to receive their fee (XM.1.2<sup>9</sup>).

b. The omitted antecedent may be afterwards supplied by an emphatic demonstrative: ἀφ' ὧν προσαυτεῖ, ἀπὸ τούτων διδάγει on what he begs, on that he subsists (D.3<sup>30</sup>).

997. OTHER RELATIVES.—The peculiarities just described (994-996) are not confined to *ὅς*, but apply also to the other relatives, *ὅσος*, *οἷος*, *ὅλως*, *ὅσους*, etc.:

διοικεῖν τὰς πόλεις τοιοῦτοις ἥθεσιν οἷοις Εὐαγόρας εἶχε (for οἷα) to govern the cities with such manners as Euagoras had (I.9<sup>48</sup>), πάντας εἰσφέρειν ἀφ' ὧν

ἕκαστος ἔχει (for ἀπὸ τοσούτων ὧσα) *that all shall contribute from such means as each man has* (D.2<sup>21</sup>).

a. The same peculiarities extend to *relative adverbs*: ἔγω ὅμᾱς ἐνθα τὸ πρῶγμα ἐγένετο (for ἐκείσε ἐνθα) *I will take you to the place where the affair occurred* (XC.5.4<sup>21</sup>), ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ᾔ (for ἐκεῖθεν ὅθεν) *excluding them from places whence it may be possible to take anything* (XM.2.1<sup>16</sup>). Often we may supply a pronoun as the antecedent: ἄσκει ὁπόθεν δόξεις φρονεῖν (for τοῦτο ὁπόθεν) *practises that from which you will appear to be wise* (PGo.486<sup>c</sup>). An instance of attraction is seen in διεκομίζοντο εὐδὲς ὅθεν διεξέθεντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἱ) *they immediately brought over their children and women from the places to which they had withdrawn them* (T.1.89).

#### SPECIAL CONSTRUCTIONS.

998. Ἔστιν οἱ.—The frequent phrase ἔστιν οἱ ('there are those who') means *some*: it is used in all cases, ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς:

ἄκων ἔστιν οὓς ἐγὼ φιλῶ *some men I love in spite of myself* (PProt.346<sup>a</sup>), πλὴν Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν *except the Achaeans and some other peoples* (T.3.92), ὑποπτοὶ ἐγένοντο ἔστιν ἐν οἷς *they came to be suspected in some things* (T.5.25).

a. For the singular ἔστιν, see 605. In the nominative, εἶσιν οἱ often occurs.

b. Similar expressions are ἔστιν ὅτε *sometimes*, ἔστιν ὁδὸς *or* ὅπου *somewhere*, ἔστιν ὅπως *somehow*, etc.

c. In questions, ἔστιν οὔτις is common: ἔστιν οὐστίνας ἀνθρώπων τεταβμάκας ἐπὶ σοφίᾳ; *hast thou admired any among men on account of wisdom?* (XM.1.4<sup>3</sup>).

999. The neuter relative, with omitted antecedent, is sometimes loosely used in place of a conjunction, as ὅτι or ὥστε. In this way ἀνθ' ὧν and ἐξ ὧν mean *because* (cf. οὐνεκα, ὁδούνεκα, 1050):

προσθκει χάριν αὐτοῦς ἔχειν ὧν ἐσώθησαν ὑπ' ὧν *it becomes them to be grateful for this, that they were saved by you* (D.16<sup>13</sup>), δοῦναι δίκην ἀνθ' ὧν ἐμὲ ζῆτεῖτον ἐνθένδ' ἀφανίσαι *penance to pay, because ye sought to drive me hence* (ArPlut.434).

a. So also ἐφ' ᾧτε (= ἐπὶ τούτῳ ὥστε) *on condition that*, often used with the infinitive: αἰρεθέντες ἐφ' ᾧτε συγγράψαι νόμους *having been chosen on the condition that they should draw up laws* (XH.2.8<sup>11</sup>).

b. Similar are ἐξ οὗ and ἀπ' οὗ *since*, ἐν ᾧ *while*, ἐς ᾧ *till*, μέχρι (ἄχρι) οὗ *until*, also to *where* (to that point of space at which), and like expressions.

1000. Οἷος (full form τοιούτος οἷος) is often used with the infinitive, and means *of such sort as to, proper for*. And so οἷος τε *in such condition as to, able to*; ὅσος *of such amount as to, enough to*.

Thus οὐκ ἦν ὥρᾱ οἷα τὸ πεδίον ἄρδεν *it was not the proper season for watering the plain* (XA.2.8<sup>12</sup>), συμβουλευεῖν οἷοι τ' ἐσόμεθα *we shall be able to give advice* (PGo.455<sup>d</sup>), νεμόμενοι ὅσον ἀποζῆν *tilling the land enough to live* (T.1.2).

1001. Οἷος and ὅσος are sometimes used where we must supply an idea of 'thinking,' 'considering': ἀπὲκλαον τὴν ἑμαυτοῦ τύχην, οἷον ἀνδρὸς ἐταίρου ἐστερημένος εἶην *I bewailed my own fortune (considering what kind of man)*

in that I had been deprived of such a man as a companion (PPhaed.117<sup>c</sup>). Similarly εὐδαίμων μοι ἄνθρωπος ἐφάνετο, ὡς γενναῖος ἐτελεύτησεν the man appeared to me happy (considering how) in that he died so nobly (PPhaed.58<sup>c</sup>).

a. The same relatives, οἷος, ὅσος, and ὡς, are used in exclamations: ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ O grandfather, how much trouble you have in your dinner, liter. 'oh! the amount of trouble which you have' (XC.1.3<sup>d</sup>), ὡς καλὸς μοι ὁ πάππος how handsome my grandfather is! (XC.1.3<sup>d</sup>).

1002. In saying 'such as I,' 'such as he,' etc., not only οἷος but the following nominative is attracted into the case of the antecedent:

χαρίζομενος οἷα σοι ἄνθρωποι (for τριούτω οἷος εὐ εἰ) gratifying a man such as thou art (XM.2.9<sup>d</sup>), πρὸς ἄνδρας τολμηροὺς οἷους καὶ Ἀθηναίους (for οἷοι καὶ Ἀθηναῖοι εἰσιν) against bold men such as the Athenians (T.7.21).—To this construction the article may be prefixed: τοῖς οἷοις ἡμῶν to such as we are. Rarely the attraction is neglected.

a. By a similar attraction ὅστις, and especially ὅστισιν, are used in all the cases with the meaning of any whatsoever: ἔστιν ἕνα δικαίου ἀνδρὸς βλέπτεω ὀντινῶν ἀνθρώπων; (for τινὰ ὅστισιν ἐστὶ any one whoever he is) is it the part of a just man to injure any person whatsoever? (PRp.835<sup>b</sup>). The same idiom extends to other indefinite relatives.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες monthly (as if τοσαύτους ὅσοι μῆνες εἰσι as many times as there are months), ὅσαι ἡμέραι (also ὁσημέραι) daily, etc.

1003. INVERSE ATTRACTION.—The antecedent, without being incorporated into the relative clause, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίαν ἣν κατέλιπερ οὐ πλείονος ἀξία ἐστὶ (for ἡ οὐσία ἣν) the property which he left is of no more value (Lys.19<sup>d</sup>). So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε (for ἄλλοθι) and in other places, wherever you may go, they will love you (PCr.45<sup>c</sup>).

a. In this way, οὐδεὶς is attracted by a following ὅστις οὐ: and the whole phrase (declined throughout: οὐδεὶς ὅστις οὐ, οὐδενὸς ὅτου οὐ, etc.) has the meaning every one: οὐδενὶ ὅτε οὐκ ἀποκρίνεται (for οὐδεὶς ἐστὶν ὅτε οὐκ ἀπ. there is no one whom he does not answer) he answers every one (PMen.70<sup>c</sup>).

b. By a somewhat similar change, θαυμαστόν ἐστιν ὅσος, ὅσον, etc., passes into θαυμαστὸς ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἐστιν ὡς, into θαυμαστῶς ὡς. A few other adjectives show the same idiom. Thus θαυμαστὴν ὅσην περὶ σὲ προθυμίαν ἔχει he has a wonderful degree of devotion for you (PALc.ii.151<sup>a</sup>), υπερφύως ὡς χαίρω I am prodigiously pleased (PSym.173<sup>a</sup>).

### Other Peculiarities.

1004. RELATIVE WITH SUBORDINATE VERB.—A relative properly belonging with the main verb of the relative clause, is sometimes made to depend on a participle, or on a subordinate verb:

καταλαμβάνουσι τείχος, ὃ τειχισμένοι ποτε Ἀκαρνανες κοινῇ δικαστηρίῳ ἐχρῶντο (properly ὃ ἐχρῶντο) they take a fortress, which the Acarnanians, having

once fortified it were using as a common place of judgment (T.3.105), ἀνθρώπους ἀσχοῦμεν, οἷς ὅπταν τις διδῷ πλεῖον μισθόν, μετ' ἐκείνων ἐκολουθήσουσι (prop. οἱ ἐκολουθήσουσι) we are training men who, whenever any one offers them larger pay, will follow those (1.8<sup>44</sup>).

1005. RELATIVE CLAUSE CONTINUED BY DEMONSTRATIVE.—When a relative clause is continued by a clause *co-ordinate* with it, the relative word is hardly ever repeated. Where this would be necessary, the relative construction is abandoned in the second clause, and the relative word is sometimes entirely omitted, and sometimes, if in an oblique case, replaced by a personal or demonstrative pronoun.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ ἐδόκαμεν καὶ ἐλάβομεν πιστά (for ὃ ἐδόκαμεν, ἀπ' οὗ ἐλάβομεν) Ἀριαεὺς, *whom we wished to make king, and to whom we gave, and from whom we received pledges* (X.A.3.2<sup>b</sup>), ἐνωχθὶ δέ μιν γαμέεσθαι τῷ ὅτε τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ (for ὅστις ἀνδάνει) and *bid her marry him whomsoever her sire commandeth, and (who, literally he) is pleasing to herself* (β 114).

ἐκείνοι τοίνυν, οἳ οὐκ ἐχάρισαν οἱ λέγοντες, οὐδ' ἐφίλουσιν αὐτούς *those therefore, whom the speakers did not try to please, and did not carest them* (D.3<sup>24</sup>), ἀντίθεον Πολύφημον, δοῦ κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θέωσα δέ μιν τέκε νύμφη Polyphemus, *peer of gods, whose might 'mongst all Cyclopes is the greatest, and the nymph Thoosa bare him* (a 70).

a. Yet the relative is occasionally repeated: see X.A.1.7<sup>a</sup>, T.2.43.

1006. VERB OMITTED.—When the same verb belongs to both clauses, antecedent and relative, it is sometimes omitted in one of them, especially in the relative clause:

φίλους νομίζουσ' ὅσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *counting as friends those whom thy husband counts so* (EMed.1153), τὰ γὰρ ἔλλα ὅσαπερ καὶ ὑμεῖς ἐποιεῖτε (sc. ἐποίησιν) *for the rest he did just what you also were doing* (X.C.4.1<sup>b</sup>), ὥς ἐμοῦ ὡντος ὅπρ' ἂν ὑμεῖς (sc. ἵητε), οὕτω τὴν γνώμην ἔχετε *understanding that I am going wherever you go, so make up your mind* (X.A.1.8<sup>g</sup>).

1007. PREPOSITION OMITTED.—When the antecedent stands before the relative, a preposition belonging to both usually appears only with the first: ἐν τρισὶ καὶ δέκα σὺχ' ὅλοις ἔτεσιν οἷς ἐπιτολάζει (for ἐν οἷς) *in not quite thirteen years, in which he has been supermoat* (D.9<sup>33</sup>), ἀπὸ τῆς αὐτῆς ἀγροίας ἥσπερ πολλὰ προΐεσθε τῶν κοινῶν *from the same apathy from which you sacrifice many public interests* (D.18<sup>184</sup>).

1008. TRANSFER TO RELATIVE CLAUSE.—Designations, especially superlatives, which belong most properly to the antecedent, are sometimes taken into the relative clause:

εἰς Ἀρμενίαν ἦξειν, ἥς Ὀρόντας ἤρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Oronotias was governor, an extensive and prosperous country* (X.A.3.5<sup>17</sup>), ἤγαγον πόσους πλείστους ἐδυνάμην *I have brought (the largest number which) as many as I could* (X.C.4.5<sup>23</sup>).

a. In this way arise expressions like ἐπεὶ (ὥς, ὅτε) τάχιστα *as soon as*; also ὥς τάχιστα *as soon as possible, etc.* (see 651).

**1009. INTRODUCTORY RELATIVE CLAUSE.**—A clause beginning with a neuter relative is sometimes loosely prefixed to another sentence, either—(a) to suggest the *matter* to which it pertains: ἃ δ' εἶπεν, ὥς ἐγώ εἰμι ὅλος ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε *but as to what he said, that I am one who is always changing, consider*, etc. (XH.2.3<sup>45</sup>); or—(b) with *appositive* force: ὃ ἔπριε λέγων, ζητήτων τίνες ἄριστοι φύλακες *as I just said, we must inquire who are the best guards* (PRp.418<sup>6</sup>).

a. After such a clause, the principal clause is sometimes irregularly introduced by *ὅτι* or *γάρ*: ὃ μὲν πάντων θαυμαστότατον ἀκούσαι, ὅτι ἐν ἑκάστῳ ὃν ἐπηνέσαμεν ἀπόλλυσι τὴν ψυχὴν *what is strangest of all to hear, (that) each one of the things which we approved ruins the soul* (PRp.491<sup>b</sup>). In like manner, after phrases such as *ὥς λέγουσι*, *ὥς εἶπκε*, etc., the principal clause is sometimes expressed as *dependent*: ὥς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἔχειν *for as I heard from some one, (that) Cleander is about to come from Byzantium* (XA.6.4<sup>18</sup>).

For relative clauses signifying *cause* and *result*, see 910; signifying *purpose*, 911; signifying *condition*, 912.

## INTERROGATIVE SENTENCES.

**1010.** There are two kinds of questions:

1. *Sentence-Questions*: these relate to the *action* itself: they ask *whether* a given thing is or is done, and can be answered by *yes* or *no*.

2. *Word-Questions*: these relate to *something* connected with the action: they ask, for instance, *who*, *what*, *where*, *when*, *how*, etc., and they cannot be answered by *yes* or *no*.

### WORD-QUESTIONS.

**1011.** These are expressed by means of pronouns or adverbs,—by interrogatives, if the question is direct,—by interrogatives or indefinite relatives, if it is indirect (700).

τίς λέγει; *who is speaking?* τί λέγει; *what does he say?* πόθεν ἦλθεν; *whence came he?*

ἥρώμην τίς (or ὅστις) λέγει; *I asked who was speaking*, ἥρώμην πόθεν (or ἐπόθεν) ἔλθοι; *I asked whence he had come*.

a. Strictly speaking, the *indefinite relatives* have no interrogative force: they are properly relatives ('I asked about *that which* he said'); it is the connection only which gives the idea of a question. Accordingly the *simple relatives* are sometimes used in their place, though never after verbs of *asking*: δηλοῖ δὲ ἔστιν *he explains who he is* (T.1.136), φράζουσιν ἃ λέγει; *they make known what he says* (XA.2.4<sup>19</sup>). Such clauses are not properly indirect questions.

1012. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*. This cannot be imitated in English.

τί ἀδικηθεὶς ἐπιβουλεύεις μοι; (having been wronged in what, do you plot) *in what have you been wronged, that you plot against me?* (XA.1.6<sup>6</sup>), πότε ἂ καὶ χρηρῆσθε; ἐπειδὴν τί γένηται; *when will you do your duty? (when what has happened?) what are you waiting for?* (D.4<sup>10</sup>), τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do this?* (XA.3.1<sup>14</sup>), τί ἴδὼν ποιεῖντα ταῦτα κατέγνωκας αὐτοῦ; (having seen him doing what, have you brought) *what have you seen him do, that you have brought these charges against him?* (XM.1.3<sup>10</sup>), ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων ἔειπε; *he did not cease threatening, and (what evil not causing?) causing every evil* (D.25<sup>60</sup>). For ἴνα τί, see 612. For τί παθόν and τί μαθόν, see 968 c.

a. The interrogative often stands as predicate-adjective with a demonstrative pronoun, in the construction described in 618: τί τοῦτ' ἔλεξας; (being what, hast thou said this?) *what is this that thou hast said?* (EBacch.1033), τίνας ἀποδ' εἰσορῶ; *who are these I see?* (EOr.1347), τίς δ' οὗτος ἐρχεαι ὅλος; *who art thou who comest alone?* (K 82). So with a substantive: τίς δ' πόδες ἀνδρὸς ἔκρεο; *what is this longing which has come upon them?* (SPhil.601).

1013. Two interrogative words, without connective, are sometimes found in the same sentence:

τίνας οὖν ὅπῃ τίνας εὐρομεν ἂν μεῖζονα εὐηργετημένους; *whom then can we find more benefited, and by whom?* (XM.2.2<sup>3</sup>), ποῖα ὅποιον βίον μιμήματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say* (PRp.400<sup>a</sup>), τίς, πόθεν εἰς ἀνδρῶν; *who, from whence of men art thou?* (a 170).

For interrogative pronouns with the article, see 676.

1014. When the respondent repeats the question before answering it, he uses the *indefinite relatives*: ἀλλὰ τίς γὰρ εἶ; ὅστις; πολίτης χρηστός Δ. *but who are you, pray? B. who am I? an honest burgher* (ArAch.594).

#### SENTENCE-QUESTIONS.

1015. Direct sentence-questions are usually introduced by one of the following particles:

ἀρα, ἦ, expecting neither *yes* nor *no*,

οὐ, ἀρ' οὐ, οὐκοῦν, expecting the answer *yes*,

μή, ἀρα μή, μὴν, expecting the answer *no*:

ἀρ' εἰμὶ μάντις; *am I a prophet?* (SAnt.1212), ἦ οὗτοι πολέμοι εἰσι; *are these enemies?* (XC.1.4<sup>10</sup>).

οὐκ εἰσορᾷς; *do you not see?* (SE1.997), ἀρ' οὐχ ὕβρις τάδε; *is not this insolence?* (SOc.883), οὐκοῦν σοι δοκεῖ; *do you not then think?* (XC.2.4<sup>15</sup>).

μή τί σοι δοκῶ ταρβεῖν; *seem I to thee afraid?* implying 'surely not' (APr.959), ἀρα μή διαβάλλεσθαι δόξεις; *you will not think yourself slandered, will you?* (XM.2.6<sup>24</sup>), μὴν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* (PProt.310<sup>4</sup>).

a. Sometimes there is no interrogative word at all, the question being indicated by the tone of voice: "Ἕλληνες ὄντες βαρβάρους δουλεύσομεν; *shall we, who are Hellenes, serve barbarians?*" (Efr.717).

b. An interrogative expression which distinctly expects the answer *yes*, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is anything else true than* = *is it not certainly true that?*—also, with ἢ omitted, ἄλλο τι in the same sense:

ἄλλο τι ἡ ὁμολογούμεν; *do we not acknowledge?* (PGo.470<sup>b</sup>), ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν; *is it not beloved by the gods?* (PEuthyphr.10<sup>a</sup>).

1016. Indirect sentence-questions are introduced by *εἰ whether*; less often by *ἄρα*:

ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἴεν *he asked whether they had already made answer* (XA.2.1<sup>15</sup>), ἴδωμεν ἄρ' οὕτως γίγνεται πάντα *let us see whether everything is so produced* (PPhaed.70<sup>b</sup>).

a. In Homer ἢ (ἡέ) is sometimes used: ἔρχετο πυνθόμενος μετὰ σὸν κλέος, ἢ που ἔτ' εἴης *he went to ask for news of thee, if thou wert yet alive* (ν 416).

b. This use of *εἰ* is closely connected with its use in conditions: thus examples like εἴπε μοι εἰ ἔτερόν γε φίλην ἐς πατρίδ' ἰκάνω *tell me whether I am really come to mine own land* (ν 328) can be understood as *tell me, if, etc.* ('if I am come, tell me so').

c. *ἴδω* never really introduces an indirect question. Cases like σκέψαι ἔάν καὶ σὺ ξυνοδικῇ *consider if you too agree* (PPhaed.64<sup>a</sup>) are best referred to 907. Hm. uses *εἰ* *κε* after 'see' and 'know' (cf. b above), but not after 'ask.'

1017. Alternative sentence-questions, if direct, are introduced by *πότερον (πότερα) . . . ἢ (utrum . . . an) whether . . . or*. Indirect alternative questions are introduced by the same particles, or by *εἰ . . . ἢ* or *εἴτε . . . εἵτε*:

πότερον εἴς ἄρχειν ἢ ἄλλον καθίστης; *do you let him go on governing, or appoint another?* (XC.3.1<sup>12</sup>).

διηρώτᾳ πότερον βούλοιντο μένειν ἢ ἀπίνειν *he asked whether he wanted to stay or go away* (XC.1.3<sup>15</sup>), ἐβούλευετο εἰ πέμποιν τινας ἢ πάντες τοιεν *he consulted whether they should send some, or all should go* (XA.1.10<sup>5</sup>), ὅπως ἴσται εἴτε ἀγαθὸν εἴτε κακὸν ἡβήσωντες γενήσονται *you do not yet know whether they will turn out good or bad when they grow up* (Lys.20<sup>24</sup>).

a. *πότερον* is often omitted: ἐγρήγορας ἢ καθεύδεις; *are you awake or asleep?* (PProt.310<sup>b</sup>). So even in indirect questions: Odyss. δ 110. Properly *πότερον* is a neuter pronoun; see 278: thus *πότερον δέδορκεν ἢ οὐ*; (D.28<sup>19</sup>) originally meant 'which of the two (is true), has he done it, or not (done it)?'

b. Hm. does not use *πότερον*. For direct disjunctive questions he has ἢ (ἡε) . . . ἢ (ἡε); for indirect, ἢ (ἡε) . . . ἢ (ἡε): ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἢ καὶ οὐκί; *do we know aught in heart, or do we not?* (δ 632), μέλλω' ἐπὶ χρόνον, ὅφρα δαῶμεν ἢ ἔτερόν Κάλχας μαντεύεται ἢ καὶ οὐκί *wait for a time, that we may know if Calchas truly prophesies or not* (B 299).

For the use of the *modes* in indirect questions, see 932-5. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 878.



## NEGATIVE SENTENCES.

1018. There are two negative particles, οὐ and μή. Οὐ expresses negation absolutely; μή expresses it as *willed* or *thought of*. The same difference appears in their compounds, as οὔτε, μήτε; οὐδέις, μηδέις; οὐδαμῶς, μηδαμῶς; and many others.

1019. The Subjunctive and Imperative, in all their uses, take μή:

Thus in independent clauses (874, 866): μή θαυμάζετε *be not surprised* (XA.1.3<sup>a</sup>), μὴ ἐκδῶτέ με *do not give me up* (XA.6.6<sup>18</sup>), μὴ ἀτελή τὸν λόγον καταλείπωμεν *let us not leave the discussion unfinished* (FGG.505<sup>4</sup>), λέγετε, εἰσὶν ἢ μή; *say, shall I go in or not?* (PSym.218<sup>a</sup>).

In dependent clauses: thus final clauses, παρακαλεῖς ἱατρούς, ὅπως μὴ ἀποθῶν *you call in physicians, that he may not die* (XM.2.10<sup>2</sup>); conditions, οὐκ ἐπιζητοῦνται, ἐὰν μὴ προῤῥηθῇ παρῖναι *they are not required, unless orders have been issued for their presence* (XC.1.2<sup>4</sup>); conditional relative clauses, ὅταν μὴ τοὺς ἀδικούντας λάβητε, τοὺς ἐντυγχάνοντας κολάζετε *when you do not catch the offenders, you punish the first comers* (I.18<sup>26</sup>).

a. But the subjunctive in its epic use for the future indicative (868) has οὐ.

1020. Independent clauses with the Indicative and Optative have μή in expressions of *wishing* (870, 871); but otherwise, οὐ:

ἤμαρτεν, ὥς μήποτε ὥφελε (sc. ἡμαρτεῖν) *he missed, as I would he had never done* (XC.4.6<sup>3</sup>), μὴ (ζῆν) μετ' ἀμυσίας *let me not live in grossness* (EHf.676).

οὐκ οἶδα *I know not* (ArNub.761), οὐκ ἂν ἀποδοίην τοὺς τόκους *I should not pay the interest* (ArNub.765).

For the force of οὐ and μή in questions, see 1015.

1021. Dependent clauses with the Indicative and Optative have μή when they express a *purpose* or a *condition*; but otherwise, οὐ:

Thus μή in final clauses: λαβὼν με ἔγεν, ἵνα μὴ φθέγγωτο μηδεὶς *he seized me and dragged me away, that no one might raise his voice* (XA.6.6<sup>20</sup>), φυλακτέον ὅπως μηδὲν συμβήσεται σοὶ τοιοῦτον *you must take care that nothing of this sort befalls you* (I.5<sup>25</sup>).

μή in conditions: εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι *if nothing hinders, I wish to confer with them* (XA.4.8<sup>4</sup>), εἰ μὴ ταῦτα θύναντο, ἄλλα ἐπειράντο *if they did not succeed in this way, they tried in another* (XA.4.2<sup>4</sup>).

μή in conditional relative clauses: ἃ μὴ οἶδα οὐδὲ οἶσμαι εἰδέναι *what I do not know (= εἰ τι μὴ οἶδα) I do not even suppose that I know* (PAP.21<sup>4</sup>), ὅποτε μὴ τι δέσσειαν, οὐ ξυνῆσαν *when they had no fear of anything, they did not come together* (T.2.15).

οὐ in others: προσημαίνουσιν ἃ τε χρὴ ποιεῖν καὶ ἃ οὐ χρὴ *they signify beforehand what one must do, and what not do* (XC.1.6<sup>40</sup>).

a. So, too, relative clauses expressing *purpose* take μή: see 911.

b. Relative clauses expressing *cause* and *result* (910), though properly taking *οὐ*, sometimes have *μή*, when the cause or result is to be characterized as *thought* of rather than real: *ταλαίπωρος σὺ γε ἄνθρωπος εἰ, ἃ μήτε θεοὶ πατέρες εἰσιν μήτε ἱερὰ αὐτῶν θεῶν, ὅς τις εἴη* (PEuthyd.302<sup>b</sup>), *ἔνα γὰρ ἐν πολλοῖς ἴσως εἴποις ἂν ὅστις ἐστὶ μὴ χεῖρων πατέρων* for *one perchance 'mongst many thou mayest find, who is not meaner than his sire* (EHeracl.327); here *ὅστις* means 'such as to be.'

c. *εἰ οὐ* may be used for *εἰ μή* when the clause has a *causal* force (926): *μή θωμάσης εἰ πολλὰ τῶν εἰρημένων οὐ πρόπει σοι* *be not surprised that much of what has been said is not suited to you* (I.1<sup>44</sup>).

1022. Sentences in indirect discourse take the same negatives that they would have in direct discourse:

*εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ὑμετέρου θορύβου* (direct *οὐδὲν μοι μέλει*) *he said that he cared nothing for your disturbance* (Lys.12<sup>4</sup>).

a. But after *εἰ* in indirect questions, either *οὐ* or *μή* can be used: *ἑρωτᾷς εἰ οὐ καλὴ μοι δοκεῖ εἶναι* *you ask whether I do not think it* (rhetoric) *a fine thing* (PGo.462<sup>a</sup>), *βουλόμενος ἐρεῖσθαι εἰ μαθὼν τίς τι μὴ οἶδεν* *wishing to ask whether a man, who has learned a thing, does not know it* (PTheat.163<sup>d</sup>), *σκοπῶμεν εἰ πρόπει ἢ οὐ* *let us consider whether it is proper or not* (PRp.451<sup>d</sup>), *τοῦτ' αὐτὸ, εἰ χαίρεις ἢ μὴ χαίρεις, ἀνάγκη σε ἀγνοεῖν* *this very thing, whether you are pleased or not pleased, you must needs be ignorant of* (PPhil.21<sup>b</sup>).

1023. The Infinitive, when not in indirect discourse, has *μή*:

*τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι* *they wished not to abandon Corcyra* (T.1.44), *ἔλεγον αὐτοῖς μὴ ἀδικεῖν* *they told them not to commit injustice* (T.2.5), *εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν* *it is fit that a wise man should not talk idly* (PTheat.152<sup>b</sup>), *τὸ μὴ ἀποδιδόναι χάριτας ἄδικον* *ἐκρίνεν* *the not returning of favors he accounted dishonest* (XAgas.4<sup>3</sup>), *αἱ Σειρήνες κατεῖχον, ὥστε μὴ ἀπύναναι* *αὐτῶν* *the Sirens detained them, so that they could not get away from them* (XM.2.6<sup>11</sup>).

a. In some apparent exceptions, *οὐ* belongs with the principal verb: *δμᾶς ἀξιοῦντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν* *demanding not that you should be allies with them, but partners in wrong-doing* (T.1.39), where *οὐ* belongs properly to *ἀξιοῦντες*.

b. But *ὥστε οὐ*, instead of *ὥστε μή*, is sometimes found with the infinitive: *κατεῖργασται πυρὶ, ὥστ' οὐδ' ἵχνος γε τειχεῶν εἶναι σαφές* *'tis destroyed by flame, that not a trace of ramparts can be seen* (EHel.108).

1024. The Infinitive in indirect discourse takes regularly *οὐ*, yet sometimes *μή*:

*φημι οὐκ εἰδέναι* (direct *οὐκ οἶδα*) *I declare that I do not know* (PAP.37<sup>b</sup>), *ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοῖς πολιορκούντας* (direct *οὐκ ἂν δύναντο*) *he thought the besiegers would not be able to remain* (XH.7.4<sup>39</sup>).

*ἀπεκρίνατο μηδὲνς ἦττων εἶναι* *he answered that he was no man's inferior* (XH.3.3<sup>11</sup>), *πιστεύω μὴ ψεύσεσθαι με τὰς ἐλπίδας* *I trust that my hopes will not disappoint me* (XC.1.5<sup>13</sup>). After 'hope,' 'promise,' etc. (948 a), this *μή* is the rule.

1025. The Participle has μή when it expresses a *condition* (969 d, 971 b); otherwise, οὐ :

οὐκ ἂν δόκωε μὴ καμὸν εὐδαιμονεῖν *thou canst not, if thou hast not toiled, be happy* (EFr.464), ὡς ἡδὺ τὸ (ἦν μὴ φθονέουσης τῆς τύχης *how sweet is life, if fortune be not envious* (MMon.568).

Κύρως ἀνέβη ἐπὶ τὰ ὄρη, εὐδενὸς κωλύσας *Cyrus went up on the mountains, (no one opposing) without opposition* (XA.1.3<sup>25</sup>), ἔθρουβετε ὡς οὐ ποιήσοιτες ταῦτα *you made a clamor, as not intending to do this* (Lys.12<sup>12</sup>).

a. The participle with ὁ μὴ has the force of a *conditional relative* clause: ὁ μὴ εἰδώς *whoever does not know* (but ὁ οὐκ εἰδώς *the particular person who does not know*); ὁ μὴ δαρεῖς ἀνθρώπος οὐ παιδεύεται *the man unwhipped receives of training nought* (MMon.422).

1026. Μὴ is also used with adjectives, adverbs, and even with substantives with the sense of a *conditional relative*: τὸ μὴ ἀγαθόν 'the not-good' = *whatever is not good*, ὁ μὴ ἱατρός 'the non-physician,' *whoever is not a physician* (PGo.459<sup>b</sup>).

1027. Μὴ FOR οὐ.—Μὴ is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μὴ, or would have it, if negative:

μὴ χαῖρ', Ἀτρεΐδη, κέρδεσιν τοῖς μὴ καλοῖς *rejoice not, son of Atreus, in dishonest gains* (SAj.1849), ὡς μηδὲν εἰδόν' ἴσθι μ' ὅν ἀνισταρεῖς (μὴ because ἴσθι would take μὴ) *know that I know nought of what thou askest* (SPhil.258), καλεῖται μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάνας (μὴ because μέναι would take μὴ, 1023) *he bids them remain at the river without crossing* (XA.4.3<sup>28</sup>), εἰάν τι αἰσθῇ σεαυτὸν μὴ εἰδόντα (μὴ because εἰάν αἰσθῇ would take μὴ, 1019) *if you perceive yourself to be ignorant of anything* (XM.3.5<sup>12</sup>).

1028. Οὐ FOR μὴ.—With some particular words, οὐ has a special connection, the two expressing a simple idea, as in οὐ φημι *deny*, οὐκ ἐᾷ *forbid*, οὐ πολλοὶ *few*, οὐχ ἦσσαν *more* and the like; in such expressions, οὐ is often retained, when the rules require μὴ: thus εἰάν οὐ φῆτε *if you deny it* (PAr.25<sup>b</sup>), whereas εἰάν μὴ φῆτε would be *unless you affirm it*.

1029. REDUNDANT NEGATIVE.—In connection with verbs of *negation* meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μὴ, to express the negative result aimed at in the action of the verb:

κωλύμεσθα μὴ μαθεῖν *we are hindered from learning*, i. e., so as not to learn (EIon 891), ἀπέτισον τοῖς δούλοις μὴ μετέχειν *they forbade the slaves from sharing*, i. e., requiring them not to share (Ac.1<sup>123</sup>), ἠρροῦντο μὴ πεπτακέναι *they denied that they had fallen*, asserting that they had not fallen (ArEq.572), ἀπέσχοντο μὴ ἐπὶ τὴν ἐκείρων γῆν στρατεύσαι *they refrained from making war upon the land of either*, i. e., so as not to make war (T.5.25).

Often τό is prefixed (cf. 961): οὐτοί εἰσιν ἡμῶν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἐνθα ἐσπεύδομεν *they are a hindrance to our being already where we were hastening* (XA.4.8<sup>14</sup>).

a. After 'deny' and like verbs, we may even have ὡς οὐ or ὅτι οὐ: ἀρνησάμενος ὡς οὐκ ἀπέδωκα *to deny that I have paid* (Lys.4<sup>1</sup>).

## DOUBLE NEGATIVES.

1030. When a negative is followed by a *comprouna* negative of the same kind, the negation is simply strengthened: οὐκ ἔστιν οὐδεὶς *there is not any one*.

In English, only one negative can be used: οὐκ ἔστιν οὐδὲν κρείσσον ἢ φίλος σαφὲς *there's nothing better than a faithful friend* (EOr.1155), σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν θρᾷ *a little nature does nothing great at any time to any one, either citizen or state* (PRp.495<sup>b</sup>), μηδὲν τελεῖται μήτε ἐμοὶ ἕλλω μηδένι *let him pay nothing either to me or to any one else* (XA.7.1<sup>a</sup>).

1031. When a negative is followed by a *simple* negative of the same kind, each has its separate force: οὐκ ἀγνοῶ τοῖς ἐκγόνοις οὐ κατέδειξεν αὐτῷ *was not through ignorance that he did not make it known to his descendants* (PRp.406<sup>c</sup>); and the two often balance each other, so as to make an affirmative: οὐδεὶς οὐκ ἔπασχε τι (no one was not affected) *every man was affected* (XSym.1<sup>b</sup>).

1032. Οὐ μή.—Οὐ followed by μή is used with the subjunctive (seldom the future indicative) in emphatic negation, referring to the future: οὐ μή γένηται *it will not happen* (D.4<sup>44</sup>).

οὐ μὴ δεῖσῃς τὸν πολέμιον *you will certainly not fear the foe* (XA.7.3<sup>26</sup>), οὐδὲν μὴ δεινὸν πᾶντε *you will meet with no harm* (D.6<sup>34</sup>), οὐ σοὶ μὴ μετέβομαι *ποτε never will I follow thee* (SEL.1058).

a. Οὐ μὴ is also used with the future indicative to express a strong prohibition: οὐ μὴ λαλήσεις *don't chatter* (ArNub.505), οὐ μὴ προσοίσεις χεῖρα *lay not thy hand upon me* (EBacch.843). These are often printed as questions; cf. 844 a.—The origin of both these phrases with οὐ μὴ is obscure.

1033. Μὴ οὐ.—Μὴ followed by οὐ is used in two different ways.

First, after expressions of fearing, where μὴ means *lest, that*, μὴ οὐ means *lest not, that not* (Lat. *ne non*). For examples, see 887.

So too without the verb of fearing, in the construction described in 867.

1034. Secondly, the infinitive takes μὴ οὐ instead of μὴ when the word on which it depends has a negative:

οὐδεὶς οἷός τ' ἔστιν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous* (PGo.509<sup>a</sup>).

a. Hence verbs of *hindering, forbidding, denying*, etc. (1029), when they have a negative, are followed by μὴ οὐ with the infinitive. Thus: ἀρνούμαι μὴ ποιῆσαι *I deny that I did it*, but

οὐκ ἀρνούμαι μὴ οὐ ποιῆσαι *I don't deny that I did it*.

οὐκ ἀπορίθμει μὴ οὐ καλῶς λέγεσθαι *I don't gainsay that it was rightly argued* (PMen.89<sup>a</sup>), οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τούτῳ ἐλθεῖν *I did not refrain from proceeding to that* (PRp.354<sup>b</sup>), μὴ παρῆς τὸ μὴ οὐ φράσαι *forbear not to make it known* (SOT.288).

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶε ἀπαρτήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *who, think you, will deny (= no one will deny) that he understands what is just?* (PGo.461<sup>o</sup>).

## SOME NEGATIVE EXPRESSIONS.

1035. a. οὐχ ἔτι, μὴ ἔτι *not only* (probably 'I do not (say) that,' 'do not (say) that' = it is not enough to say that): μὴ ἔτι θεοὶ ἀλλὰ καὶ ἀνθρώποι *not a god only but also men* (XC.7.2<sup>17</sup>).

οὐχ ἔπυος, μὴ ἔπυος, are used in the same way: μὴ ἔπυος (sc. οὐκ ἐδύνασθε) ἀρχίσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ἀρθοῦσθαι ἐδύνασθε *not only were ye not able to dance in measure, but ye were not able even to stand erect* (XC.1.3<sup>10</sup>).

b. μόνον οὐ, μόνον οὐχί *only not*, hence *all but, almost* (*tantum non*); and, in reference to time, ὅσον οὐ *almost*: μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιβήρηται *they have all but stripped you of Attica* (D.19<sup>320</sup>), ὅσον οὐκ ἦδη ἐνέμυσεν αὐτοὺς παρέραι *they thought they were already all but arrived* (T.8.96).

c. οὐ μὴν ἀλλὰ, οὐ μόνον ἀλλὰ *nevertheless, notwithstanding*. They are to be explained by supplying before ἀλλὰ some idea drawn from the preceding context: ὁ ἵππος μικροῦ ἐκείνου ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κύρος *the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat* (XC.1.4<sup>9</sup>).

## PARTICLES.

NOTE.—The term *particles* includes the conjunctions (1038), besides a number of adverbs, which, though not having of themselves a very definite meaning, yet serve to show the relations of other words.

1036. PREPOSITIONAL AND POSTPOSITIONAL.—A particle is said to be prepositive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. *Interrogative Particles*.—See 1010–1017.

II. *Negative Particles*.—See 1018–1035.

1037. III. *Intensive Particles*.—These add emphasis to particular words, or give additional force to the whole sentence.

1. γέ (postpositive and enclitic) *even, at least*, Lat. *quidem*, adds emphasis to the preceding word: πλῆθει γε οὐχ ὑπερβαλομένῳ ἀν τοὺς πολεμίους *in numbers at least we should not surpass the enemy* (XC.2.1<sup>5</sup>), σὺ γὰρ νῦν γε ἡμῶν ἔσικας βασιλεὺς εἶναι *for now at least thou seemest to be our king* (XC.1.4<sup>9</sup>), Hm. ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παῖδός *but do thou, if only thou art able, protect thy son* (A 393).—It is added with especial frequency to pronouns: ἐγὼ γε *I for my part*, ὅγε in Hm. *even he*, ὅς γε Lat. *qui quidem*.

a. When γέ belongs to a word which has the article, it is usually attached to the article: ἡ γε φιλοσοφία *philosophy at least* (PSym.182<sup>2</sup>). So too after a preposition, if the word depends on one: ἡκουσεν οὐδεὶς ἐν γε τῷ παντὶ *no one heard, in public at least* (XA.1.3<sup>31</sup>).

2. γούν (postpositive) at any rate, Lat. *certe*,

contracted from γὰρ οὖν. It is used especially to mark the transition from a less positive statement to one which is *certainly* true: οὐ πλάστην τὴν φιλῶν παρελχόντο· ἐθελοδύσαι γούν αὐτῷ συνεβοήθησαν *they offered no pretended friendship; at any rate, they willingly joined him in giving aid* (XAges.1<sup>28</sup>).

3. ἔπε (postpositive and enclitic) *very, just, even*.

In Attic, it is used to strengthen *relatives*: ὥπερ *just who, the one who*, ὥπερ *even as*; also in εἴπερ (ἄνπερ, ἤνπερ) *if really, καίπερ though*. In Hm., it is used with a variety of words: πρῶτον περ *for the very first time* (H 295), τὰ τε στυγέουσι θεοὶ περ *which even gods detest* (T 65); and especially with *participles*, in the sense of καίπερ (979).

4. δὴ (postpositive) *now, indeed, in particular*,

marks something as being immediately present to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) *a great many*, μόνος δὴ *all alone*, δῆλα δὴ *it is quite plain*. It adds urgency to imperative expressions: ἐννοεῖτε δὴ *consider, I pray you*, ἔγε δὴ *come now*. It strengthens the superlative: μέγιστος δὴ *the very greatest*; and gives definiteness to demonstratives and relatives: ὁς δὴ *the (very) one who*, οὕτως δὴ *just so*. So with other pronouns and particles: τί δὴ; *what now?* ποῦ δὴ; *where pray?* εἰ δὴ *if indeed, if really*. For καὶ δὴ καί, see 1042 c.

a. It often means *accordingly*, referring to something preceding: ἔλεγον ὅτι κατίδοιεν σπάρτευμα· ἐδόκει δὴ οὐκ ἀσφαλὲς εἶναι διασκηνοῦν *they said that they had seen an army; it seemed accordingly unsafe to encamp apart* (XA.4.4<sup>10</sup>), οὕτω δὴ *thus then* (as previously described): and hence often in the *apodosis* (879), as ὅτε . . . τότε δὴ *when . . . then, I say*.

b. It sometimes approaches the meaning of ἤδη, Lat. *jam*: νῦν δὴ (*nunc jam*) *now already*, πάλαι δὴ (*jam dudum*) *long since*. So in καὶ δὴ, often used in answer to a command: ἔπειγε νῦν· καὶ δὴ βέβηκα *A. hasten now. B. see, I am already gone* (SEL1436).

c. The epic δὴ γάρ, and poetic δὴ τότε, may stand at the *beginning* of a sentence.

5. δῆπου (or δὴ που) *I suppose, probably, methinks*,

often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δῆπου *with what is the spirit nourished? with learning, doubtless* (PProt.313<sup>o</sup>).—A stronger form is δῆπουθεν.

6. δῆτα (a stronger δὴ) *surely, in truth*,

nearly confined to the Attic: οὐ δῆτα *surely not*, πῶς δῆτα; *how in truth?*

7. δῆθεν *truly, forsooth*,

mostly in reference to a *seeming or pretended truth*.

## 8. δαί (an Attic equivalent of δὴ),

used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. ῥῆ (prepositive) *really, truly*,

(not to be confounded with ῥ interrog., 1015, and ῥ or, than, 1045, 1) adds

force to an assertion.— $\tilde{\eta}$   $\mu\acute{\epsilon}\nu$  (Hm.  $\tilde{\eta}$   $\mu\acute{\epsilon}\nu$ ) is used especially in declarations under oath:  $\delta\alpha\iota\delta\omega\upsilon\tau\epsilon\varsigma$   $\delta\pi\alpha\upsilon\varsigma$   $\tilde{\eta}$   $\mu\acute{\epsilon}\nu$   $\mu\eta$   $\mu\eta\sigma\tau\alpha\sigma\kappa\eta\sigma\iota\varsigma$  *having sworn oaths that in very truth they would not bear resentment* (XH.2.4<sup>as</sup>).

10.  $\tau\epsilon\iota$  (postpositive and enclitic) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like. It is frequent in statements of general truths:  $\tau\epsilon\iota$   $\tau\epsilon\iota$   $\tau\epsilon\pi\alpha\upsilon\sigma\tau\omega\varsigma$   $\epsilon\delta\epsilon\sigma\theta\epsilon\iota\varsigma$   $\epsilon\delta$   $\beta\acute{\alpha}\lambda\iota\sigma\sigma\alpha\iota$  *for princes 'tis no easy task to be devout* (SAj.1350).—Compounds of  $\tau\epsilon\iota$  are  $\tilde{\eta}\tau\epsilon\iota$  *verily* (only epic),  $\epsilon\theta\eta\tau\epsilon\iota$  *surely not*.—For  $\mu\acute{\epsilon}\tau\epsilon\iota$ , see 1047, 4: for  $\tau\epsilon\iota\sigma\tau\omega$ ,  $\tau\epsilon\iota\gamma\alpha\rho$ ,  $\tau\epsilon\iota\gamma\alpha\rho\acute{\omega}\nu$ ,  $\tau\epsilon\iota\gamma\alpha\rho\tau\epsilon\iota$ , see 1048, 4 and 5. For the disjunctive  $\tilde{\eta}\tau\epsilon\iota$  . . .  $\tilde{\eta}$  *either . . . or*, see 1045, 1 a.

11.  $\mu\acute{\epsilon}\nu$  (postpositive) *in truth, Lat. vero*, Ion.  $\mu\acute{\epsilon}\nu$ , Dor.  $\mu\acute{\alpha}\nu$ . Hm. has  $\mu\acute{\epsilon}\nu$ ,  $\mu\acute{\alpha}\nu$ , and  $\mu\acute{\epsilon}\nu$ :  $\delta\delta\epsilon$   $\gamma\alpha\rho$   $\epsilon\lambda\epsilon\gamma\epsilon\iota\varsigma$ ,  $\kappa\alpha\iota$   $\mu\acute{\epsilon}\nu$   $\tau\epsilon\pi\epsilon\lambda\epsilon\sigma\mu\acute{\epsilon}\nu\omega\varsigma$   $\epsilon\sigma\tau\alpha\iota$  *for thus I'll speak, and verily 'twill be fulfilled* (Ψ 410). The word has also an adversative use, *yet, however*. In Attic  $\tau\acute{\iota}$   $\mu\acute{\epsilon}\nu$ ; ('what indeed?') means *of course*.

12.  $\mu\acute{\epsilon}\nu$  (postpositive) *indeed, Lat. quidem*; originally the same as  $\mu\acute{\epsilon}\nu$ : oftenest used in connection with  $\delta\acute{\epsilon}$  (1046, 1 a), but found also alone (so in questions), and with other particles, as  $\mu\acute{\epsilon}\nu$   $\epsilon\delta\eta$ ,  $\mu\acute{\epsilon}\nu$   $\delta\eta$ .

13.  $\tau\epsilon\iota$  *yes, surely*,— $\nu\acute{\eta}$  and  $\mu\acute{\alpha}$  *surely*, used in oaths and followed by the accusative (723).

## CONJUNCTIONS.

1038. The conjunctions are particles used to connect sentences or words with each other. They are divided into classes, according to their meaning. Some conjunctions belong to more than one class.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (876 a): so too the causal  $\gamma\alpha\rho$ . The other classes connect *subordinate* sentences with the principal sentences on which they depend.

1039. **ASYNDETON**.—In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* ( $\alpha\sigma\upsilon\eta\delta\epsilon\tau\omicron\upsilon\sigma$  *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking mode of expression.

### 1040. IV. Copulative Conjunctions.

The principal copulatives are  $\kappa\alpha\iota$ ,  $\tau\acute{\epsilon}$ , and.  $\tau\acute{\epsilon}$  is postpositive and enclitic: it corresponds in general to Lat. *que*, as  $\kappa\alpha\iota$  to Lat. *et*. The poets have also  $\tilde{\eta}\delta\acute{\epsilon}$ ,  $\iota\delta\acute{\epsilon}$ , and;  $\iota\delta\acute{\epsilon}$  is epic only.

a. The copulative is often used with both members (*correlation*): so very frequently  $\tau\acute{\epsilon}$  . . .  $\kappa\alpha\iota$ ,  $\tau\acute{\epsilon}$  . . .  $\tau\acute{\epsilon}$ ; often where in English simple

and would be used. *Kaí . . . kaí* emphasizes the two members separately, both . . . and:

*δίεσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ἑς τριάκοντα στάδια the king and the Greeks were about thirty stades apart from each other (XA.1.10<sup>4</sup>), Hm. αἰεὶ γὰρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε for always strife is dear to thee and wars and battles (A 177), λεύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρᾳ ὀνοψία I think there is an end, both of their insolence and of our suspicion (XA.3.1<sup>21</sup>).—In like manner, the epic has ἡμὲν . . . ἡδὲ as well . . . as also.*

b. Occasionally we find *τέ . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

1041. In the epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καὶ, μὲν, δέ, γάρ, ἀλλά*, and to relatives (*ὅς τε, οἷός τε*). In such cases, it cannot be translated into English. The common words *ὅστε* and *οἷός τε*, used by all writers, are remnants of this early usage.

1042. To *καὶ* belong further the meanings *also* and *even*:

Hm. *παρ' ἑμοῖσι καὶ ἄλλοι οἱ κέ με τιμήσουσι with me are others also who will honor me (A 174), τοῦ ἀδελφοῦ καὶ τεθνηκότος ἦδη ἀποτεμένων τὴν κεφαλὴν having cut off his brother's head, even after he was already dead (XA.3.1<sup>17</sup>). In the meaning also, it is often repeated with both members of a compound sentence: καὶ ἡμῖν ταῦτ' αὖ δοκεῖ ὥστε καὶ βασιλεῖ to us also the same things seem good, which seem good also to the king (XA.2.1<sup>22</sup>). In καὶ δέ, the proper connective is δέ, while καὶ means also, even: καὶ ἀρχικὸς δ' ἐλέγετο εἶναι and he was also said to be fit to rule (XA.2.6<sup>5</sup>).*

a. After words of likeness, *καὶ* may be rendered as: *ὁμοίως καὶ* Lat. *aequè ac*.

b. *Ἄλλως τε καὶ* means *especially* (literally 'both in other ways and particularly in this'): *χαλεπὸν οἶμαι διαβαλεῖν, ἄλλως τε καὶ πολεμίων πολλῶν ἐμπροσθεν ὄντων I consider it hard to cross, especially when the enemy in force is opposing (XA.5.6<sup>5</sup>).*

c. *Καὶ δὲ καὶ* and in particular also, gives special prominence to that which follows it: *ἐπισκένδονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὲ καὶ Σόλων there come to Sardis both all the other wise men from Greece, and particularly Solon (Hd.1.29).*

1043. NEGATIVE SENTENCES are connected by *οὐδέ, μηδέ, or οὔτε, μήτε*. Of these, *οὐδέ, μηδέ* are the negatives of *καὶ* (standing singly), and have two uses:

1. As connective, *and not, nor*, continuing a preceding negative:

*ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' οὐδέν ἐπιστρωόμεθα nobody will provide us a market, nor any means of obtaining supplies (XA.2.4<sup>5</sup>). Very seldom after an affirmative; and not, but not: πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω in thy behalf I'll speak, and not mine own (Sot.1484): the Attic prose in such cases always employs καὶ οὐ or ἀλλ' οὐ.*

2. With emphasizing sense, *not even* (Lat. *ne . . . quidem*):

*ἀλλ' οὐδὲ τούτων στερήσονται but not even of these shall they be deprived (XA.1.4<sup>5</sup>).*



a. *οὐδέ . . . οὐδέ* are never correlated (*neither . . . nor*); when they occur, they mean *not even . . . nor yet*.

1044. *οὔτε . . . οὔτε, μήτε . . . μήτε, neither . . . nor*, are used in correlation; they are the negatives of *τέ . . . τέ*:

*οὔτε ἀποδεδράκασιν οὔτε ἀποπεφύγασιν they have neither stolen away nor escaped openly* (XA.1.4<sup>9</sup>).

a. Sometimes *οὔτε* (*μήτε*) . . . *τέ* occur (as in Lat. *neque . . . que*): *ἔμοσαν μήτε προδώσειν ἀλλήλους σύμμαχοι τε ἔσεσθαι they swore that they would not betray each other, and would be allies* (XA.2.2<sup>8</sup>).

b. *Οὔτε* (*μήτε*) . . . *οὐδέ* (*μηδέ*) is a slightly irregular form, corresponding to *τέ . . . δέ* (see 1040 b). But *οὔτε . . . οὔτε* may be continued by *οὐδέ* without any irregularity.

### 1045. V. *Disjunctive Conjunctions.*

1. *ἢ or, than* (not to be confounded with *ἦ*: 1015; 1037, 9):

a. Meaning *or*; and repeated, *ἢ . . . ἢ either . . . or*; also *ἦτοι . . . ἦ*, with special emphasis on the first member: *ἦ καταγελάσιν ἢ χαλεπαίνουσιν they either laugh at him, or are angry* (PProt.323<sup>b</sup>).

b. Meaning *than*, after the comparative degree and adjectives like *ἄλλος, ἕτερος, διάφορος, ἑναισιος*, which have a comparative meaning. See 643.

2. *εἴτε . . . εἴτε whether . . . or*, Lat. *sive . . . sive*,

presenting a choice of two suppositions: *ὁ μὲν οὖν θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπῆν, ἐποίησε μίαν μόνον now the god, be it that he chose not to, or that he was under some necessity, made one (bed) only* (PRp.597<sup>c</sup>). Sometimes the first *εἴτε* is omitted, or *ἢ* is used for the second. With the subjunctive, *ἔδωτε* (*ἦντε, ἄντε*) is used instead of *εἴτε*. For *εἴτε . . . εἴτε* in indirect questions, see 1017.

### 1046. VI. *Adversative Conjunctions.*

1. *δὲ* (postpositive) *but, and*,

marks a slight contrast, being much weaker than *ἀλλά*. Hence, though generally meaning *but*, it is often better rendered by *and*.

a. *Μέν . . . δέ indeed . . . but, on the one hand . . . on the other* are very common; though, in many cases, *μέν* can hardly be rendered in English.

Thus *ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά life indeed is short, but art is long* (Luc.Herm.63), Hm. *οἱ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἔσπε μάχεσθαι ye who in counsel* (on the one hand), *and* (on the other) *in fighting, do excel the Danaï* (A.258), *πάταξον μὲν, ἑκουσον δέ strike, but listen* (Plut.Them.11).

b. For *ὁ μὲν . . . ὁ δέ*, see 654. *Μέν* may be followed by *ἀλλά, ἀτάρ*, etc., instead of *δέ*; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

c. After a *conditional or relative sentence, the apodosis* (principal sentence) is sometimes introduced by *δέ*: Hm. *εἰς ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη while he revolved these things in mind and soul, then came*

*Athena* (A 193). Here  $\delta\acute{\epsilon}$  is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer.

2.  $\alpha\lambda\lambda\acute{\alpha}$  *but, yet* (from  $\delta\lambda\lambda\omicron\varsigma$  *other*),

marks a stronger contrast than  $\delta\acute{\epsilon}$ : Hm.  $\epsilon\iota\theta'$   $\alpha\lambda\lambda\omicron\iota$   $\mu\acute{\epsilon}\nu$   $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$   $\epsilon\pi\epsilon\upsilon\phi\eta\mu\eta\sigma\alpha\upsilon$   $\Lambda\chi\alpha\iota\omicron\iota$ ,  $\alpha\lambda\lambda'$   $\omicron\upsilon\kappa'$   $\Lambda\gamma\alpha\mu\acute{\epsilon}\nu\omicron\mu\omicron\iota$   $\eta\rho\delta\alpha\tau\epsilon$   $\theta\upsilon\mu\acute{\omega}$ ,  $\alpha\lambda\lambda\acute{\alpha}$   $\kappa\alpha\kappa\acute{\omega}\varsigma$   $\acute{\alpha}\phi\epsilon\iota$  *then all the other Greeks did shout assent, yet Agamemnon, Atreus' son, it did not please in soul, but harshly he dismissed him* (A 22).

a. After a conditional clause expressed or implied,  $\alpha\lambda\lambda\acute{\alpha}$  is often to be rendered at least:  $\epsilon\iota$   $\sigma\acute{\omega}\mu\alpha$   $\delta\omicron\upsilon\lambda\omicron\upsilon$ ,  $\alpha\lambda\lambda'$   $\delta'$   $\nu\omicron\upsilon\varsigma$   $\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\omicron\varsigma$  *though body captive be, the soul at least is free* (SFr.855),  $\delta'$   $\theta\epsilon\omicron\iota$   $\pi\alpha\tau\rho\acute{\omega}\iota$ ,  $\sigma\upsilon\gamma\gamma\acute{\epsilon}\nu\epsilon\sigma\theta\acute{\epsilon}$   $\gamma'$   $\alpha\lambda\lambda\acute{\alpha}$   $\nu\upsilon\upsilon$  *gods of my fathers, help me now at least* (SEL411).

b.  $\Lambda\lambda\lambda\acute{\alpha}$  is used in abrupt transitions. At the beginning of a speech it may often be translated by *well*:  $\alpha\lambda\lambda'$   $\acute{\alpha}\phi\epsilon\lambda\epsilon$   $\mu\acute{\epsilon}\nu$   $\text{K}\acute{\upsilon}\rho\omicron\varsigma$   $\zeta\eta\eta$  *well, I wish that Cyrus were alive* (XA.2.14).

c. After negative expressions,  $\alpha\lambda\lambda'$   $\eta$  (less often  $\alpha\lambda\lambda\acute{\alpha}$  alone) is used in the sense of *other than, except*:  $\alpha\rho\gamma\acute{\upsilon}\rho\iota\omicron\upsilon$   $\mu\acute{\epsilon}\nu$   $\omicron\upsilon\kappa'$   $\epsilon\chi\omega$ ,  $\alpha\lambda\lambda'$   $\eta$   $\mu\acute{\iota}\kappa\rho\acute{\omicron}\nu$   $\tau\iota$  *I have no money, except some little* (XA.7.7<sup>53</sup>). For  $\omicron\upsilon$   $\mu\eta\eta$   $\alpha\lambda\lambda\acute{\alpha}$ , see 1035 c.

1047. Other conjunctions which express a contrast, or a transition to something different, are

1.  $\alpha\tilde{\upsilon}$  (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So epic  $\alpha\tilde{\upsilon}\tau\epsilon$ .

2.  $\alpha\tilde{\tau}\acute{\alpha}\rho$  (prepositive, Hm. also  $\alpha\tilde{\upsilon}\tau\acute{\alpha}\rho$ ) *but, however*.

3.  $\mu\eta\eta$  (postpositive) *yet, however*: see 1037, 11.

4.  $\mu\acute{\epsilon}\nu\tau\omicron\iota$  (postpositive: from  $\mu\acute{\epsilon}\nu$  and  $\tau\omicron\iota$ ) *yet, however*.

5.  $\kappa\alpha\iota\tau\omicron\iota$  (from  $\kappa\alpha\iota$  and  $\tau\omicron\iota$ : not in Hm.) *and yet, though*.

6.  $\delta\mu\omega\varsigma$  *nevertheless, notwithstanding*. For its use with participles, see 979 b.

## 1048. VII. Inferential Conjunctions.

1.  $\acute{\alpha}\rho\alpha$  (Hm.  $\acute{\alpha}\rho\alpha$ ,  $\acute{\alpha}\rho$ , and enclitic  $\acute{\rho}\acute{\alpha}$ , all postpositive) *then, accordingly, so*:

$\omicron\upsilon\kappa'$   $\acute{\alpha}\rho\alpha$   $\epsilon\tau\iota$   $\mu\alpha\chi\epsilon\iota\tau\alpha\iota$  *then he will not fight at all* (XA.1.7<sup>15</sup>). It is especially frequent in Homer, where it sometimes can hardly be translated:  $\eta$   $\tau\omicron\iota$   $\delta'$   $\gamma'$   $\acute{\omega}\varsigma$   $\epsilon\iota\pi\acute{\omega}\nu$   $\kappa\alpha\tau'$   $\acute{\alpha}\rho'$   $\epsilon\zeta\epsilon\tau\omicron$   $\nu\omicron\iota\omega$  *when he thus had spoken, he sat down* (A 68).  $\epsilon\iota$   $\acute{\alpha}\rho\alpha$  means *supposing that really*,  $\epsilon\iota$   $\mu\eta$   $\acute{\alpha}\rho\alpha$  *unless indeed*. This word must not be confounded with the interrogative  $\acute{\alpha}\rho\alpha$ : see 1015.

2.  $\omicron\upsilon\eta$  (postpositive, Hd. and Dor.  $\delta\upsilon\eta$ ) *therefore, then, consequently, stronger than  $\acute{\alpha}\rho\alpha$* :

$\tau\acute{\omicron}\upsilon\tau\omicron\iota\varsigma$   $\eta\sigma\theta\eta$   $\text{K}\acute{\upsilon}\rho\omicron\varsigma$   $\cdot$   $\beta\omicron\upsilon\lambda\epsilon\tau\alpha\iota$   $\omicron\upsilon\eta$   $\kappa\alpha\iota$   $\sigma\acute{\alpha}$   $\tau\acute{\omicron}\upsilon\tau\omicron\omega\eta$   $\gamma\epsilon\upsilon\sigma\alpha\sigma\theta\alpha\iota$  *Cyrus liked these; he therefore wishes you to taste them too* (XA.1.9<sup>26</sup>). When preceded by another particle (as  $\alpha\lambda\lambda\acute{\alpha}$ ),  $\omicron\upsilon\eta$  often means *for that matter, at any rate, certainly* (so  $\delta'$   $\omicron\upsilon\eta$  *at any rate*). With relatives, it has the force of Lat. *cumque*:  $\delta\omicron\sigma\tau\iota\sigma\omicron\upsilon\eta$  *whosoever* (285).

a. From *οὐ* and *οὐν*, arise both *οὐκοῦν* *therefore* (and in questions *not therefore? nonne igitur?*) and *οὐκουν* *therefore not, non igitur*.

(α) The first is properly interrogative, 'not therefore?': *οὐκοῦν τοῦτο δῆλον; isn't then this clear?* (XM.3.6<sup>b</sup>).—(β) But since questions with *οὐ* expect an affirmative answer, *οὐκοῦν* came to be used without interrogation, as an affirmative, 'therefore': *οὐκοῦν, ἔτι δὲ μὴ σθένει, περὶνυσσάμην well then, whence? my strength shall fail I will give over* (SAnt.91).—(γ) To express the sense 'therefore not' without interrogation, *οὐκουν* is used (with accent on the negative): *οὐκουν ἀπολείβομαι γὰρ σοι, εἰ τοῦτο λέγεις I will not depart from you, then, if you say this* (XC.4.1<sup>23</sup>). Some editors employ *οὐκουν* also in the first case (α).

3. *νύν* or *νῦν* (Hm. *νύν* and *νύ*) postpositive and enclitic, a weakened form of *νῦν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νῦν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*, from *τε* (1037, 10) and *νύν*: never found in Homer.

5. *τοιγαροῦν, τοιγάροι* *so then, therefore*, prepositive, like poet. *τοιγαρ*, of which they are strengthened forms.

6. *ὥστε* *so that, and so*: see 927.

## 1049. VIII. Declarative Conjunctions.

1. *ὅτι* *that* (Hm. also *ὅ* and *ὅ τε*), originally the same as *ὅ τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod* it has both a declarative sense, *that*; and a causal sense, *because*.

a. Meaning *that*; see indirect discourse, 930. Hence the phrases *δῆλον ὅτι* (also written *δηλονότι*) *it is clear that, evidently*, and *οἶδ' ὅτι* or *εἰδ' οἶδ' ὅτι* *I know that, certainly: πάντων οἶδ' ὅτι φησάντων γ' ἔγωγε though all, I am sure, would say* (D.9<sup>1</sup>).

b. Meaning *because*; see 925.

REMARK.—*ὅτι μὴ* is used after a negative sentence, in the sense of *except*: *οὐδ' ἄποστε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἔπαξ εἰς Ἰσθμόν you never went out of the city, except once to the Isthmus* (PCr.52<sup>b</sup>) lit. 'what you did not go out that one time'. For *ὅτι* with *superlatives*, see 651.

2. Another declarative in general use is *ὡς* *that*, see 1054, 1 d. Little used are *διότι* and *οὕνεκα* *that*, cf. 1050, 3.

## 1050. IX. Causal Conjunctions.

1. *ὅτι* *because*, see 1049, 1.

2. *ὅτι* and *ἐπεὶ* *since*, see 1055, 1 and 5.

3. *διότι*, and poet. *οὕνεκα*, *οὕνεκα* *because*.

*διότι* is for *δι' ὃ τι* = *διὰ τοῦτο ὅτι* *on account of this that*. And so *οὕνεκα*, *οὕνεκα* are for *οὗ (ὅτου) ἕνεκα*, = *ἕνεκα τούτου ὅτι*. They are used also as declaratives, *that*, see 1049, 2.

#### 4. γάρ (postpositive) *for*,

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νῦν δέ, σφόδρα γάρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω* *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you* (PProt.347<sup>a</sup>).

a. Other uses of *γάρ* grow out of an older meaning *indeed* or *indeed then* (*γέ* and *ἔρα*). Thus especially in answers to questions: *ἀγωνιστίον μὲν ἔρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνέγκη γάρ, ἔφη* *must we, then, contend with the men? we must indeed, said he* (XC.2.1<sup>4</sup>).

b. In questions, *γάρ* expresses surprise, and may often be rendered by *what* or *why*: *ὀλέσθαι γάρ;* *what, is he dead?* (SOc.1583), *πῶς γάρ κάτοισα;* *why, how do I know thee?* (SPhil.250).—But *ἦ γάρ; οὐ γάρ;* asking for assent to a statement just made, imply no surprise: *φιλοσοφητέον ἐμολογήσαμεν· ἦ γάρ; we agreed that one should pursue philosophy, did we not?* (PEuthyd.288<sup>a</sup>).

c. So *γάρ* is used in wishes: *κακῶς γάρ ἐξόλοιο* (*would indeed that you might perish wretchedly*) *a curse upon you* (ECycl.261). For *εἰ γάρ* (*utinam*) in wishes, see 870 a.

d. *Καὶ γάρ* (*etenim*) is translated simply *for*; *ἀλλὰ γάρ* (*at enim*) *but*, and *ἀλλ' οὐ γάρ* *but not*: *τοῦτο ἐποίησεν ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν στυγνὸς ἦν* *he accomplished this by harshness; for he was ugly in appearance* (XA.2.6<sup>b</sup>), *ἐγὼ ἐμᾶντοῦ δέομαι θέουσι τοῦτοις ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι* *I demand it of myself to keep up with these in running; but I am not able* (PProt.336<sup>a</sup>).—These are sometimes explained by ellipsis: *and* (this is certain) *for*, *but* (this is not so) *for*.

e. But *καὶ γάρ* sometimes means *for even*, *for also*; *καὶ* emphasizing the following word: *καὶ γὰρ ἠδικημένοι εἰρησόμεσθα* *for even though I'm wronged, I'll hold my peace* (EMed.314).

f. In *οὐ γὰρ ἀλλὰ* there is an ellipsis after *γάρ*: *μὴ σκώπτέ μ' ὁδελφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς* *do not mock me, brother; for I (am not to be mocked, but) am in wretched plight* (ArRan.58).

### 1051. X. *Final Conjunctions*.—See 881–888.

### 1052. XI. *Conditional Conjunctions*.

#### 1. *εἰ* *if*;

#### 2. *ἐάν* (for *εἰ ἄν*) or by contraction *ἦν*, *ἄν*, *ἰφ*.

For their use in conditional sentences, see 889 ff: for *εἰ* in indirect questions, 1016; in expressions of wishing, 870 a. For *εἰ μὴ* *except*, see 905 a. So *εἰ μὴ* *except if*, Lat. *nisi si*. For *εἰτε* = Lat. *siquidem*, *if indeed*, see 1037, 3.

For *ἄν*, epic *κέ*, *κέν*, Dor. *κά* (postpos. and enclitic), see 857–864.

### 1053. XII. *Concessive Conjunctions*.—These are really conditional conjunctions (1052), but indicate that the condition

which they introduce may be granted without destroying the conclusion. They are:

1. *εἰ καὶ* (ἐὰν καὶ) *although*:

πόλις μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως ὅτ' ὅσον ἐβνέσσι as for the town, though thou art blind, thou yet dost know with what a plague it is afflicted (Sot.302).

2. *καὶ εἰ* (καὶ ἐάν, κἄν) *even if*, Lat. *etiamsi*:

ἡγοῦμενος ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἰσεσθαι *thinking it was the part of a good man to assist his friends, even if no one were about to know of it* (Lys.19<sup>59</sup>).

a. The difference between *εἰ καὶ* and *καὶ εἰ* is often slight, but *καὶ εἰ* lays more stress on the condition as an extreme or perhaps improbable supposition.

3. *καίπερ* (Hm. καί . . . περ) with the participle, see 979.

1054. XIII. *Comparative Conjunctions*.—These are properly relative adverbs of manner.

1. *ὥς* as, that, Lat. *ut*,

a proclitic (111 c, yet see 112 b). It has a great variety of uses, viz.:

a. COMPARATIVE use: *ὥς βούλει* as thou wilt, *ὥς πολεμίους ἀπὸ τοῖς χρεώνται* they treat them as enemies (XC.3.1<sup>59</sup>). So in expressions like *οὐκ ἄδυνάτος, ὥς Λακεδαιμόνιος, εἰπεῖν* not unskilled in speaking, for a Lacedaemonian, i. e., considering that he was a L. (T.4.84).—It corresponds to Lat. *quam* in exclamations (see 1001 a).—For *ὥς* with superlatives: *ὥς τάχιστα* Lat. *quam celerrime*, see 651.—With words of number and measure, it has the meaning *about, not far from*: *ὥς δέκα* about ten, *ὥς ἐπὶ τὸ πλεονέκτα* (pretty much over the greater part) for the most part.—In expressions of action, it often denotes that which is apparent, supposed, or professed: *ἐπὶ κάμπτεν ὥς εἰς κύκλωσιν* he wheeled as if to surround them (XA.1.8<sup>59</sup>). Hence its use as an adjunct of the participle, see 978. For its use with the infinitive, see 956.

b. TEMPORAL use, as, as soon as, when: Hm. *ὥς εἰδ'*, *ὥς μιν μᾶλλον εἶδ' ὅτε* when he espied them, then the more did anger come upon him (T 16). So *ὥς τάχιστα* (Lat. *ut primum*) as soon as: 1008 a.

c. CAUSAL use, as, inasmuch as, seeing that: *δεῖ καὶ χρῆσθαι ἀπὸ τοῖς, ὥς εὐδὲν ὀφέλος τῆς κτήσεως γίγνεται* one must make use of them, since no advantage comes from the acquiring (PEuthyd.280<sup>d</sup>).

d. DECLARATIVE use, that: *ἦκεν ἀγγέλλων τις ὥς Ἐλάτεια κατελήπται* there came one with the tidings that Elatea is taken (D.18<sup>160</sup>), cf. 930.

e. FINAL use, that, in order that: *ὥς μὴ πάντες δύνωνται* that all may not perish (Θ 37), cf. 881.

f. CONSECUTIVE use, like *ἵνα* so that, to express result; mostly with the infinitive (953): *ἰκανὰ προσήγον ὥς δεικνῆσαι τὴν στρατιάν* they brought enough, so that the army could dine (XC.5.2<sup>5</sup>); see also the example in 935 a.

g. For *ὥς* in expressions of wishing (Lat. *utinam*), see 870 b.

2. *ὥστε* (ὥς and πέρ) *even as, just as*,

a strengthened *ὥς*, but found only in the comparative use.

3. *ὅπως* *as, that, in order that,*

is the indefinite relative corresponding to *ὅς*. For its use as a *final* conjunction, see 881, 885. Like other indefinite relatives, it is used in dependent questions (1011) *how, in what manner*.

4. *ὥστε* (1041) is used in two ways:

a. COMPARATIVE use, *as* (= *ὅς*, *ὥσπερ*): this is Ionic and poetic, and is especially frequent in Homer: *ὥστε λῆς like a lion* (A 289).

b. CONSEQUENTIVE use, *so that*: see 927.

5. *ἄτε* *as*, used with participles, see 977.6. *ἵ* *ὅπῃ* *as*, see 1056, 4.7. Hm. *ἥστῃ*, *εἴτε* *as, like as*.

1055. XIV. *Temporal Conjunctions*.—These are mostly relative adverbs of time.

1. *ὅτε*, *ὁπότε*, *when*; and (with *ἄν*) *ὅταν*, *ὁπότεν*. *Ὅτε* is rarely used in a causal sense: *whereas, since*.

2. *εἴτε* (poetic and Ionic) = *ὅτε*, both temporal and causal.

3. *ἥνικα*, *ὁπηνίκα*, *at which time, when*, more precise than *ὅτε*.

4. Hm. *ἥμος* *when* (= *ἥνικα*): only with the indicative.

5. *ἐπεὶ* *when, since*; and (with *ἄν*) *ἐπὶν* or *ἐπὶν* (Hm. *ἐπεὶ* *κε*, Hd. *ἐπεὶν*). *Ἐπεὶ* is very often used as a causal conjunction, *since, seeing that*.

6. *ἐπεὶδὴ* *since now, when now* (*ἐπεὶ* and *δὴ*). With *ἄν*, it forms *ἐπεὶδάν*, which is much more used than *ἐπὶν*, *ἐπὶν*.

7. *ἕως* (not in Hm.), *ἕως*, and poet. *ἕως* (Hm. *εἰς δ* *κε*, *εἰς ὅτε* *κε*) *until, as long as*: see 920-923. For *ὥσφα* as a *final* conjunction, see 881.

8. *μέχρι*, *ἄχρι* *until*. These stand for *μέχρι* *οὗ*, *ἄχρι* *οὗ* (cf. 758) *up to the point at which*; which also occur.

9. *πρὶν* *before (that), ere*.

In this use, it stands for *πρὶν ἢ* (*sooner than*, Lat. *prius quam*): it may be connected either with the infinitive (955) or with a finite verb (924). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction; this use is found in Attic Greek only after the article: *ἐν τοῖς πρὶν λόγοις* *in the foregoing statements* (T.2.62); but is very frequent in Hm.: *τὴν δ' ἐγὼ οὐ λῶσω· πρὶν μὲν καὶ γῆρας ἔπεισω* *but I will not release her; age shall come upon her first* (A 29). Hm. often uses this adverbial *πρὶν* in correspondence with a conjunction *πρὶν*: *οὐδέ τις ἔτλη πρὶν πίνειν πρὶν λείψαι* *nor any man durst sooner drink ere he had made libation* (H 480).

force to an assertion.— $\tilde{\eta}$  μήν (Hm.  $\tilde{\eta}$  μὲν) is used especially in declarations under oath:  $\delta\mu\delta\sigma\omega\tau\epsilon\varsigma$   $\delta\rho\kappa\omicron\upsilon\varsigma$   $\tilde{\eta}$  μήν μή  $\mu\eta\sigma\iota\kappa\alpha\chi\eta\sigma\epsilon\iota\upsilon$  *having sworn oaths that in very truth they would not bear resentment* (XH.2.4<sup>48</sup>).

10. τοί (postpositive and enclitic) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like. It is frequent in statements of general truths:  $\tau\omicron\upsilon\upsilon$  τοί  $\tau\epsilon\rho\alpha\pi\alpha\tau\epsilon\varsigma$   $\epsilon\upsilon\delta\epsilon\beta\epsilon\iota\upsilon$   $\omicron\delta$   $\rho\acute{\alpha}\delta\iota\omicron\nu$  *for princes 'tis no easy task to be devout* (SAj.1350).—Compounds of τοί are  $\tilde{\eta}$  τοί *verily* (only epic),  $\omicron\delta$  τοί *surely not*.—For μέντοι, see 1047, 4: for τοίνυν, τοίγαρ, τοιγαροῦν, τοιγάροί, see 1048, 4 and 5. For the disjunctive  $\tilde{\eta}$  τοί . . .  $\tilde{\eta}$  *either . . . or*, see 1045, 1 a.

11. μήν (postpositive) *in truth, Lat. vero*, Ion. μέν, Dor. μὲν. Hm. has μέν, μὲν, and μήν:  $\delta\delta\epsilon$  γὰρ  $\acute{\alpha}\xi\epsilon\rho\acute{\alpha}\iota$ , καί μήν  $\tau\epsilon\tau\epsilon\lambda\epsilon\sigma\mu\epsilon\tau\omicron\upsilon$   $\epsilon\varsigma\tau\alpha\iota$  *for thus I'll speak, and verily 'twill be fulfilled* (Ψ 410). The word has also an adversative use, *yet, however*. In Attic τί μήν; ('what indeed?') means *of course*.

12. μὲν (postpositive) *indeed, Lat. quidem*; originally the same as μήν: oftenest used in connection with δέ (1046, 1 a), but found also alone (so in questions), and with other particles, as μὲν  $\omicron\delta$ ν, μὲν  $\delta\tilde{\eta}$ .

13. ναί *yes, surely*,—νή and μὰ *surely*, used in oaths and followed by the accusative (723).

## CONJUNCTIONS.

1038. The conjunctions are particles used to connect sentences or words with each other. They are divided into classes, according to their meaning. Some conjunctions belong to more than one class.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (876 a): so too the causal γάρ. The other classes connect *subordinate* sentences with the principal sentences on which they depend.

1039. ASYNDETON.—In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* (*ἀσυνδετον* *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking mode of expression.

### 1040. IV. Copulative Conjunctions.

The principal copulatives are καί, τέ, and. Té is postpositive and enclitic: it corresponds in general to Lat. *que*, as καί to Lat. *et*. The poets have also  $\tilde{\eta}$   $\delta\epsilon$ ,  $\iota\delta\epsilon$ , and;  $\iota\delta\epsilon$  is epic only.

a. The copulative is often used with both members (*correlation*): so very frequently  $\tau\epsilon$  . . . καί,  $\tau\epsilon$  . . .  $\tau\epsilon$ ; often where in English simple

and would be used. *Kaí . . . kaí* emphasizes the two members separately, *both . . . and*:

*δίεσχον Ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὅς τριῶντα στάδια* the king and the Greeks were about thirty stades apart from each other (XA.1.10<sup>4</sup>), *Hm. aiei γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε* for always strife is dear to thee and wars and battles (A 177), *λελῶσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρη ὑποψία* I think there is an end, both of their insolence and of our suspicion (XA.3.1<sup>21</sup>).—In like manner, the epic has *ἡμὲν . . . ἡδὲ* as well . . . as also.

b. Occasionally we find *τέ . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

1041. In the epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καί*, *μέν*, *δέ*, *γάρ*, *ἀλλά*, and to relatives (*ὅς τε*, *οἷός τε*). In such cases, it cannot be translated into English. The common words *ὥστε* and *οἷός τε*, used by all writers, are remnants of this early usage.

1042. To *καί* belong further the meanings *also* and *even*:

*Hm. παρ' ἔμοιγε καὶ ἄλλοι οἳ κέ με τιμήσουσι* with me are others also who will honor me (A 174), *τοῦ ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν κεφαλὴν* having cut off his brother's head, even after he was already dead (XA.3.1<sup>17</sup>). In the meaning *also*, it is often repeated with both members of a compound sentence: *καὶ ἡμῖν ταῦτα δοκεῖ ἄρα καὶ βασιλεῖ* to us also the same things seem good, which seem good also to the king (XA.2.1<sup>22</sup>). In *καὶ δέ*, the proper connective is *δέ*, while *καί* means *also, even*: *καὶ ἀρχιδὸς δ' ἐλέγετο εἶναι* and he was also said to be fit to rule (XA.2.6<sup>5</sup>).

a. After words of likeness, *καί* may be rendered as: *ὁμοίως* καὶ Lat. *aeque ac*.

b. *Ἄλλως τε καί* means especially (literally 'both in other ways and particularly in this'): *χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν ἐμπροσθεν ὄντων* I consider it hard to cross, especially when the enemy in force is opposing (XA.5.6<sup>3</sup>).

c. *Καὶ δὴ καί* and in particular also, gives special prominence to that which follows in this: *χαλεπὸν οἶμαι ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων* there come to Sardis both all the other wise men from Greece, and particularly Solon (Hd.1.29).

1043. NEGATIVE SENTENCES are connected by *οὐδέ*, *μηδέ*, or *οὔτε*, *μήτε*. Of these, *οὐδέ*, *μηδέ* are the negatives of *καί* (standing singly), and have two uses:

1. As connective, *and not*, *nor*, continuing a preceding negative:

*ἀγοράν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὁπόθεν ἐπιστρωόμεθα* nobody will provide us a market, nor any means of obtaining supplies (XA.2.4<sup>5</sup>). Very seldom after an affirmative; *and not, but not*: *πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω* in thy behalf I'll speak, and not mine own (Sot.1484): the Attic prose in such cases always employs *καὶ οὐ* or *ἀλλ' οὐ*.

2. With emphasizing sense, *not even* (Lat. *ne . . . quidem*):

*ἀλλ' οὐδὲ τούτων στερήσονται* but not even of these shall they be deprived (XA.1.4<sup>8</sup>).



a. οὐδέ . . . οὐδέ are never correlated (*neither . . . nor*); when they occur, they mean *not even . . . nor yet*.

1044. οὔτε . . . οὔτε, μήτε . . . μήτε, *neither . . . nor*, are used in correlation; they are the negatives of τέ . . . τέ:

οὔτε ἀποδεδράκασιν οὔτε ἀποπεφεύγασιν *they have neither stolen away nor escaped openly* (XA.1.4<sup>a</sup>).

a. Sometimes οὔτε (μήτε) . . . τέ occur (as in Lat. *neque . . . que*): ἔμοσαν μήτε προδῶσιν ἀλλήλους σύμμαχοί τε ἔσεσθαι *they swore that they would not betray each other, and would be allies* (XA.2.2<sup>a</sup>).

b. Οὔτε (μήτε) . . . οὐδέ (μηδέ) is a slightly irregular form, corresponding to τέ . . . δέ (see 1040 b). But οὔτε . . . οὔτε may be continued by οὐδέ without any irregularity.

### 1045. V. *Disjunctive Conjunctions.*

1. ἢ *or, than* (not to be confounded with ἥ: 1015; 1037, 9):

a. Meaning *or*; and repeated, ἢ . . . ἢ *either . . . or*; also ἥτοι . . . ἢ, with special emphasis on the first member: ἢ καταγελῶσιν ἢ χαλεπαίνουνσιν *they either laugh at him, or are angry* (PProt.323<sup>b</sup>).

b. Meaning *than*, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἐναρτίος, which have a comparative meaning. See 643.

2. εἴτε . . . εἴτε *whether . . . or*, Lat. *sive . . . sive*,

presenting a choice of two suppositions: ὁ μὲν οὖν θεός, εἴτε οὐκ ἐβόλευτο, εἴτε τις ἀνάγκη ἐπῆν, ἐποίησε μίαν μόνον *now the god, be it that he chose not to, or that he was under some necessity, made one (bed) only* (PRp.597<sup>a</sup>). Sometimes the first εἴτε is omitted, or ἢ is used for the second. With the subjunctive, εἴντε (ἦντε, ἔντε) is used instead of εἴτε. For εἴτε . . . εἴτε in indirect questions, see 1017.

### 1046. VI. *Adversative Conjunctions.*

1. δέ (postpositive) *but, and*,

marks a slight contrast, being much weaker than ἀλλά. Hence, though generally meaning *but*, it is often better rendered by *and*.

a. Μέν . . . δέ *indeed . . . but, on the one hand . . . on the other* are very common; though, in many cases, μέν can hardly be rendered in English.

Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long* (Luc.Herm.63), Hm. οἱ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἔσται μάχεσθαι *ye who in counsel (on the one hand), and (on the other) in fighting, do excel the Danai* (A 258), παταξον μὲν, ἀκουσον δέ *strike, but listen* (Plut.Them.11).

b. For ὁ μὲν . . . ὁ δέ, see 654. Μέν may be followed by ἀλλά, ἀνὰ, etc., instead of δέ; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

c. After a conditional or relative sentence, the *apodosis* (principal sentence) is sometimes introduced by δέ: Hm. εἰς ὃ ταῦθ' ἔρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he revolved these things in mind and soul, then came*

*Athena* (A 193). Here *δέ* is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer.

2. *ἀλλά* but, yet (from *ἄλλος* other),

marks a stronger contrast than *δέ*: Hm. *ἐνθ' ἄλλοι μὲν πάντες ἐπευφρόνησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνωνι ἥρδανε θυμῷ, ἀλλὰ κακῶς ἄφει* then all the other Greeks did shout assent, yet Agamemnon, Atreus' son, it did not please in soul, but harshly he dismissed him (A 22).

a. After a conditional clause expressed or implied, *ἀλλά* is often to be rendered at least: *εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος* though body captive be, the soul at least is free (SFr.855), *ὦ θεοὶ πατέρες, συγγένεσθέ γ' ἀλλὰ νῦν* gods of my fathers, help me now at least (SEL411).

b. *Ἀλλά* is used in abrupt transitions. At the beginning of a speech it may often be translated by well: *ἀλλ' ὥφελε μὲν Κύρος ζῆν* well, I wish that Cyrus were alive (XA.2.14).

c. After negative expressions, *ἀλλ' ἢ* (less often *ἀλλά* alone) is used in the sense of other than, except: *ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι* I have no money, except some little (XA.7.7<sup>55</sup>). For *οὐ μὴν ἀλλά*, see 1035 c.

1047. Other conjunctions which express a contrast, or a transition to something different, are

1. *αὖ* (postpositive, properly again, hence) on the other hand, on the contrary. So epic *αὖτε*.

2. *ἀτάρ* (prepositive, Hm. also *αὐτάρ*) but, however.

3. *μήν* (postpositive) yet, however: see 1087, 11.

4. *μέντοι* (postpositive: from *μέν* and *τοί*) yet, however.

5. *καίτοι* (from *καί* and *τοί*: not in Hm.) and yet, though.

6. *ὅμως* nevertheless, notwithstanding. For its use with participles, see 979 b.

## 1048. VII. Inferential Conjunctions.

1. *ἄρα* (Hm. *ἄρα*, *ἄρ*, and enclitic *ρά*, all postpositive) then, accordingly, so:

*οὐκ ἔρα ἔτι μαχεῖται* then he will not fight at all (XA.1.7<sup>18</sup>). It is especially frequent in Homer, where it sometimes can hardly be translated: *ἢ τοι δ' ὅς ἐς εἶπὸν κατ' ἄρ' ἔειπε* now when he thus had spoken, he sat down (A 68). *Ἐἰ ἔρα* means supposing that really, *εἰ μὴ ἔρα* unless indeed. This word must not be confounded with the interrogative *ἄρα*: see 1015.

2. *οὖν* (postpositive, Hd. and Dor. *ὄν*) therefore, then, consequently, stronger than *ἄρα*:

*τούτοις ἦσθι Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι* Cyrus liked these; he therefore wishes you to taste them too (XA.1.9<sup>35</sup>). When preceded by another particle (as *ἀλλά*), *οὖν* often means for that matter, at any rate, certainly (so *ὅ οὖν* at any rate). With relatives, it has the force of Lat. *cumque*: *δοτισοῦν ὅσοιοι* (285).

a. From *οὐ* and *οὐν*, arise both *οὐκοῦν* *therefore* (and in questions *not therefore? nonne igitur?*) and *οὐκουν* *therefore not, non igitur*.

(α) The first is properly interrogative, 'not therefore?': *οὐκοῦν τοῦτο δῆλον;* isn't then this clear? (XM.3.8<sup>b</sup>).—(β) But since questions with *οὐ* expect an affirmative answer, *οὐκοῦν* came to be used without interrogation, as an affirmative, 'therefore': *οὐκοῦν, ἔτι δὲ μὴ σθένω, περὶνυσομαι* well then, whenever my strength shall fail I will give over (SAnt.91).—(γ) To express the sense 'therefore not' without interrogation, *οὐκουν* is used (with accent on the negative): *οὐκουν ἀπολειφομαι γέ σου, εἰ τοῦτο λέγεις* I will not depart from you, then, if you say this (XC.4.1<sup>23</sup>). Some editors employ *οὐκουν* also in the first case (α).

3. *νύν* or *νῦν* (Hm. *νύν* and *νύ*) postpositive and enclitic, a weakened form of *νῦν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νῦν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*, from *τοί* (1037, 10) and *νύν*: never found in Homer.

5. *τοιγαροῦν, τοιγάροι* so *then, therefore*, prepositive, like poet. *τοιγαρ*, of which they are strengthened forms.

6. *ἥτοι* so *that, and so*: see 927.

## 1049. VIII. Declarative Conjunctions.

1. *ὅτι* *that* (Hm. also *ὅ* and *ὅ τε*), originally the same as *ὅ τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod* it has both a declarative sense, *that*; and a causal sense, *because*.

a. Meaning *that*; see indirect discourse, 930. Hence the phrases *δῆλον ὅτι* (also written *δηλονότι*) *it is clear that, evidently*, and *οἶδ' ὅτι* or *εἰ οἶδ' ὅτι* *I know that, certainly*: *πάντων οἶδ' ὅτι φησάντων γ' ἂν* though all, I am sure, would say (D.9<sup>1</sup>).

b. Meaning *because*; see 925.

REMARK.—*ὅτι μὴ* is used after a negative sentence, in the sense of *except*: *οὐ πάποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἀπαξ εἰς Ἰσθμόν* you never went out of the city, except once to the Isthmus (PCr.52<sup>b</sup>) lit. 'what you did not go out that one time'. For *ὅτι* with *superlatives*, see 651.

2. Another declarative in general use is *ὡς* *that*, see 1054, 1 d. Little used are *διότι* and *οὕνεκα* *that*, cf. 1050, 3.

## 1050. IX. Causal Conjunctions.

1. *ὅτι* *because*, see 1049, 1.

2. *ὅτι* and *ἐπεὶ* *since*, see 1055, 1 and 5.

3. *διότι*, and poet. *οὕνεκα, ὁδοῦνεκα* *because*.

*διότι* is for *δι' ὅτι* = *διὰ τοῦτο ὅτι* on account of this that. And so *οὕνεκα*, *διότι* are for *ὅ* (*ὅτων*) *ἕνεκα*, = *ἕνεκα τούτων ὅτι*. They are used also as declaratives, that, see 1049, 2.

#### 4. *γάρ* (postpositive) *for*,

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νῦν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν*, *διὰ ταῦτά σε ψέγω* but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you (PProt.347<sup>a</sup>).

a. Other uses of *γάρ* grow out of an older meaning *indeed* or *indeed then* (*γάρ* and *ἀρα*). Thus especially in answers to questions: *ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη* must we, then, contend with the men? we must indeed, said he (XC.2.14).

b. In questions, *γάρ* expresses surprise, and may often be rendered by *what* or *why*: *ὄλωλε γάρ; what, is he dead?* (SOC.1583), *πῶς γὰρ κάτοῦδα; why, how do I know thee?* (SPhil.250).—But *ἢ γάρ; οὐ γάρ;* asking for assent to a statement just made, imply no surprise: *φιλοσοφητέον ὁμολογήσαμεν· ἢ γάρ; we agreed that one should pursue philosophy, did we not?* (PEuthyd.288<sup>d</sup>).

c. So *γάρ* is used in wishes: *κακῶς γὰρ ἐβόλοιο* (would indeed that you might perish wretchedly) a curse upon you (ECycl.261). For *εἰ γάρ* (*utinam*) in wishes, see 870 a.

d. *Καὶ γάρ* (*etenim*) is translated simply *for*; *ἀλλὰ γάρ* (*at enim*) *but*, and *ἀλλ' οὐ γάρ* *but not*: *τοῦτο ἐποίησεν ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾷν στυγρὸς ἦν* he accomplished this by harshness; for he was ugly in appearance (XA.2.6<sup>b</sup>), *ἐγὼ ἐμαυτοῦ δέομαι θέουσι τοῦτοις ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι* I demand it of myself to keep up with these in running; but I am not able (PProt.336<sup>a</sup>).—These are sometimes explained by ellipsis: *and* (this is certain) *for*, *but* (this is not so) *for*.

e. But *καὶ γάρ* sometimes means *for even*, *for also*; *καὶ* emphasizing the following word: *καὶ γὰρ ἠδικημένοι σιγησόμεσθα* for even though I'm wronged, I'll hold my peace (EMed.314).

f. In *οὐ γὰρ ἀλλὰ* there is an ellipsis after *γάρ*: *μὴ σκώπτέ μ' ἀδελφ'· οὐ γὰρ ἀλλ' ἔχω* κακῶς do not mock me, brother; for I (am not to be mocked, but) am in wretched plight (ArRan.58).

### 1051. X. *Final Conjunctions.*—See 881–888.

### 1052. XI. *Conditional Conjunctions.*

#### 1. *εἰ* *if*;

#### 2. *ἂν* (for *εἰ ἂν*) or by contraction *ἦν*, *ἄν*, *if*.

For their use in conditional sentences, see 889 ff: for *εἰ* in indirect questions, 1016; in expressions of wishing, 870 a. For *εἰ μὴ* *except*, see 905 a. So *εἰ μὴ* *except if*, Lat. *nisi si*. For *εἰτε* = Lat. *siquidem*, *if indeed*, see 1037, 3.

For *ἄν*, epic *κέ*, *κέν*, Dor. *κά* (postpos. and enclitic), see 857–864.

1053. XII. *Concessive Conjunctions.*—These are really conditional conjunctions (1052), but indicate that the condition

which they introduce may be granted without destroying the conclusion. They are:

1. *εἰ καὶ* (ἐάν καὶ) *although*:

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως ὅτ' ὅσον ξύνησσι *as for the town, though thou art blind, thou yet dost know with what a plague it is afflicted* (80t.302).

2. *καὶ εἰ* (καὶ ἐάν, κἄν) *even if*, Lat. *etiāmsi*:

ἡγούμενος ἀνδρὸς εἶναι ἀγαθοῦ ὀφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἰσεῖναι *thinking it was the part of a good man to assist his friends, even if no one were about to know of it* (Lys.19<sup>58</sup>).

a. The difference between *εἰ καὶ* and *καὶ εἰ* is often slight, but *καὶ εἰ* lays more stress on the condition as an extreme or perhaps improbable supposition.

3. *καὶ περ* (Hm. *καί . . . περ*) with the participle, see 979.

1054. XIII. *Comparative Conjunctions*.—These are properly relative adverbs of manner.

1. *ὥς* *as, that*, Lat. *ut*,

a proclitic (111 c, yet see 112 b). It has a great variety of uses, viz.:

a. COMPARATIVE use: *ὥς βούλει* *as thou wilt*, *ὥς πολεμίοις αὐτοῖς χρῶνται* *they treat them as enemies* (XC.3.1<sup>39</sup>). So in expressions like *οὐκ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν* *not unskilled in speaking, for a Lacedaemonian*, i. e., considering that he was a L. (T.4.84).—It corresponds to Lat. *quam* in exclamations (see 1001 a).—For *ὥς* with superlatives: *ὥς τάχιστα* Lat. *quam celerrime*, see 651.—With words of number and measure, it has the meaning *about, not far from*: *ὥς δέκα* *about ten*, *ὥς ἐπὶ τὸ πολὺ* (pretty much over the greater part) *for the most part*.—In expressions of action, it often denotes that which is apparent, supposed, or professed: *ἐπέκαμπεν ὥς εἰς κύκλωσιν* *he wheeled as if to surround them* (XA.1.8<sup>32</sup>). Hence its use as an *adjunct* of the participle, see 978. For its use with the infinitive, see 956.

b. TEMPORAL use, *as, as soon as, when*: Hm. *ὥς εἶδ', ὥς μιν μᾶλλον ἐδῷ χόλος* *when he espied them, then the more did anger come upon him* (T 16). So *ὥς τάχιστα* (Lat. *ut primum*) *as soon as*: 1008 a.

c. CAUSAL use, *as, inasmuch as, seeing that*: *δεῖ καὶ χρῆσθαι αὐτοῖς, ὥς οὐδὲν ὀφελος τῆς κτήσεως γίγνεται* *one must make use of them, since no advantage comes from the acquiring* (PEuthyd.280<sup>4</sup>).

d. DECLARATIVE use, *that*: *ἦκεν ἀγγέλλον τις ὥς Ἐλάτεια κατέληπται* *there came one with the tidings that Elatea is taken* (D.18<sup>169</sup>), cf. 930.

e. FINAL use, *that, in order that*: *ὥς μὴ πάντες ὄλωνται* *that all may not perish* (Θ 37), cf. 881.

f. CONSECUTIVE use, like *ἵνα* *so that*, to express result; mostly with the infinitive (953): *ἱκανὰ προσήγον ὥς δεῖνῆσαι τὴν στρατιάν* *they brought enough, so that the army could dine* (XC.5.2<sup>1</sup>); see also the example in 935 a.

g. For *ὥς* in expressions of wishing (Lat. *utinam*), see 870 b.

2. *ὥσπερ* (ὥς and *πέρ*) *even as, just as*,

a strengthened *ὥς*, but found only in the comparative use.

3. *ὅπως* *as, that, in order that,*

is the indefinite relative corresponding to *ὅς*. For its use as a *final* conjunction, see 881, 885. Like other indefinite relatives, it is used in dependent questions (1011) *how, in what manner*.

4. *ὥστε* (1041) is used in two ways:

a. COMPARATIVE use, *as* (= *ὅς*, *ὥσπερ*): this is Ionic and poetic, and is especially frequent in Homer: *ὥστε λῆς like a lion* (A 239).

b. CONSECUTIVE use, *so that*: see 927.

5. *ἄτε* *as*, used with participles, see 977.6. *ὥ* *ὅπη* *as*, see 1056, 4.7. Hm. *ἥτε*, *εἴτε* *as, like as*.

1055. XIV. *Temporal Conjunctions*.—These are mostly relative adverbs of time.

1. *ὅτε*, *ὅπότε*, *when*; and (with *ἄν*) *ὅταν*, *ὅπότεν*. *Ὅτε* is rarely used in a causal sense: *whereas, since*.

2. *εἴτε* (poetic and Ionic) = *ὅτε*, both temporal and causal.

3. *ἥνικα*, *ὅπηνικα*, *at which time, when*, more precise than *ὅτε*.

4. Hm. *ἥμος* *when* (= *ἥνικα*): only with the indicative.

5. *ἐπεὶ* *when, since*; and (with *ἄν*) *ἐπὶν* or *ἐπὶν* (Hm. *ἐπεὶ* *κε*, Hd. *ἐπεὶ* *άν*). *Ἐπεὶ* is very often used as a causal conjunction, *since, seeing that*.

6. *ἐπεὶ* *since now, when now* (*ἐπεὶ* and *δὴ*). With *ἄν*, it forms *ἐπεὶ* *άν*, which is much more used than *ἐπὶν*, *ἐπὶν*.

7. *ἕως* (not in Hm.), *ἕως*, and poet. *ὅφρα* (Hm. *εἰς* *ὃ* *κε*, *εἰς* *ὅτε* *κε*) *until, as long as*: see 920–923. For *ὅφρα* as a *final* conjunction, see 881.

8. *μέχρι*, *ἄχρι* *until*. These stand for *μέχρι* *ὅ*, *ἄχρι* *ὅ* (cf. 758) *up to the point at which*; which also occur.

9. *πρὶν* *before (that), ere*.

In this use, it stands for *πρὶν* *ἢ* (*sooner than*, Lat. *prius quam*): it may be connected either with the infinitive (955) or with a finite verb (924). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction; this use is found in Attic Greek only after the article: *ἐν τοῖς πρὶν λόγοις in the foregoing statements* (T.2.62); but is very frequent in Hm.: *τὴν δ' ἐγὼ οὐ λῶσω· πρὶν μὲν καὶ γῆρας ἔπεισω but I will not release her; age shall come upon her first* (A 29). Hm. often uses this adverbial *πρὶν* in correspondence with a conjunction *πρὶν*: *οὐδέ τις ἐτλη πρὶν πίνειν πρὶν λῶσαι nor any man durst sooner drink ere he had made libation* (H 480).

1056. XV. *Local Conjunctions*.—These are relative adverbs of place. They are also occasionally used to denote position in time; and very often to denote conditions or circumstances.

1. οὐ, ὅπου *where* (epic and lyric ὅθι, ὁπόθι).
2. ὅθεν, ὁπόθεν *whence*.
3. οἶ, ὅποι *whither*.
4. ἧ, ὅπη (Hm. also ἧχι), *which way, in which part, where*: also, in comparative sense, *as*.
5. ἔνθα *where*, ἐνθεν *whence*. Also, as demonstratives, *there, thence*.
6. ὥτα *where*; oftener as *final* conjunction (cf. 881), *in order that*.

## FIGURES OF SYNTAX.

1057. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For examples of elliptical constructions already described, see 612, 643 c, 863, 883, 903–905, 996, 1015 b; but many of those constructions fall under the special head of brachylogy.

1058. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us* (D.37).—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ἀμελῆσας ὃν οἱ πολλοὶ (sc. ἐπιμελεῖσθαι) *neglecting things which the most care for* (PAp.36<sup>b</sup>). Thus ἕκαστος or τις must sometimes be supplied from a preceding οὗδεις: οὗδεις ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but each one blames injustice, because he is unable to practise it* (PRp.366<sup>a</sup>).

1059. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them:

Hm. ἄνθρωπος ἕκαστος ἵπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each man (wood, ἵστας) his steeds fleet-footed and his cunningly-wrought arms were lying* (Γ 327), ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language* (Hd.4.106).

1060. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴπερ γὰρ κ' ἐθέλων Ὀλύμπιος ἀστεροπητὴς ἐξ ἰδέων στυφελίξαι—for if in sooth Olympus' thunderer shall will to hurl us from our thrones—implying 'it will go hard with us' (A 580). It is a figure of rhetoric rather than of syntax.

1061. **PLEONASM** (*excess*) is the admission of words which are not required for the complete logical expression of the thought:

*πειράσομαι τῷ πάππῳ, κρείστος ἂν ἱππεύς, συμμαχεῖν αὐτῷ* to my grandfather I will try, being an excellent horseman, to be an ally to him (XC.1.3<sup>1a</sup>). For other instances, see 652 c, 697.

1062. **HYPERBATON** (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

*ὃ πρὸς σε γονάτων* (for *πρὸς γονάτων σε* sc. *κεκνέμεν*) by thy knees I entreat thee (EHipp.607), *ἐξ ὧμαι τῆς ἀκρασίας ἐλευθερίας δουλείᾳ πλείστη* as a consequence, I suppose, of extreme freedom, comes utter servitude (PRp.564<sup>a</sup>). It often gives emphasis to some particular word or words: *πολλῶν, ὃ ἄνδρες Ἀθηναῖοι, λόγων γεγρομένων* though many, O Athenians, are the speeches made (D.9<sup>1</sup>);—especially by bringing similar or contrasted words into immediate juxtaposition: *ἐγὼ ξυνῆν ἡλικιώταις ἡδόμενος ἡδόμενοι ἐμοί* I associated with persons of my own age, taking pleasure in them, and they in me (XHier.6<sup>b</sup>), *Ἡμ. παρ' οὐκ ἐθέλων ἐθελοσπον* unwilling with her willing (c 155).

1063. **ANACOLUTHON** (*inconsistency*).—This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

*καὶ διαλεγόμενος αὐτῷ, ἔδοξε μοι οὗτος ὁ ἄνθρωπος εἶναι σοφός* and conversing with him, this man appeared to me to be wise (PAP.21<sup>a</sup>), for 'I thought the man to be wise,' *ἐνέμοιόν τόν ἄνδρα*, etc.; *μετὰ ταῦτα ἡ ξυνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες* after this the engagement commenced, the Argives advancing eagerly (T.5.70), 'Αργεῖοι instead of Ἀργεῖων, as if the sentence began with *ξυνῆλθον they engaged*; *τοὺς Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πῶ σαφὲς λέγεται* ei *ἔπονται* but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following (XC.2.1<sup>a</sup>), ei *ἔπονται* instead of *ἔπεσθαι*, the expression changing to an indirect question; *Ἡμ. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀφ' ἧς ἐς μέγαρον πατρός* but thy mother, if her mind is bent on wedlock, then let her to her father's house go back (a 275), *ἀφ' ἧς* instead of *ἀπέπεμψον* send back; *ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γίνωνται ἥττους, τοῦτ' αὐτοὺς ἀνίξ* as the athletes, when they prove inferior to their antagonists, this troubles them (XHier.4<sup>a</sup>), as if οἱ ἀθληταί belonged to the relative sentence, properly *τοῦτ' αὐτῶν ἀνιῶνται* are troubled by this.

Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: *τοιῦτα γὰρ ὁ ἔρως ἐπιδεικνύται· δυστυχούντας μὲν ἂ μὴ λῶσιν τοῖς ἄλλοις παρέχει ἀνὰ πόσει νομίζειν· εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἕξια παρ' ἐκείνων ἐπαινοῦ ἀναγκάζει* *τυχάνειν* for such effects does love exhibit: *unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (PPhaedr.233<sup>b</sup>), *εὐτυχούντας παρ' ἐκείνων* instead of *παρ' εὐτυχούντων*.



## APPENDIX.

### VERSIFICATION.

1064. KINDS OF POETRY.—Greek poetry is of two kinds; that which was recited (*ῥητὴν spoken verses*), and that which was sung (*μέλη songs*).

a. It is not always possible for us to distinguish the two. In the earliest times all kinds of poetry were sung; and, respecting some parts of the Attic drama, we do not know how they were performed.

1065. In *recited* poetry, one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely; the verse is then said to be *used by the line*.

In *sung* poetry (also called lyric poetry), verses are combined into groups or *strophes*. The same form of strophe is usually repeated one or more times to the same melody (though with different words), precisely like the *stanzas* of a modern ballad or church-hymn. A strophe commonly contains a variety of verses.

a. The simplest strophe is the *distich*, or couplet of two verses, differing somewhat from each other. Any number of distichs may constitute the poem.

b. Songs for the single voice (like those of Alcaeus and Sappho) consist of a short strophe, usually of four verses, repeated indefinitely.

c. Choral poetry, as seen, for instance, in the lyric portions of tragedy and comedy, consists of longer and more complex strophes. These are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same ode are all alike, showing the same kinds of verse in the same order of arrangement.

d. The anapaestic systems of the drama (see 1105) have no distinct division into strophes; and the same is true of many of the *monodies* (solos) which occur in some plays, composed in a great variety of irregular rhythms.

1066. RHYTHM AND METRE.—Greek verse, like English, has *rhythm* (*ῥυθμός*), or *regular movement*; and *metre* (*μέτρον*), that is, definite *measurement*, by feet and lines of a given length.

It is unlike English verse, in that a regular arrangement of *long* and *short syllables* is observed in its construction.

a. English verse, on the other hand, is based on *word-accent*, the rule being that the accented syllable of every word must be so placed as to re-

ceive the rhythmic stress (*ictus*, 1071). But in Greek versification, the word-accent was entirely disregarded; that is, the poet was wholly indifferent whether the ictus fell on the same syllables as the word-accent, or on different syllables. The reason of this lies in the nature of the Greek accent (95). In sung poetry, the word-accent disappeared altogether, as the pitch of each syllable was determined by the melody. In recited verse, it could still be observed along with the rhythmic stress, since it did not conflict with it. Thus the Greeks could pronounce *ἐκ-τέρ-σαι Πρι-ά-μοι-ο πέ-λιν*, giving the stress to the syllables printed in heavy type, while speaking the syllables marked with the acute in a higher key.

1067. SYLLABLES.—In verse, the ordinary long syllable (—) has double the value of the short syllable (υ). *Prolonged* long syllables sometimes occur: the *triséme* (⏟), equal to three short syllables; and the *tétraseme* (⏟), equal to four. In musical notation these values may be thus expressed:



1068. FEET.—Verses are composed of metrical elements called *feet*. The most important are the following:

*Feet of three times ( $\frac{3}{4}$  time).*

Trochee	— υ	λείπε	
Iambus	υ —	λείπῃν	
Tribrach	υ υ υ	λείπον	

*Feet of four times ( $\frac{4}{4}$  time).*

Dactyl	— υ υ	λείπομεν	
Anapaest	υ υ —	λείπτω	
Spondee	— —	λείπων	

*Feet of five times ( $\frac{5}{4}$  time).*

Cretic	— υ —	λείπέτω	
First Paeon	— υ υ υ	λείπόμεθα	
Fourth Paeon	υ υ υ —	ελλιπόμην	
Bacchius	υ — —	λείπόντων	
Antibacchius	— — υ	λείπουσθε	

*Feet of six times ( $\frac{6}{4}$  time).*

Ionic a majore	— — υ υ	λείποίμεθα	
Ionic a minore	υ υ — —	ελλιπέσθην	
Molossus	— — —	λείπόντων	
Choriambus	— υ υ —	λείπομένους	

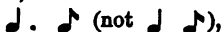
a. Less important are the *proceleusmatic* (— — —), the *second paeon* (— — —), and the *third paeon* (— — —). Two short syllables (—) are called a *pyrrhic*.

b. It will be seen from the above that the Greek music, like the modern, employed *common time* ( $\frac{1}{2}$ ), and *triple time* ( $\frac{3}{4}$ ,  $\frac{3}{8}$ ). The former was called *γῆρος ἴσος*, because *thesis* and *arsis* (1071) were equal; the latter *γῆρος διπλασιος*, because the thesis was double the arsis. Besides these, the Greeks used  $\frac{5}{4}$  time (*γῆρος ἡμιόλιον*), which is unknown in modern music; in this the ratio of thesis to arsis is as 3 to 2.

1069. A dactyl occurring in  $\frac{3}{4}$  time has the rhythm



this is called a *cyclic dactyl*, and is marked — —. There is also a *long trochee*, — —: that is,



used in common time.

1070. IRRATIONAL SYLLABLE.—A long syllable sometimes stands in the place of a short one, in iambic and trochaic rhythms; thus instead of — — a trochee, or — — an iambus, we have apparently — — a spondee. Such a syllable is called *irrational*,\* and is marked >; the seeming spondee is called an *irrational trochee* or *iambus*.

a. It is likely that the irrational syllable had a value between that of an ordinary long syllable and a short one. The irrational trochee would then be  $\frac{1}{2}$  —, and its effect would be a slight retardation or dragging of the  $\frac{3}{4}$  rhythm.

1071. THESIS AND ARSIS.—In each foot, one part is distinguished from the other by a stress of voice, called the *ictus*, or rhythmic accent. The ictus has nothing to do with the written word-accent, which was disregarded in versification (1066 a).

That part of the foot which has the ictus is called the *thesis* (*θέσις setting, down-beat*); the other part is called the *arsis* (*ἀρσις raising, up-beat*).

a. The ictus is marked, in the rhythmical schemes, by a stroke (—); a weaker ictus (see 1082) by a dot (·).

b. The ictus usually falls on a long syllable. But if this is resolved into two short syllables, the *first* of them receives the ictus. For example, see 1080.

c. The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus-part, and *thesis* for the other.

1072. GROUPS OF FEET.—A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.

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\* Because it destroys the proper *ratio* between thesis and arsis.



**1077. CATALEXIS.**—If the last foot of a verse is incomplete, this is called *catalexis* (*κατάληξις* *stopping short*), and the verse is said to be *catalectic*. On the other hand, verses which close with a complete foot are called *acatalectic*.

Thus *μηδὲ τις κικλησκέτω* (— — — — —) is a catalectic trochaic tetrapody; the time of the missing final arsis is made up by a pause.

a. Generally it is the *last* part of the foot that is omitted; and in anapaestic verses this is the *thesis*. But in catalectic iambic verses, the *first* syllable of the foot is wanting; see 1090.

**1078. a.** A verse is *doubly catalectic* when the arses of the last *two* feet are omitted: thus *καρδίᾳ τερασκόπου ποτᾶται* (— — — — —) is a doubly catalectic trochaic hexapody.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure. For an example, see 1096 f.

**1079. ANACRUSIS.**—An initial arsis (long, short, or irrational syllable) prefixed to rhythms beginning with an ictus, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, are like a, but have anacrusis prefixed:

- |                             |             |
|-----------------------------|-------------|
| a. Λαμνιάδων γυναικῶν.      | — — — — —   |
| b. προκηδομένα βαρεῖαν.     | — — — — —   |
| c. μὴ ταρβαλέᾳ θάνομι.      | > — — — — — |
| d. ὅτε καὶ Διὸς ἀστεροπέος. | — — — — —   |

**REMARK.**—The names *iambic* (1088 ff) and *anapaestic* (1103 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, since they are in fact simply trochaic and dactylic rhythms with preceding anacrusis.

**1080. RESOLUTION AND CONTRACTION.**—Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic tetrapody *Ἀραβίᾳ τ' ἔπειον ἄνθος* (— — — — —), a tribrach stands by resolution in place of the first trochee. An example of contraction is the substitution of a spondee for the dactyl in the dactylic hexameter (1100).

**1081. CAESURA.**—*Caesura* (τομή *cutting* or *dividing*) is a break in a verse, produced by the end of a word.

According to one use of the term, there is a caesura whenever a word ends within a verse. But in the stricter sense, caesura is an important break in a verse, usually marked by a pause in the sense, and occurring for the most part in certain fixed places. Sometimes this is called the *principal caesura*; and the others lesser caesuras.



c, d, e. tetrapody, or dimeter; d, catalectic; e, doubly catalectic.

ἀλλὰ καὶ νῦν ἐκπύριε<sup>1</sup> (c).      ˘ ˘ ˘ > ˘ ˘ ˘

ἐς τὸ μὴ τελεσφόρον<sup>2</sup> (d).      ˘ ˘ ˘ ˘ ˘ ˘

ἐν βροτοῖσιν ἔξεις<sup>3</sup> (e).      ˘ ˘ ˘ ˘ ˘ ˘

f, g. hexapody, or trimeter; f, catalectic; g, doubly catalectic.

ἀρπαγὰ δὲ διαδρομῶν ὁμαίμονες<sup>4</sup> (f).      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

Διὸς ὑπαγκάλισμα σεμνὸν Ἡρᾶ<sup>5</sup> (g).      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

h. tetrameter acatalectic (two complete dimeters, 1075).

κλυθὶ μὲν, γέροντος ἐθέτειρε χρυσόπενπλε κούρη.<sup>6</sup>

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

REMARK.—The forms a and e have the same syllables, but very different rhythms. Which is the right measurement in a given case can be determined only by the surroundings, and is often doubtful.

1086. The following are specimens of *syncopated forms* (1076): a is a syncopated tetrapody; b, a tetrapody catalectic; c, d, catalectic hexapodies; e, f, g, catalectic tetrameters. Such forms as d appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ νῶν κόρυμβα.<sup>7</sup>      ˘ ˘ ˘ ˘ ˘ ˘

b. πᾶς γὰρ ἱππλάτας.<sup>8</sup>      ˘ ˘ ˘ ˘ ˘ ˘

c. μὴ τυχοῦσαι θεῶν Ὀλυμπίαν.<sup>9</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

d. εὐσημόν τε φάσμα ναυβάταις.<sup>10</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

e. Ζεὺς ἀναξ ἀποστεροῖ γάμον δυσάνορα.<sup>11</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

f. πᾶκα, μᾶτρῶν ἀγνισμα κύριον φόβου.<sup>12</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

g. πημονᾶς ἐλῦσας ἐδ' χειρὶ παιωνίᾳ.<sup>13</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1087. In lyric strophes, the tragedy avoids the irrational syllable altogether; the comedy admits it.—Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

## IAMBIC RHYTHMS.

1088. The fundamental foot is the iambus; and the ictus is on the second syllable, ˘ ˘. In verses which have an even number of feet (4, 6, etc.) the feet are commonly grouped by *twos* (dipodic bases, 1072 a), the first thesis of such dipody having a stronger ictus than the second. The *first* foot of each dipody may then be irrational (1070): that is, > ˘ ˘ ˘ may stand in place of ˘ ˘ ˘. Hence the rule is that the dimeter, trimeter, etc., may have the irrational iambus (apparent spondee) for the odd feet (1st, 3d, 5th), but only pure iambs for the even feet (2d, 4th, 6th). In a tripody or pentapody, only the first foot can be irrational.

<sup>1</sup> ArVesp. 865. <sup>2</sup> AAg. 1000. <sup>3</sup> ArNub. 460. <sup>4</sup> ASept. 351. <sup>5</sup> EHel. 242. <sup>6</sup> Anacreon. <sup>7</sup> Eia. 258. <sup>8</sup> APers. 126. <sup>9</sup> ASupp. 161. <sup>10</sup> Eia. 252. <sup>11</sup> ASupp. 1064. <sup>12</sup> AEum. 336. <sup>13</sup> ASupp. 1066.

a. The principle of the irrational arsis is the same in iambic and trochaic rhythms (1082); namely, that the arsis following the first thesis of each dipody must be rational (⌋), while other arses may be irrational.

1089. The thesis of a foot may be resolved (1080), giving ∪ ∪ ∪ (tribrach) in place of the pure iambus, and > ∪ ∪ (apparent dactyl) in place of the irrational trochee.—But the last foot of a verse (in catalectic verses the last *complete* foot) must always be a pure iambus.

a. The *anapaest* (∪ ∪ ∪) in place of the iambus is found only in spoken verse; and except in comedy, is restricted to the first foot. It is probable that the two short syllables were rapidly pronounced, in the time of one.

1090. In catalectic iambic verses, the *arsis* (not the thesis) of the last foot is omitted, and its time is filled by prolonging the preceding thesis: thus ∪ ∪ ∪ (not ∪ ∪ ∪).

#### THE IAMBIC TRIMETER.

1091. The iambic trimeter is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure.

The *trimeter of tragedy* consists primarily of six iambs, of which the first, third, and fifth may be irrational:

∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

Furthermore:—(1) By resolution of the thesis (1089), the tribrach may stand for any foot but the last; and (2) the *apparent* dactyl (> ∪ ∪) for the first and third; but these liberties are not frequent: see examples b and c below. (3) The *anapaest* (1089 a) is in tragedy confined to the first foot (see example a, second line); only in proper names it is occasionally admitted in other places.

(4) The chief caesura is most commonly in the middle of the third foot (*penihemimeral* caesura). The least approved caesura is that which divides the verse into equal halves.

(5) When the fifth foot is divided by a caesura, the syllable before that caesura (if it is not a monosyllabic word) is almost always short ('*Porson's rule*').

Examples are:

- a. ᾄ διος αἶθρ καὶ ταχύπτεροι πνοαί, > ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪  
 ποταμῶν τε πηγαί, ποτρίων τε κύματων ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪  
 ἀνήριθμον γέλασμα, παμμήτορ τε γῆ.<sup>1</sup> \* ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪
- b. σαφῶς ἐπίστασ', Ἴδιος κεκλήσεται.<sup>2</sup> ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪
- c. σοὶ πρῶτον Ἰοί, παλῶδορον πλάνην φράσω.<sup>3</sup> ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

<sup>1</sup> APr.88. <sup>2</sup> APr.840. <sup>3</sup> APr.788.

\* Cf. *O light immortal, winds on wings of swiftness borne,  
 O river sources, and the countless flashing smile  
 Of ocean's wavelets, universal mother earth, etc.*





g. pentapody:

βέβακεν ὕψις εὐ μεθύστερον.<sup>1</sup>

υ υ υ υ υ υ υ υ

h. hexapody or trimeter catalectic:

ἐπωφέλησα πόλεος ἐξελεύσθαι.<sup>2</sup>

υ υ υ υ υ υ υ υ υ υ

i. tetrameter acatalectic = dimeter repeated:

δέξαι με κωμάζοντα, δέξαι, λίσσομαι σε, λίσσομαι.<sup>3</sup>

> υ υ > υ υ > υ υ υ υ υ υ

1097. The following are specimens of *syncopated forms*: a—e are tetrapodies (the last two catalectic); f is a pentapody; g—k are hexapodies (the last two catalectic); l and m are tetrameters (tetrapodies repeated). The form m is occasionally used by the line.

a. βαρεῖαι καταλλαγαί.<sup>4</sup>

υ υ υ υ υ υ υ υ

b. κακοῦ δὲ χαλκοῦ τρόπον.<sup>5</sup>

υ υ υ υ υ υ υ υ

c. μελαμπᾶγης πέλει.<sup>6</sup>

υ υ υ υ υ υ υ υ

d. μόλοις δὲ πόσις μοι.<sup>7</sup>

υ υ υ υ υ υ υ υ

e. διπλάζεται τίμη.<sup>8</sup>

υ υ υ υ υ υ υ υ

f. φοβῶμαι δ' ἔπος τόδ' ἐμβαλεῖν.<sup>9</sup>

υ υ υ υ υ υ υ υ

g. βεβᾶσι γὰρ τοῖπερ ἀγρέται στρατοῦ.<sup>10</sup>

υ υ υ υ υ υ υ υ υ υ

h. βίᾳ χαλινῶν δ' ἀναδ' ἄρ' ἔμνει.<sup>11</sup>

υ υ υ υ υ υ υ υ υ υ

i. ἐπαινήσῃς δὲ τοῖσι σοῖς λόγοις.<sup>12</sup>

υ υ υ υ υ υ υ υ υ υ

j. θαφνηφόροις βουθύτοις τιμαῖς.<sup>13</sup>

υ υ υ υ υ υ υ υ υ υ

k. ὅπ' ἀρχᾶς δ' οὐτινος θαλάσσης.<sup>14</sup>

υ υ υ υ υ υ υ υ υ υ

l. πόνοι δόμων νέοι παλαιοῖσι συμμεγῆς κακοῖς.<sup>15</sup>

υ υ υ υ υ υ υ υ υ υ

m. βροτῶν ἄλλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς.<sup>16</sup>

υ υ υ υ υ υ υ υ υ υ

1098. In the iambic strophes of tragedy, the irrational syllable is in general avoided; in those of comedy, it is frequent. Cf. 1087.

Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

## DACTYLIC RHYTHMS.

1099. The fundamental foot is the *dactyl*. But a *spondee* is very often used instead (1080): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic*, used for the dactyl (1068 a), is rare, and only found in lyric poetry. The ictus is on the first syllable of each foot.

<sup>1</sup> AAg.425. <sup>2</sup> SOc.541. <sup>3</sup> Alcaeus. <sup>4</sup> ASept.767. <sup>5</sup> AAg.390. <sup>6</sup> AAg.392. <sup>7</sup> ETro.597. <sup>8</sup> ESupp.781. <sup>9</sup> ACho.46. <sup>10</sup> APers.1002. <sup>11</sup> AAg.238. <sup>12</sup> ArAv.623. <sup>13</sup> ASupp.706. <sup>14</sup> ASupp.595. <sup>15</sup> ASept.740. <sup>16</sup> AAg.195.

## THE DACTYLIC HEXAMETER.

1100. This is the most common of all Greek verses, being the established measure for epic, didactic, and bucolic poetry. It consists of six feet, of which the last is always a spondee.\* Each of the others may be at pleasure a dactyl or a spondee, but the dactyl prevails; especially in the fifth place, where hardly one line in twenty has the spondee (*spondaic* verse, see example c below).

The third foot is almost always divided by a caesura, and this is usually the *principal caesura* of the verse (1081). It may be either *masculine*, i. e. after the long thesis of a dactyl or spondee (*penthemimeral* caesura),—or *feminine*, i. e., between the two shorts of a dactyl. Often also there is a caesura after the thesis of the fourth foot (*hepthemimeral* caesura), or at the end of the fourth foot (called *bucolic caesura*, from its frequent occurrence in bucolic poetry); and occasionally one of these is made the principal caesura.

The scheme therefore is:

+ ∞ + ∞ +, ∞ + ∞ + ∞ + —

Examples:

a. οἱ δ' ἐπ' ἀνέστησαν, πείθοντό τε ποιμένι λαῶν.<sup>1</sup>

+ ∞ + — +, — + ∞ + ∞ + —

b. ἀλλ' αὐτός τε κάθησθαι, καὶ ἄλλους ἴδρυν λαοῦς.<sup>2</sup>

+ — + ∞ + ∞, ∞ + — + ∞ + —

c. τίπτε' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;<sup>3</sup>

+ — + ∞ + ∞ + ∞ + ∞, + — + —

REMARK.—The hexameter is properly a dicolic verse (1075), consisting of two tripodies, less often of a tetrapody and a dipody.

1101. THE ELEGIAC DISTICH.—This was not confined to the elegy, but was the usual form for *gnomic* or reflective poetry. Its first line is the hexameter; its second is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure; the fourth and fifth feet are always dactyls. The third foot is filled out by the prolonged final syllable of the first tripody.

+ ∞ + ∞ +, ∞ + ∞ + ∞ + —

+ ∞ + ∞ +, + ∞ + ∞ +

τίμῃεν τε γὰρ ἔστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι  
γῆς πέρι καὶ παίδων κουριδῆς τ' ἀλόχου.<sup>4</sup>

1102. LYRIC DACTYLIC RHYTHMS.—The following are specimens:

a. dimeter:

μοῖρα δῖάκει.<sup>5</sup>

+ ∞ + —

<sup>1</sup> B 85. <sup>2</sup> B 191. <sup>3</sup> A 202. <sup>4</sup> Callinus. <sup>5</sup> EHerac1.612.

\* Cf. 'Under the open sky, in the odorous air of the orchard.' But English dactylic and anapaestic verses are read in  $\frac{2}{3}$  time, unlike the Greek.

- b. trimeter catalectic (*penthemimeris*):  
παρθένου δμβροφόροι.<sup>1</sup>      + ◡ ◡ ◡ + ◡ ◡ +
- c, d. tetrameter; d, catalectic (*hepthemimeris*):  
οὐρανίους τε θεοῖς δωρήματα<sup>2</sup> (c).      + ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡  
ἔλθει' ἐποψόμεναί δύνανται<sup>3</sup> (d).      + ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡
- e. pentameter:  
ἀλλὰ μάταιν δ πρόθυμος ἀεὶ πόνον ἔξει.<sup>4</sup>      + ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡
- f. lyric hexameter (two trimeters):  
μόρσιμα δ' οὐτι φυγεῖν θέμις, οὐ σοφίᾳ τις ἀπέσεται.<sup>5</sup>  
+ ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡ ◡
- g. octameter (= two tetrameters):  
ὦ πόποι, ἦ μεγάλας ἀγαθὰς τε πολισσονόμου βιοτῆς ἐπεκύρσαμεν.<sup>6</sup>  
+ ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡ ◡

## ANAPAESTIC RHYTHMS.

1103. The fundamental foot is the *anapaest*, with the ictus on the last syllable, ◡ ◡ +. But a *spondee* (— +) or a *dactyl* (— ◡ ◡) is very often used (1080) instead of the anapaest; much less often, a *proceleusmatic* (◡ ◡ ◡ ◡). In catalectic verses, the last foot lacks the ictus (1077 a).

a. Anapaests are properly a marching rhythm. The feet are commonly grouped by twos (1072 a), the two feet of each dipody corresponding to a step with the right and left foot in succession.

1104. In marching-songs and lyric strophes the following kinds of verses occur:

- a, b. dipody or monometer; b, catalectic:  
ἀπολεῖς μ', ἀπολεῖς<sup>7</sup> (a).      ◡ ◡ + ◡ ◡ +  
νέκυς ἦδη<sup>8</sup> (b).      ◡ ◡ + —
- c, d. tripod (*prosodiac*); d, catalectic:  
Σαλαμινίδου στυφύλου<sup>9</sup> (c).      ◡ ◡ ◡ + ◡ ◡ ◡ + ◡ ◡ +  
ναοὶ θ' οἱ φοίβου<sup>10</sup> (d).      — + — + —
- e. tetrapody or dimeter catalectic (*paroemiac*):  
καὶ μὴν τόδε κύριον ἦμαρ.<sup>11</sup>      — + ◡ ◡ + ◡ ◡ + —  
πάντα γὰρ ἦδη τετέλεσται.<sup>12</sup>      — ◡ ◡ — + ◡ ◡ + —
- f. tetrapody or dimeter (acatalectic):  
μέλεος γέννη γὰρ τε πατρώϊ.<sup>13</sup>      ◡ ◡ + — + — ◡ ◡ + —

1105. ANAPAESTIC SYSTEMS (1074 b) are much used in tragedy and comedy. They are composed of several complete dimeters (and

<sup>1</sup> ArNub.299. <sup>2</sup> ArNub.305. <sup>3</sup> ArRan.879. <sup>4</sup> EHeracl.617. <sup>5</sup> EHeracl.615. <sup>6</sup> APers.852.  
<sup>7</sup> Str.1007. <sup>8</sup> EAlc.93. <sup>9</sup> APers.904. <sup>10</sup> Elon 178. <sup>11</sup> EAlc.105. <sup>12</sup> EAlc.132.  
<sup>13</sup> APers.933.

sometimes a monometer), with a catalectic dimeter (*paroemiac*) always added as a close.

They are subject to the following rules: (a) A succession of four short syllables is avoided: hence a proceleusmatic almost never occurs, or a dactyl followed by an anapaest.—(b) The dimeter has a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—(c) The paroemiac admits a dactyl only as the first foot, and almost always has an anapaest for the third.

The following is a short anapaestic system:

τάδε μὲν Περσῶν τῶν οἰχομένων	υ υ	⋈	—	⋈	—	⋈	υ υ	⋈
Ἑλλάδ' ἐς αἶαν πιστὰ καλεῖται,	—	υ υ	—	⋈	—	υ υ	—	⋈
καὶ τῶν ἀφνειῶν καὶ πολυχρῶσων	—	⋈	υ υ	⋈	—	υ υ	—	⋈
ἐδράων φύλακες κατὰ πρεσβειῶν	υ υ	⋈	υ υ	⋈	υ υ	⋈	—	⋈
οὗς αὐτὸς ἄναξ Πέρξης βασιλεὺς	—	⋈	υ υ	⋈	—	⋈	υ υ	⋈
Δάριωγενῆς	—	⋈	υ υ	⋈				
εἴλετο χάρας ἐφορεῖν. <sup>1</sup>	—	υ υ	—	⋈	υ υ	⋈	—	

1106. There are also *freer* (lyrical) systems, which are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

1107. The ANAPAESTIC TETRAMETER is much used by the line (1065) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules given above (1105) for dimeters and paroemiacs in anapaestic systems.

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἰούσι,
τοῖς αἰθερίοις, τοῖσιν ἀγέρῃς, τοῖς ἀφθίτα μηδομένοισιν. <sup>2</sup>
— υ υ — ⋈ — ⋈ υ υ — ⋈ — ⋈ — ⋈ υ υ —
— ⋈ υ υ — ⋈ υ υ — ⋈ — ⋈ υ υ — ⋈ υ υ —

## LOGAOEDIC RHYTHMS.

1108. Logaoedic verses consist of mixed *dactyls* and *trochees*. The dactyls may stand before the trochees, or between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl is not contracted to a spondee. The dactyls are *cyclic* (1069), and the movement is in  $\frac{3}{4}$  time.

a. Logaoedic verse differs from the compound dactylo-trochaic rhythms described in 1118, in having the dactyls and trochees united in the same group or metrical series.

1109. A trochee standing as the first foot is treated with great freedom: besides being a tribrach (υ υ υ), it may be irrational (⋈ >),

<sup>1</sup> APers.1. <sup>2</sup> ArAv.688.

or may be replaced by an iambus (υ -) or an apparent anapaest (υ υ >), and, in Aeolic poetry, even by a *pyrrhic*.

A logaoeedic verse may have an *anacrusis* (short or irrational) prefixed to its first foot. Also a *double anacrusis* (two short syllables) may be used.

1110. (a) If two trochees precede the first dactyl, the *second* may be irrational, or a tribrach, but admits no other substitution.—(b) An irrational trochee may be used as the second foot, even when the first foot is a dactyl.—(c) Further, in catalectic verses, an irrational trochee may stand before the final thesis.—Thus:

- a. ὑπὲρ ἀκαρίστων πεδίλων.<sup>1</sup> υ υ υ υ > υ υ υ  
 b. χαλκοκρέτων ἔκτων κτυπος.<sup>2</sup> υ υ υ υ > υ υ υ  
 c. τὰς ἡλεκτροφαεῖς αὐγὰς.<sup>3</sup> υ > υ υ υ υ > υ

d. *Trochaic* rhythms used in near connection with logaoeedic, may have anacruses, and the same freedom of substitution in the first foot. Thus:

- πρὸς ὁμῆς ἀλευθέρας.<sup>4</sup> υ - υ υ υ υ υ

1111. The following are specimens of logaoeedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

#### Dipody.

- a. Adonic (dactyl and trochee):

- οὐδὲν ἔτ' ἔκει.<sup>5</sup> υ υ υ υ

#### Tripodies.

- b, c. Pherecratean (first, second); d, e, catalectic:

- ὅς χαρίτων μὲν ὄζει.<sup>6</sup> (b). υ υ υ υ υ υ  
 δέξεται τ' ἐπὶ μισθῷ.<sup>7</sup> (c). υ υ υ υ υ υ  
 ψεύδεσι ποικίλοις.<sup>8</sup> (d). υ υ υ υ υ  
 καίπερ ἀχνόμενος.<sup>9</sup> (e). υ υ υ υ υ

- f, g. Pherecratean with anacrusis (*logaoeedic paroemiac*):

- ἐγὼ δὲ μόνᾳ καθεύδω.<sup>10</sup> (f). υ υ υ υ υ υ υ  
 εὐδοξον ἄρματι νικάω.<sup>11</sup> (g). > υ υ υ υ υ υ υ

- h, i. Pherecratean catalectic with anacrusis (*logaoeedic prosodiac*):

- Ἦρ᾽ ποτ' Ὀλυμπίῳ.<sup>12</sup> (h). > υ υ υ υ υ υ  
 Κᾶφίστων ἰδόντων.<sup>13</sup> (i). > υ υ υ υ υ υ

#### Tetrapodies.

The forms b, c, f, g, are often to be read as *doubly catalectic tetrapodies*, instead of tripodies. Thus:

- j. Ἀδμινίδδων γυναικῶν.<sup>14</sup> (= b). υ υ υ υ υ υ υ  
 k. χρῆσθς αἰθέμενον πῦρ.<sup>15</sup> (= c). υ υ υ υ υ υ υ

<sup>1</sup> EPhoen.210. <sup>2</sup> ArEq.552. <sup>3</sup> EHipp.741. <sup>4</sup> ArNub.518. <sup>5</sup> Sappho. <sup>6</sup> Eupolis II.494.  
<sup>7</sup> Crates II.246. <sup>8</sup> Pind.Ol.1.46. <sup>9</sup> Pind.Isth.7.5. <sup>10</sup> Sappho. <sup>11</sup> Pind.Pyth.6.17.  
<sup>12</sup> ArAv.1731. <sup>13</sup> Pind.Ol.14.1. <sup>14</sup> Pind.Ol.4.82. <sup>15</sup> Pind.Ol.1.2.

l, m, n. Glyconic (first, second, third):

- καὶ κνανέμβολοι θεαί<sup>1</sup> (l).      ˘ ˘ ˘ ˘ ˘ ˘  
 ἔρως παρθένιος πόδις<sup>2</sup> (m).      ˘ — ˘ ˘ ˘ ˘  
 ὁ μέγας ὄλβος ἃ τ' ἀρετὰ<sup>3</sup> (n).      ˘ ˘ ˘ ˘ ˘ ˘

o, p. acatalectic tetrapodies; p, with anacrusis:

- τῶν ἐν Θερμοπύλαις θανόντων<sup>4</sup> (o).      ˘ > ˘ ˘ ˘ ˘ ˘  
 πλῆρης μὲν ἐφαίνεθ' ἃ σελεύνα<sup>5</sup> (p).      > ˘ ˘ ˘ ˘ ˘ ˘

*Pentapodies.*

q. Phalaecian (hendecasyllable):

- ἐν μύρτου κλαδί τὸ ξίφος φορήσω.<sup>6</sup>      ˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

r. Sapphic (hendecasyllable):

- ποικιλόθρον' ἄθανατ' Ἀφροδίτῃ.<sup>7</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

s. Alcaic (hendecasyllable), begins with anacrusis:

- οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπην.<sup>8</sup>      > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1112. The following have *more than one dactyl*:

- a. οἶνον ἐνεικαμένους μεθύσθην.<sup>9</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 b. μέλει τέ σφισι Καλλιόπῃ.<sup>10</sup>      ˘ — ˘ ˘ ˘ ˘ ˘  
 c. παρθένε τὰν κεφαλὰν τὰ δ' ἐνεργε νόμφῃ.<sup>11</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 d. οἶνος δ' φίλε παῖ λέγεται καὶ ἀλάθεια.<sup>12</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 e. ἦρος ἀνθεμόεντος ἐπῆλιν ἐρχομένου.<sup>13</sup>  
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

The forms d and e belong to the so-called *Aeolic dactyle*. The form c is called *Praxillæan*.

1113. The following have a *double anacrusis* (logaoedic anapaestic):

- a. ἱκετεύσατε δ', ὦ κόραι.<sup>14</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 b. κατέλαμψας, εἰδείξας ἐμφανῇ.<sup>15</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 c. Ἑλένην ἐλύσατο Τροίᾳς.<sup>16</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 d. τίνι τῶν πάρος, ὦ μάκαιρα Θήβῃ.<sup>17</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘

Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

- e. Χαρίτων ἑκάτι τόνδε κῶμον.<sup>18</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1114. SYNCOPATED FORMS are very numerous. The following are specimens:

- a. παντιλιάς ἐσχάτῃς.<sup>19</sup>      ˘ ˘ ˘ ˘ ˘  
 b. οὐ ψεύδει τέγξω λόγον.<sup>20</sup>      > ˘ ˘ ˘ ˘ ˘  
 c. ἔρως ἀνίκητε μάχῃν.<sup>21</sup>      ˘ ˘ ˘ ˘ ˘ ˘

<sup>1</sup> ArEq. 554. <sup>2</sup> Anacreon. <sup>3</sup> EOr. 807. <sup>4</sup> Simonides. <sup>5</sup> Sappho. <sup>6</sup> Scollon.  
<sup>7</sup> Sappho. <sup>8</sup> Alcaeus. <sup>9</sup> Alcaeus. <sup>10</sup> Pind. Ol. 10. 13. <sup>11</sup> Praxilla. <sup>12</sup> Theoc. 29. 1.  
<sup>13</sup> Alcaeus. <sup>14</sup> Elon 468. <sup>15</sup> EEl. 586. <sup>16</sup> Pind. Isth. 3. 112. <sup>17</sup> Pind. Isth. 7. 1. <sup>18</sup> Pind. Ol. 4. 15.  
<sup>19</sup> Pind. N. 3. 39. <sup>20</sup> Pind. Ol. 4. 28. <sup>21</sup> Sant. 781.

- d. ὁ πατὴρ, ὁ δόματα μή.<sup>1</sup>      ˘ ˘ ˘ ˘ ˘ ˘  
 e. θαυροβόσων τ' ἐφίλησεν αἰχμῶν.<sup>2</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 f. εἰ δὲ κερεῖ τις πέλας εἰωνόβλων.<sup>3</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1115. Some verses consist of *more than one series*: thus

- a. Asclepiadæan (two Pherecrateans catalectic, second and first):  
 ἦλθες ἐκ περάτων γῆς ἐλεφαντίνων.<sup>4</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 b. greater Asclepiadæan (dipody catalectic between two Pherecrateans):  
 μηδὲν ἄλλο φυτεύσῃς πρότερον δένδριον ἀμπέλων.<sup>5</sup>  
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 c. Priapæan (= Glyconic and doubly catalectic tetrapody):  
 εὐμενὴς δ' ὁ Λύκειος ἔστω πᾶσιν νεολαῖα.<sup>6</sup>  
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘  
 d. Eupolidæan (= Glyconic and trochaic tetrapody catalectic):  
 ὁ θεόμενοι κατερῶ πρὸς ὅμῃς ἐλευθέρως,  
 οὕτω νίκησαμι τ' ἐγὼ καὶ νομισομένην σοφός.<sup>7</sup>  
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 ˘ > ˘ > ˘ ˘ ˘ ˘ ˘ ˘ > ˘ ˘ ˘

The Eupolidæan is sometimes used by the line: in both halves of the verse the first two feet allow the substitutions described in 1109 and 1110.

1116. Pherecratean verses are sometimes combined in systems (1074 b), but much more frequent are Glyconic systems closing with a Pherecratean.

a. In antistrophic composition, the first and second Pherecratean sometimes correspond to each other in strophe and antistrophe, as equivalent forms. So too the second and third Glyconic. Other interchanges are very infrequent.

## DACTYLO-EPITRITIC RHYTHMS.

1117. Dactylo-epitritic (or *Doric*) strophes are composed of the following elements:

1. ˘ ˘ ˘ ˘ ˘ ˘ ˘ — dactylic tripod with spondee as the 3d foot.
2. ˘ ˘ ˘ ˘ ˘ ˘ ˘ the same, catalectic.
3. ˘ ˘ ˘ — epitrite = long trochee (1069) and spondee.
4. ˘ ˘ ˘ the same, catalectic.

These are variously combined; for the most part two or three unite to form a verse. Forms 1 and 3 may have a short final syllable in caesura, even in the middle of a verse. The final syllable of 2 and 4, in the middle of a verse, is prolonged to ˘. An anacrusis may be prefixed to any verse. Sometimes, especially at the end of the strophe, other dactylic or trochaic rhythms are employed.

<sup>1</sup> EMed.643.    <sup>2</sup> Anacreon.    <sup>3</sup> ASupp.57.    <sup>4</sup> Alcaeus.    <sup>5</sup> Alcaeus.    <sup>6</sup> ASupp.686.  
<sup>7</sup> ArNub.518,519.



The following verses are specimens :

ἔναι ποταμῶν ἱερῶν χειροῦσι πᾶσι,    ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
καὶ δικά καὶ πάντα πάλιν στρέφεται.<sup>1</sup>    ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
ὅν αἰετὰ πῶς ἐναρξομένη.<sup>2</sup>    ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
ἔρχεται τιμὴ γυναικείῃ γένει.<sup>3</sup>    ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
κέκλυτε, παῖδες ὑπερβύμων τε φασγῶν καὶ θεῶν.<sup>4</sup>  
˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1118. DACTYLO-TROCHAIC RHYTHMS.—In another class of lyric strophes, we find a mixture of dactylic and trochaic verses, in greater variety than those just described; these probably moved in  $\frac{3}{4}$  time, so that the dactyls were cyclic. Sometimes dactylic and trochaic groups are united in one verse. Examples of such compound verses are:

- a. dactylic tripody (with anacrusis, and syll. anceps), and trochaic tripody:

τοῦτοι αἰσι δ' ἐπισθεν ἔγω φέρων δῖφρον Ἀνκούργος.<sup>5</sup>

˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

- b. dactylic tetrapody and trochaic tetrapody doubly catalectic:

τοῖος γὰρ φιλόπρεπος ἔρως ὅπῃ καρδίαν ἐλευσθεῖς.<sup>6</sup>

˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

## CRETIC RHYTHMS.

1119. *Apparent* cretics often occur, as the result of syncope (1076), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 1086, 1097, 1114.

Much rarer are the real cretic rhythms, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. In these, the movement is in  $\frac{3}{4}$  time (see 1068 b).

The ictus falls on the first long syllable of the cretic; at the same time there is a certain stress, though weaker, on the second long.

The following will serve as specimens :

- a, b, c. dimeter; c, with anacrusis:

ἦδομαι γ' ἦδομαι<sup>7</sup> (a).

˘ ˘ — ˘ ˘ —

μηδὲ λέγε μοι σὺ λόγον<sup>8</sup> (b).

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

ὦ Ζεῦ, τί ποτε χρῆσόμεθα<sup>9</sup> (c).

— ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

- d. dimeter catalectic:

κῆρ' ἐλαγούθῃ.<sup>10</sup>

˘ ˘ ˘ ˘ ˘ ˘

- e. trimeter:

ὦς ἐμὲ λαβοῦσα τὸν δημότην.<sup>11</sup>

˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘ —

- f. tetrameter:

ἀλλ' ἀφίει τὸν ἄνδρ', εἰ δὲ μή, φήμ' ἐγώ.<sup>12</sup>

˘ ˘ — ˘ ˘ — ˘ ˘ — ˘ ˘ —

<sup>1</sup> EMed.410. <sup>2</sup> Str.94. <sup>3</sup> EMed.418. <sup>4</sup> Pind.P.4.23. <sup>5</sup> Cratinus. <sup>6</sup> Archilochus.  
<sup>7</sup> ArPax.1127. <sup>8</sup> ArAch.397. <sup>9</sup> ArLys.476. <sup>10</sup> ArLys.789. <sup>11</sup> ArAch.675. <sup>12</sup> ArVesp.493.

g. pentameter :

σοῦ γ' ἀκούσωμεν ; ἀπολεί· κατὰ σε χάσομεν τοῖς λίθοις.<sup>1</sup>

— — — — —

## CHORIAMBIC RHYTHMS.

1120. *Apparent* choriambi are very frequent in logaoedic verse as the result of syncope (1076). These have the rhythmical value — — — — —. For examples, see 1114.

Verses with the real choriambus (— — — — —) as the fundamental foot, would move in  $\frac{1}{2}$  time. But such, if they were ever used at all by the Greeks, were exceedingly rare. The following is perhaps an instance :

δεινὰ μὲν οὖν, δεινὰ ταρασσοῖ σοφὸς οἰωνοθέτας.<sup>2</sup>

— — — — —

## IONIC RHYTHMS.

1121. The fundamental foot is the *ionic a minore* (— — — — —), with the ictus on the first long syllable.

a. ANACLASIS.—Two trochees (— — — — —) may be substituted for the two longs of one foot with the two shorts of the next (— — — — —). This change is very frequent: its effect is to produce a breaking up (*anacclasis*) of the ionic rhythm, which passes into the trochaic.

### 1122. Specimens of ionic rhythms :

a, b. dimeter ; b, with anacclasis :

τίεται ὁ ἀολόμητις<sup>3</sup> (a).

— — — — —

πολιοὶ μὲν ἤμιν ἦδη<sup>4</sup> (b).

— — — — —

c. dimeter catalectic :

Ζικελὸς κομψὸς ἀνὴρ.<sup>5</sup>

— — — — —

d, e. trimeter (acatalectic) ; e, with anacclasis :

πεπέρακεν μὲν ὁ περσέπτολις ἦδη<sup>6</sup> (d).

— — — — —

λῦσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε<sup>7</sup> (e).

— — — — —

f. trimeter catalectic :

κατάρῃς Οἰδίποδά βλαψίφρονος.<sup>8</sup>

— — — — —

g, h. tetrameter (acatalectic) ; h, with anacclasis :

ἐμὲ δειλῶν, ἐμὲ πᾶσῶν κακοτάτων πεδέχουσιν<sup>9</sup> (g).

— — — — —

πατέρων τε καὶ τεκόντων γότος ἔνδικος ματεύει<sup>10</sup> (h).

— — — — —

<sup>1</sup> ArAch.295. <sup>2</sup> SOf.484. <sup>3</sup> ASupp.1037. <sup>4</sup> Anacreon. <sup>5</sup> Timocreon. <sup>6</sup> APers.65.  
<sup>7</sup> Anacreon. <sup>8</sup> ASept.723. <sup>9</sup> Alcaeus. <sup>10</sup> ACho.330.

## THE DACTYLIC HEXAMETER.

1100. This is the most common of all Greek verses, being the established measure for epic, didactic, and bucolic poetry. It consists of six feet, of which the last is always a spondee.\* Each of the others may be at pleasure a dactyl or a spondee, but the dactyl prevails; especially in the fifth place, where hardly one line in twenty has the spondee (*spondaic* verse, see example c below).

The third foot is almost always divided by a caesura, and this is usually the *principal caesura* of the verse (1081). It may be either *masculine*, i. e. after the long thesis of a dactyl or spondee (*penthemimeral* caesura),—or *feminine*, i. e., between the two shorts of a dactyl. Often also there is a caesura after the thesis of the fourth foot (*hepthemimeral* caesura), or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry); and occasionally one of these is made the principal caesura.

The scheme therefore is:

+ ∞ + ∞ +, ∪ ∪ + ∞ + ∞ + -

Examples:

a. οἱ δ' ἐκάνεσθ' ἔσαν, πείθοντό τε ποιμένι λαῶν.<sup>1</sup>

+ ∪ ∪ + - +, - + ∪ ∪ + ∪ ∪ + -

b. ἀλλ' αὐτός τε κάθησα, καὶ ἄλλους ἴδρυε λαούς.<sup>2</sup>

+ - + ∪ ∪ + ∪ ∪, ∪ + - + ∪ ∪ + -

c. τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;<sup>3</sup>

+ - + ∪ ∪ + ∪ ∪ + ∪ ∪, + - + -

REMARK.—The hexameter is properly a dicolic verse (1075), consisting of two tripodies, less often of a tetrapody and a dipody.

1101. THE ELEGIAC DISTICH.—This was not confined to the elegy, but was the usual form for *gnomic* or reflective poetry. Its first line is the hexameter; its second is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure; the fourth and fifth feet are always dactyls. The third foot is filled out by the prolonged final syllable of the first tripody.

+ ∞ + ∞ +, ∪ ∪ + ∞ + ∞ + -

+ ∞ + ∞ +, + ∪ ∪ + ∪ ∪ +

τίμῃν τε γὰρ ἔστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι  
γῆς περὶ καὶ παίδων κουριδὴς τ' ἀλόχου.<sup>4</sup>

1102. LYRIC DACTYLIC RHYTHMS.—The following are specimens:

a. dimeter:

μοῖρα δῖάκει.<sup>5</sup>

+ ∪ ∪ + -

<sup>1</sup> B 85. <sup>2</sup> B 191. <sup>3</sup> A 202. <sup>4</sup> Callinus. <sup>5</sup> EHeracl. 612.

\* Cf. 'Under the open sky, in the odorous air of the orchard.' But English dactylic and anapaestic verses are read in  $\frac{2}{3}$  time, unlike the Greek.



sometimes a monometer), with a catalectic dimeter (*paroemiac*) always added as a close.

They are subject to the following rules: (a) A succession of four short syllables is avoided: hence a proceleusmatic almost never occurs, or a dactyl followed by an anapaest.—(b) The dimeter has a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—(c) The paroemiac admits a dactyl only as the first foot, and almost always has an anapaest for the third.

The following is a short anapaestic system:

τάδε μὲν Περσῶν τῶν εἰχομένων	υ υ	⋈	—	⋈	—	⋈	υ υ	⋈
Ἑλλάδ' ἐς αἶαν πιστὰ καλεῖται,	—	υ υ	—	⋈	—	υ υ	—	⋈
καὶ τῶν ἀφρεῶν καὶ πολυχρόσων	—	⋈	υ υ	⋈	—	υ υ	—	⋈
ἰδρῶν φύλακας κατὰ πρεσβείαν	υ υ	⋈	υ υ	⋈	υ υ	⋈	—	⋈
οὗς αὐτὸς ἔναξ Ἑρέξης βασιλεὺς	—	⋈	υ υ	⋈	—	⋈	υ υ	⋈
Δάριωγενῆς	—	⋈	υ υ	⋈				
εἴλετο χάρας ἐφορέειν. <sup>1</sup>	—	υ υ	—	⋈	υ υ	⋈	—	

1106. There are also *freer* (lyrical) systems, which are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

1107. The ANAPAESTIC TETRAMETER is much used by the line (1065) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules given above (1105) for dimeters and paroemiacs in anapaestic systems.

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῶν, τοῖς αἰὲν ζούσι,	
τοῖς αἰθερίοις, τοῖσιν ἀγέραις, τοῖς ἔφθιτα μηδομένοισιν. <sup>2</sup>	
— υ — — ⋈ — ⋈ — ⋈ — ⋈ —	
— ⋈ — ⋈ — υ — — ⋈ — ⋈ — ⋈ — ⋈ —	

## LOGAOEDIC RHYTHMS.

1108. Logaoedic verses consist of mixed *dactyls* and *trochees*. The dactyls may stand before the trochees, or between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl is not contracted to a spondee. The dactyls are *cyclic* (1069), and the movement is in  $\frac{3}{4}$  time.

a. Logaoedic verse differs from the compound dactylo-trochaic rhythms described in 1118, in having the dactyls and trochees united in the same group or metrical series.

1109. A trochee standing as the first foot is treated with great freedom: besides being a tribrach (υ υ υ), it may be irrational (⋈ >),

<sup>1</sup> APers.1. <sup>2</sup> ArAv.688.

or may be replaced by an iambus (υ -) or an apparent anapaest (υ υ >), and, in Aeolic poetry, even by a *pyrrhic*.

A logaedic verse may have an *anacrusis* (short or irrational) prefixed to its first foot. Also a *double anacrusis* (two short syllables) may be used.

1110. (a) If two trochees precede the first dactyl, the *second* may be irrational, or a tribrach, but admits no other substitution.—(b) An irrational trochee may be used as the second foot, even when the first foot is a dactyl.—(c) Further, in catalectic verses, an irrational trochee may stand before the final thesis.—Thus:

a. *ὅπῃ ἀκαρίστων πεδίον*.<sup>1</sup> υ υ υ υ > υ υ υ υ

b. *χαλκοκρότων ἱππων κτυπος*.<sup>2</sup> υ υ υ υ > υ υ υ υ

c. *τὰς ἡλεκτροφαεῖς αὐγὰς*.<sup>3</sup> υ > υ υ υ υ > υ

d. *Trochaic* rhythms used in near connection with logaedic, may have anacruses, and the same freedom of substitution in the first foot. Thus:

*πρὸς ὁμῆς θλευθέρας*.<sup>4</sup> υ - υ υ υ υ υ

1111. The following are specimens of logaedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

#### Dipody.

a. Adonic (dactyl and trochee):

*οὐδὲν ἔτ' ἔκει*.<sup>5</sup> υ υ υ υ υ

#### Tripodies.

b, c. Pherecratean (first, second); d, e, catalectic:

*ὅς χαρίτων μὲν δεῖται*<sup>6</sup> (b). υ υ υ υ υ υ υ

*δέξεται τ' ἐπὶ μισθῷ*<sup>7</sup> (c). υ υ υ υ υ υ υ

*ψεύδεσι ποικίλοις*<sup>8</sup> (d). υ υ υ υ υ υ

*καίτερ ἀχρῶμενος*<sup>9</sup> (e). υ υ υ υ υ υ

f, g. Pherecratean with anacrusis (*logaedic paroemiac*):

*ἐγὼ δὲ μόνῃ καθεύδω*<sup>10</sup> (f). υ υ υ υ υ υ υ

*εὐδοξον ἄρματι νίκῃ*<sup>11</sup> (g). > υ υ υ υ υ υ υ

h, i. Pherecratean catalectic with anacrusis (*logaedic prosodiac*):

*Ἥρῃ ποτ' Ὀλυμπίῃ*<sup>12</sup> (h). > υ υ υ υ υ υ

*Καφίστων ὀδάτων*<sup>13</sup> (i). > υ υ υ υ υ υ

#### Tetrapodies.

The forms b, c, f, g, are often to be read as *doubly catalectic tetrapodies*, instead of tripodies. Thus:

j. *Ἀλμυιάδων γυναικῶν*<sup>14</sup> (= b). υ υ υ υ υ υ υ υ

k. *χρυσὸς αἰθόμενον πῦρ*<sup>15</sup> (= c). υ υ υ υ υ υ υ υ

<sup>1</sup> EPhoen.310. <sup>2</sup> ArEq.552. <sup>3</sup> EHipp.741. <sup>4</sup> ArNub.518. <sup>5</sup> Sappho. <sup>6</sup> Eupolis II.494.

<sup>7</sup> Crates II.246. <sup>8</sup> Pind.Ol.1.46. <sup>9</sup> Pind.Isth.7.5. <sup>10</sup> Sappho. <sup>11</sup> Pind.Pyth.6.17.

<sup>12</sup> ArAv.1731. <sup>13</sup> Pind.Ol.14.1. <sup>14</sup> Pind.Ol.4.32. <sup>15</sup> Pind.Ol.1.2.

## l, m, n. Glyconic (first, second, third):

- καὶ κενεῖμβολοι θεαί<sup>1</sup> (l).      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 ἔρως παρθένιος πόθῳ<sup>2</sup> (m).      ˘ — ˘ ˘ ˘ ˘ ˘  
 ὁ μέγας ἔλβος δ' τ' ἀρετὰ<sup>3</sup> (n).      ˘ ˘ ˘ ˘ ˘ ˘ ˘

## o, p. acatalectic tetrapodies; p, with anacrusis:

- τῶν ἐν Θερμοπύλαις θανόντων<sup>4</sup> (o).      ˘ > ˘ ˘ ˘ ˘ ˘ ˘  
 πλήρης μὲν ἐφαίνεθ' ἁ σελάνῃ<sup>5</sup> (p).      > ˘ ˘ ˘ ˘ ˘ ˘ ˘

*Pentapodies.*

## q. Phalaecæan (hendecasyllable):

- ἐν μύρτου κλαδί τὸ ξίφος φορήσω.<sup>6</sup>      ˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

## r. Sapphic (hendecasyllable):

- ποικιλόθρον' ἀθάνατ' Ἀφροδίτῃ.<sup>7</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

## s. Alcaic (hendecasyllable), begins with anacrusis:

- οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπην.<sup>8</sup>      > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1112. The following have *more than one dactyl*:

- a. οἶνον ἐνεικαμένοις μεθύσθην.<sup>9</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 b. μέλει τέ σφισι Καλλιόπῃ.<sup>10</sup>      ˘ — ˘ ˘ ˘ ˘ ˘  
 c. παρθένε τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφῃ.<sup>11</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 d. οἶνος δ' φίλε παῖ λέγεται καὶ ἀλάθεια.<sup>12</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 e. ἦρος ἀνθεμέντος ἐπ' αἶον ἐρχομένοιο.<sup>13</sup>  
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

The forms d and e belong to the so-called *Aeolic dactyls*. The form c is called *Praxillæan*.

1113. The following have a *double anacrusis* (logaoedic anapaestic):

- a. ἱκετεύσατε δ', ὦ κόραι.<sup>14</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 b. κατέλαμψας, ἔδειξας ἐμφανῇ.<sup>15</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 c. Ἑλένῃν ἐλύσατο Τροίᾳς.<sup>16</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 d. τίνι τῶν πάρος, ὦ μάκαρα Θήβῃ.<sup>17</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘

Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

- e. Χαρίτων ἑκάτι τόνδε κῶμον.<sup>18</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

## 1114. SYNCOPATED FORMS are very numerous. The following are specimens:

- a. ναυτιλίᾳς ἐσχατάς.<sup>19</sup>      ˘ ˘ ˘ ˘ ˘ ˘  
 b. οὐ ψεύδει τέγξω λόγον.<sup>20</sup>      > ˘ ˘ ˘ ˘ ˘ ˘  
 c. ἔρως ἀνίκῃτε μάχῃ.<sup>21</sup>      ˘ ˘ ˘ ˘ ˘ ˘

<sup>1</sup> ArEq.554. <sup>2</sup> Anacreon. <sup>3</sup> EOr.807. <sup>4</sup> Simonides. <sup>5</sup> Sappho. <sup>6</sup> Scollion.  
<sup>7</sup> Sappho. <sup>8</sup> Alcaeus. <sup>9</sup> Alcaeus. <sup>10</sup> Pind.Ol.10.18. <sup>11</sup> Praxilla. <sup>12</sup> Theoc.29.1.  
<sup>13</sup> Alcaeus. <sup>14</sup> EIon.468. <sup>15</sup> EFl.586. <sup>16</sup> Pind.Isth.8.112. <sup>17</sup> Pind.Isth.7.1. <sup>18</sup> Pind.Ol.4.15.  
<sup>19</sup> Pind.N.3.39. <sup>20</sup> Pind.Ol.4.28. <sup>21</sup> Sant.781.

- d. ὁ πατὴρ, ὁ δόματα μή.<sup>1</sup>      ˘ ˘ ˘ ˘ ˘ ˘  
 e. θαυροδέσπν τ' ἐφίλησεν αἰχμάν.<sup>2</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 f. εἰ δὲ κυρεῖ τις πέλας οἰωνοπέλων.<sup>3</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1115. Some verses consist of *more than one series*: thus

- a. Asclepiadæan (two Pherecrateans catalectic, second and first):  
 ἦλθες ἐκ περάτων γὰς ἐλεφαντίναν.<sup>4</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 b. greater Asclepiadæan (dipody catalectic between two Pherecrateans):  
 μηδὲν ἄλλο φυτεύσῃς πρότερον δένδριον ἀμπέλαι.<sup>5</sup>  
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 c. Priapæan (= Glyconic and doubly catalectic tetrapody):  
 εὐμενὴς δ' ὁ Δούκιος ἔστω πάσῃ νεολαΐᾳ.<sup>6</sup>  
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘  
 d. Eupolidæan (= Glyconic and trochaic tetrapody catalectic):  
 ὁ θεόμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως,  
 οὕτω νικήσασιν τ' ἐγὼ καὶ νομιζομένη σοφός.<sup>7</sup>  
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ ˘ ˘  
 ˘ > ˘ > ˘ ˘ ˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘

The Eupolidæan is sometimes used by the line: in both halves of the verse the first two feet allow the substitutions described in 1109 and 1110.

1116. Pherecratean verses are sometimes combined in systems (1074 b), but much more frequent are Glyconic systems closing with a Pherecratean.

a. In antistrophic composition, the first and second Pherecratean sometimes correspond to each other in strophe and antistrophe, as equivalent forms. So too the second and third Glyconic. Other interchanges are very infrequent.

## DACTYLO-EPITRITIC RHYTHMS.

1117. Dactylo-epitritic (or *Doric*) strophes are composed of the following elements:

1. ˘ ˘ ˘ ˘ ˘ ˘ — dactylic tripody with spondee as the 3d foot.
2. ˘ ˘ ˘ ˘ ˘ ˘ the same, catalectic.
3. ˘ ˘ ˘ — epitrite = long trochee (1069) and spondee.
4. ˘ ˘ ˘ the same, catalectic.

These are variously combined; for the most part two or three unite to form a verse. Forms 1 and 3 may have a short final syllable in caesura, even in the middle of a verse. The final syllable of 2 and 4, in the middle of a verse, is prolonged to ˘˘. An anacrusis may be prefixed to any verse. Sometimes, especially at the end of the strophe, other dactylic or trochaic rhythms are employed.

<sup>1</sup> EMed.643.    <sup>2</sup> Anacreon.    <sup>3</sup> ASupp.57.    <sup>4</sup> Alcaeus.    <sup>5</sup> Alcaeus.    <sup>6</sup> ASupp.688.  
<sup>7</sup> ArNub.518,519.





g. pentameter :

σοῦ γ' ἀκούσωμεν ; ἀπολεῖ· κατὰ σε χάσομεν τοῖς λίθοις.<sup>1</sup>

— — — — —

### CHORIAMBIC RHYTHMS.

1120. *Apparent* choriambi are very frequent in logaoedic verse as the result of syncope (1076). These have the rhythmical value — — — — —. For examples, see 1114.

Verses with the real choriambus (— — — — —) as the fundamental foot, would move in  $\frac{3}{4}$  time. But such, if they were ever used at all by the Greeks, were exceedingly rare. The following is perhaps an instance :

δεινὰ μὲν οὖν, δεινὰ ταρασσεῖ σοφὸς οὐανοθέτης.<sup>2</sup>

— — — — —

### IONIC RHYTHMS.

1121. The fundamental foot is the *ionic a minore* (— — — — —), with the ictus on the first long syllable.

a. *ANACLASIS*.—Two trochees (— — — — —) may be substituted for the two longs of one foot with the two shorts of the next (— — — — —). This change is very frequent: its effect is to produce a breaking up (*anac-lasis*) of the ionic rhythm, which passes into the trochaic.

#### 1122. Specimens of ionic rhythms :

a, b. dimeter ; b, with anacclasis :

τίεται δ' ἀολόμητις<sup>3</sup> (a).

— — — — —

πολιοὶ μὲν ἤμιν ἦδη<sup>4</sup> (b).

— — — — —

c. dimeter catalectic :

Σικελὸς κομψὸς ἀνὴρ.<sup>5</sup>

— — — — —

d, e. trimeter (acatalectic) ; e, with anacclasis :

πεπέραιεν μὲν δ' περοπέτολις ἦδη<sup>6</sup> (d).

— — — — —

λῦσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε<sup>7</sup> (e).

— — — — —

f. trimeter catalectic :

κατάρῃς Οἰδύπῳ βλαψίφρονος.<sup>8</sup>

— — — — —

g, h. tetrameter (acatalectic) ; h, with anacclasis :

ἐμὲ δειλῶν, ἐμὲ πᾶσιν κακοτάτων πεδέχοισαν<sup>9</sup> (g).

— — — — —

πατέρων τε καὶ τεκόντων γῶος ἔνδικος ματεύει<sup>10</sup> (h).

— — — — —

<sup>1</sup> ArAch.295. <sup>2</sup> Sot.484. <sup>3</sup> ASupp.1037. <sup>4</sup> Anacreon. <sup>5</sup> Timocreon. <sup>6</sup> APers.63.  
<sup>7</sup> Anacreon. <sup>8</sup> ASept.723. <sup>9</sup> Alcæus. <sup>10</sup> ACho.330.



e. ἔπιτον ἔτι σε χρή. <sup>1</sup>	υ υ υ υ υ υ
f. βεῖ πολλὸς ὅδε λεώς. <sup>2</sup>	> υ υ υ υ υ
g. ἀνέφελον ἐπέβαλες. <sup>3</sup>	υ υ υ υ υ υ υ
h. οὐποτε καταλύσιμον. <sup>4</sup>	> υ υ υ υ υ υ υ
i. ἀπάγεται ἐκτόπιον. <sup>5</sup>	υ υ υ — υ υ υ
j. τὸν καταρᾶτότατον. <sup>6</sup>	> υ υ — υ υ υ
k. τί μ' οὐκ ἀνταῖαν. <sup>7</sup>	υ υ — > υ
l. ἔχθεις Ἀτρεΐδης. <sup>8</sup>	> υ — > υ
m. μεσολαβεῖ κέντρον. <sup>9</sup>	υ υ υ — > υ
n. πλαζόμενον λεύσσων. <sup>10</sup>	> υ υ — > υ
o. σὺ τ', ὦ Διογενές. <sup>11</sup>	υ υ υ υ υ υ
p. εἴθ' αἰθέρος ἔνω. <sup>12</sup>	> υ υ υ υ υ
q. μανείσῃ πραπίδι. <sup>13</sup>	υ υ — υ υ υ

REMARK.—Forms like o, p, q, in which the second or third long is resolved when the first is not, are very uncommon.

Dochmii are oftenest combined in groups of two (dimeters). Usually two or more groups unite to form a *system* (1074 b).

1127. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with dochmii. Thus we find a bacchic

a. dimeter:

χορευθέντ' ἀναύλοισ.<sup>14</sup> υ υ — υ υ —

b. trimeter catalectic (= bacchius and dochmius):

ὡ γὰρ τε καὶ παμφαής.<sup>15</sup> υ υ — υ υ — υ υ

ἔκετο τερμόνιον ἐπὶ πάγον.<sup>16</sup> υ υ υ — υ υ υ υ υ υ

c. tetrameter:

τίς δ' ἄχ' ὅδ' ἀμὰ προσέπτα μ' ἀφεγγής.<sup>17</sup> υ υ — υ υ — υ υ — υ υ —

<sup>1</sup> AAg.1428. <sup>2</sup> ASept.80. <sup>3</sup> SEI.1246. <sup>4</sup> SEI.1246. <sup>5</sup> Sot.1340. <sup>6</sup> Sot.1344. <sup>7</sup> Sant.1307. <sup>8</sup> SPhil.510. <sup>9</sup> AEam.157. <sup>10</sup> SAj.836. <sup>11</sup> ASept.127. <sup>12</sup> SPhil.1092. <sup>13</sup> EBacch.999. <sup>14</sup> EHf.879. <sup>15</sup> EMed.1251. <sup>16</sup> APr.117. <sup>17</sup> APr.115.

# ABBREVIATIONS

USED IN CITING THE EXAMPLES.

**A.** = *Aeschylus*.

Ag(amemnon), Cho(ephori),  
Eum(enides), Pers(ae),  
Pr(omatheus), Sept(en),  
Supp(lices).

**Ae.** = *Aeschines*.

**Andoc.** = *Andocides*.

**Ant.** = *Antiphon*.

**Antiph.** = *Antiphones*.

**Ar.** = *Aristophanes*.

Ach(arnenses), Av(es),  
Eccl(esiazusae), Eq(uites),  
Lys(istrata); Nub(es), Plut(us),  
Ran(ae), Thesm(ophorizusae),  
Vesp(ae).

**Arist.** = *Aristotle*.

Pol(ítica), Rhet(órica).

**Carc.** = *Carcinus*.

**Chær.** = *Chærémon*.

**D.** = *Demosthenes*.

**E.** = *Euripides*.

Alc(æstis), And(romache),  
Bacch(ae), Cycl(ops), El(ectra),  
Hec(uba), Hel(ena), Herack(idæ),  
Hf. = *Hercules furens*,  
Hipp(olytus), Ia. = *Iphigenia*  
*Aulidensis*, Med(ea), Or(estes),  
Phoen(issæ), Supp(lices), Tro(ades).

**Hd.** = *Herodotus*.

**Hm.** = *Homer*.

**I.** = *Isocrates*.

**Isæ.** = *Isæus*.

**Luc.** = *Lucian*.

Herm(otimus), Marin(orum dialogi).

**Lycurg.** = *Lycurgus*.

**Lys.** = *Lysias*.

**M.** = *Menander*.

Mon(ostichi).

**Philem.** = *Philemon*.

**Pind.** = *Pindar*.

**P.** = *Plato*.

Alc(ibiades), Ap(ology),  
Charm(ides), Cr(ito), Crat(ylus),  
Criti(as), Euthyd(emus),  
Euthyphr(o), Go(rgius),  
Hipp(ias) major, Lach(es),  
Lg. = *Leges*, Lys(is), Men(o),  
Menex(enus), Par(menides),  
Phaed(o), Phaedr(us), Phil(ebus),  
Pol(iticus), Prot(agoras),  
Rp. = *Republic*, Soph(istes),  
Sym(posium), Theæt(etus),  
Theag(es), Tim(aeus).

**Plut.** = *Plutarch*.

Them(istocles), Sol(on).

**S.** = *Sophocles*.

Aj(ax), Ant(igone), El(ectra),

Oc. = *Oedipus Coloneus*,

Ot. = *Oedipus Tyrannus*,

Phil(octetes), Tr(achiniae).

**Stob.** = *Stobæus*.

Flor(ilegium).

**T.** = *Thucydides*.

**X.** = *Xenophon*.

A(nabasis), Ages(ilaus),  
O(yropaedia), Eq. = *de re equestri*,  
H(ellenica), Hier(o), Hipp(archicus),  
M(emorabilia), O(economicus),  
Ra. = *Respublica Atheniensis*,  
Rl. = *Respublica Lacedaemonia*,  
Sym(posium).

The books of the Iliad are designated by Greek capitals (A, B, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.). Tragic fragments (Fr. or Frag.) are cited by Nauck's numbers, Comic fragments (except Menander's monostichi) by Meineke's volumes and pages. Otherwise, the dramatists are cited by Dindorf's lines. The Orators are cited by numbers of the speeches and sections.

## ALPHABETICAL LIST OF VERBS.

THIS list contains all the verbs described in the classified verb-list (502 ff.), besides a few mentioned in other sections, on account of some peculiarity of inflection or tense-formation. For other verbal forms, see the general Greek index.

The Attic 'principal parts' of the verbs contained in the body of the classified verb-list, are given here in full.

- ἁδ-ω** *harm* (ἡσα, ἄσα, ἠδάσθην) 504 D, 9.  
**ἁγα-μαι** *admire* (ἡγάσθην, ἡγασάμην) 535, 4.  
**ἀγά-ομαι**, **ἀγαλι-ομαι**, 535 D, 4.  
**ἀγείρω** *collect* (ἡγείρα) 518, 1; ἡγερέθονται, ἀγρόμενος, D.  
**ἀγινέω** = **ἄγω**, 508 D, 6.  
**ἁγ-νύμι** *break* (ἄξω, ἔαξα, ἔαγα, ἔαγην) 528, 1.  
**ἁγ-ω** *lead* (ἔξω, ἡγαγον, ἦχα, ἦγμαι, ἦχθην) 508, 6.  
**ἀδήσειε**, **ἀδηκώς**, 363 D.  
**ἀείρω** *raise* (ἤειρα, ἡερέθονται, ἥωρτο) 518 D, 2.  
**ἀέξ-ω** = **αἰξέω**, **αἰξάνω**, 522 D, 3.  
**ἄεσα** *desert*; see **ταύω**, 506 D, 7.  
**ἄημι** *blow* 538 D, 1.  
**αἰδέ-ομαι** *am ashamed* (αἰδέσομαι, ᾔδεσμαι, ᾔδέσθην) 503, 7; **αἰδ-ομαι** *ib.*  
**αινέ-ω** *praise* (αἰνέσω, ᾔνεσα, ᾔνεκα, ᾔνημαι, ᾔνέθην) 504, 4.  
**αινίζομαι**, **αἰνιμι**, 504 D, 4.  
**αἰ-νυμαι**, **ἀπ(ο)αἰνυμαι** *take*, 526 D, 5.  
**αἰρέ-ω** *seize* (αἰρήσω, εἶλον, ᾔρηνκα, -μαι, ᾔρέθην) 539, 1; ἀραιρηνκα D.  
**αἶρω** *lift* (ἄρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην) 518, 2.  
**αἰσθ-άνομαι** *perceive* (αἰσθήσομαι, ᾔσθη-μην, ᾔσθημαι) 522, 1; **αἰσθ-ομαι**, *ib.*  
**ἀτ-ω** *hear* (ἄτιον, ἔπ-ἤϊσα) 356 a.  
**ἀκαχίζω** *rain* (ἡκαχον, ἀκάχησα) 528 D, 17.  
**ἁκέ-ομαι** *heal* (ἡκεσάμην) 503, 8.  
**ἀκού-ω** *hear* (ἀκούσομαι, ἤκουσα, ἀκήκοα, ἤκούσθην) 507, 1.  
**ἁλαλκον**, **ἁλαθεῖν**, 510 D, 1.  
**ἁλδ-ομαι** *wander* (ἁλδῆμαι) 368 D, 389 D b, 497 a.  
**ἁλδ-αίνω**, -**ἡσκω**, *pourish*, 518 D, 22.  
**ἁλείφ-ω** *anoint* (ἁλείψω, ἤλειψα, ἁλήλε-φα, -μμαι, ἤλειφθην) 511, 5.  
**ἁλέξ-ω** *ward off* (ἁλέξομαι, ἤλεξάμην) 510, 1; **ἁλαλκον** D.  
**ἁλτ-ομαι** *or* **ἁλεβ-ομαι** *avoid* (ἤλεάμην, ἤλεβόμην) 512 D, 7; **ἁλεεῖνω** *ib.*  
**ἁλτ-ω** *grind* (ἤλεσα, ἁλῆλε(σ)μαι) 503, 9.  
**ἁλ-ῆναι**, **ἑάλην**; see **εἶλω**, 518 D, 23.  
**ἁλθ-ομαι** *am healed* (-ἦσομαι) 510 D, 20.  
**ἁλ-ίσκομαι** *am taken* (ἁλώσομαι, ἑάλων *or* ἤλων, ἑάλωκα *or* ἤλωκα) 533, 1.  
**ἁλστ-αίνω** *sin* (-ἤμενος, ἤλιτον) 522 D, 11.  
**ἁλλάσσω** *change* (ἁλλάξω, ἥλλαξα, ἥλλαχα, -γμαί, ἥλλάγην *or* -χθην) 514, 1.  
**ἁλ-λομαι** *loar* (ἁλοῦμαι, ἥλῆμην) 518, 3; **ἁλτο** 489 D, 35.  
**ἁλνκτίζω** *am troubled* (ἁλαλνκτῆμαι) 368 D.  
**ἁλδ-ω** *avoid* (ἁλδέω, ἤλυξα) 533, 7; **ἁλυσκ-άζω**, -**άνω**, D.  
**ἁλφ-άνω** *procure* (ἥλφον) 522 D, 10.  
**ἁμαρτ-άνω** *err* (ἁμαρτήσομαι, ἡμαρτον, ἡμάρτηκα, -ημαι, ἡμαρτήθην) 522, 2; ἡμβροτον D.  
**ἁμβλ-ίσκω** *miscarry* (ἡμβλωσα, ἡμβλω-κα, -μαι) 533, 3.

*ἀρᾶμαι* 489 D, 19.

*ἀμυλλά-ομαι contend* (ἀμυλλήθην) 497 a.  
*ἀμ-ισχυρίομαι, ἀμ-έχουμαι have on*  
(ἀμφέξουμαι, ἡμεισχύομαι) 524, 4.

*ἀμ-ίσχω, ἀμ-έχω put on* (ἀμφέξω,  
ἡμεισχύω) 524, 4.

*ἀμυλλά-ίσκω miss* (ἡμυλλᾶσκω) 533 D, 12.

*ἀμύν-ω, ἀμυνάθω defend* 494.

*ἀν-άλλ-ω, ἀν-άλλ-ω spend* (ἀνᾶλλω,  
ἀνῆλυσσα, -κα, -μαι, -θην) 533, 2.

*ἀνδάνω please* 523, 1; *ἀδήσω, ἐδήσανον,*  
*ἔδωκον, ἐδάδον, ἔδωκα, D.*

*ἀν-έχ-ομαι endure* (ἡνεύχομαι) 361 a.

*ἀνήρθε* 368 D.

*ἀν-όγ-ω open* (ἀνόξω, ἀνέψα, ἀνέψα,  
ἀνέψαχα, ἀνέψαμαι, ἀνεψύχθην) 508,  
20; *ἀν-όγ-νύμι ib.*

*ἀν-ορθό-ω erect* (ἡνάρθωσα, -ομαι) 361 a.

*ἀνύ-ω, ἀνύτω accomplish* (ἀνύσω, ἡνύσα,  
ἡνύκα, ἡνύσμαι) 503, 17; *ἄνω D.*

*ἄνωγ-α command* (ἄνωχθι; ἡνώγεα,  
ἡνώγον; ἀνώξω, ἡνώξα) 492 D, 11.

*ἀπαφ-ίσκω deceive* (ἡπαφον, ἡπάφησα)  
533 D, 13.

*ἀπονοσέομαι despair* (ἀπενόηθην) 497 a.

*ἀπό-χρη suffices* 486; *ἀποχρᾶ D.*

*ἄπτω touch* (ἄψω, ἤψα, ἤμμαι, ἤφθην)  
518, 1.

*ἄρά-ομαι pray* (ἄρῃμεναι) 535 D, 9.

*ἄρ-α-ίσκω fit* (ἡρσα, ἡραρον, ἔρηρα,  
ἔρμενος) 533 D, 14; *ἄραρα ib.*

*ἄρέ-σκω please* (ἄρέσω, ἡρεσα, ἡρέσθην)  
530, 10.

*ἄρῃμενος* 368 D.

*ἀρκέ-ω suffice* (ἀρκέσω, ἡρκεσα) 503, 10.

*ἀρμόζω = ἀρμόττω, 516, 1.*

*ἀρμόττω fit* (ἀρμόδω, ἡρμωσα, ἡρμωσμαι,  
ἡρμόσθην) 516, 1.

*ἀρνέ-ομαι deny* (ἡρνήθην) 497 a.

*ἄρ-νυμαι win* (ἀρούμαι, ἡρόμην) 528, 2.

*ἄρό-ω plough* (ἡρussa, ἡρόθην) 503, 16.

*ἀρπάζω snatch* (ἀρπάσω, ἡρπασα, ἡρπασκα,  
-σμαι, ἡρπάσθην) 517, 1.

*ἀρύ-ω or ἀρύτω drag* (ἡρυσσα, ἡρύθην)  
503, 18.

*ἄρχ-ω rule* (ἄρξω, ἡρξα, ἡρχμαι, ἡρχθην)  
508, 7.

*ἄσα, see ἄσω; ἄσμενος, see ἰάσω.*

*ἄσμενος* (ἄς, ἄσδω) 489 D, 46.

*αἰτέ-δω, αἰτέ-ω insist* (αἰτέησα, αἰτέησα,  
αἰτέηκα, -μαι, αἰτέηθην) 522, 3.

*ἀπ-αυρέ-ω deprive* (ἀπαυρίσ) 489 D, 20.

*ἐπ-αυρ-ίσκομαι enjoy* (ἐπαυρήσομαι, ἐπ-  
ῆρσεν, -έμην) 533, 4.

*ἀφάσσω feed* (ἡφασα) 516 D, 8.

*ἀφάσσω stir up* (ἀφέξω, ἡφασα) 517 D,  
10.

*ἐχθ-ομαι am vexed* (ἄχθέσομαι, ἡχθέσ-  
θην) 510, 2.

*ἐχ-νομαι am rained* (ἡκαχόμεναι, ἀκέχθ-  
μαι, ἀκέχθεμαι), ἀκαχίζω, ἀχέω,  
ἐχέω, 528 D, 17.

*ἄωτο* (ἀείρω) 518 D, 2.

*βαίνω go* (βήσομαι, ἔβην, βέθηκα) 519, 7;  
ἔβησα, βέβαιμαι, ἐβάδην ib.

*βάλ-λω throw* (βαλῶ, ἔβαλον, βέβληκα,  
-μαι, ἐβλήθην) 518, 4; *βεβλήκατο,*  
*ἔβλητο, βλεῖα, D.*

*βάπτω dip* (βάψω, ἔβαψα, βέβαμμαι,  
ἐβάφην) 513, 2.

*βά-σκω = βαίνω, 519 D, 7; 530 D, 11.*

*βαστάζω carry* (βαστάσω, ἐβάστασα)  
517, 2.

*βέλομαι, βέομαι* (βιδέω) 507 D, 2.

*βιβάζω make go* (βιβάσω, βιβῶ) 424.

*βιβάζω, βιβῶν, 519 D, 7; 534 D, 10.*

*βιβράσκω eat* (βέβρωκα, -μαι, ἐβρόθην)  
531, 3; *βεβρόθω, ἔβρων, D.*

*βιδέω live* (βιδάσομαι, ἐβλεν, -εσσα, βεβίω-  
κα, βεβίωμαι) 507, 2.

*ἀνα-βιδάσκομαι revivify* (ἀνεβλεν) 531, 1.

*βλάπτω hurt* (βλάβω, ἔβλαψα, βέβλαφα,  
-μμαι, ἐβλάφθην, ἐβλάβην) 513, 3;  
*βλάβεται D.*

*βλαστάνω sprout* (βλαστήσω, ἔβλαστ-  
τον, (β)ἐβλάστηκα) 522, 4.

*βλέπ-ω look* (βλέψω, ἔβλεψα) 508, 8.

*βλίττω take honey* (ἐβλισα) 516, 2.

*βλάσκω go* (μολοῦμαι, ἐμολον, μέμβλωκα)  
531, 2.

*βόλεσθαι* (βοῦλομαι) 510 D, 4.

*βόσκειν* (βοσκήσω) 510, 3.

*βούλ-ομαι wish* (βουλήσομαι, βεβούλη-  
μαι, ἐβούληθην) 510, 4.

βράσσω boil 516, 3.

βραχέω, βρόχεις, βροχείς, 508 D, 9.

βρέχ-ω wet (ἐβρέξα, βέβρεγμα, ἐβρέχ-θην) 508, 9.

βρίθ-ω am heavy (βρίσσω, ἐβρίστα, βέβρι-θα) 508, 10.

βρῦχ-άομαι roar (βέβρῡχα) 509 D, 18.

βύ-νέω stop up (βύσσω, ἐβύσα, βέβυσμαι) 524, 1.

Γαμ-έω wed (γαμῶ, ἔγλημα, γεγάμηκα, -ημαι) 509, 1.

γά-νυμαι rejoice, γάων, 525 D, 5.

γέ-γων-α, γεγων-ίσκα, -έω, αἰούε 508 D, 30.

γείνομαι am born (ἐγενόμην tr.) 506 D, 1.

γελά-ω laugh (γελάσομαι, ἐγέλασα, ἐγελάσθην) 508, 1.

γένε-το 489 D, 37; ἔ-γεν-το 506 D, 1.

γηθέ-ω rejoice (γηθήσω, ἐγήθησα, γέγη-θα) 509, 2.

γηρά-σκω grow old (γηράσω, ἐγήρᾱσα, γεγήρᾱκα) 530, 1; γηρά-ω ib.

γίγνομαι become (γενήσομαι, ἐγενόμην, γέγονα, γεγέννημαι) 506, 1.

γινώσκω know (γνώσομαι, ἔγνω, ἔγνω-κα, -σμαι, ἐγνώσθην) 531, 4.

γνάμπτ-ω bend 518 D, 19.

γοά-ω wail (έγοον) 509 D, 19.

γράφ-ω write (γράψω, ἔγραψα, γέγραφα, -μμαι, ἐγράφη) 508, 11.

Δα-, δῆω, δέδασον, δεδάηκα, ἐδάην, 538 D, 8.

δαί-νυμι feast (ἔδασα) 526 D, 6.

δαίνομαι divide (ἔδασάμην, δέδασται), 520 D, 4.

δαίω burn (δέδηα, δάηται) 520 D, 3.

δάκ-νω bite (δήξομαι, ἔδακον, δέδηγμα, ἐδήχθην) 521, 6.

δάμ-νυμι, -νάω subdue (ἐδάμην, ἐδαμάσ-θην, ἐδάμηθην), δαμάζω, 529 D, 1.

δαρδ-άω enter (ἐδαρθον, δεδάρθηκα) 522, 5; ἔδαρθον D.

δατέομαι divide (δατέασθαι) 520 D, 4.

δέ-ατο seemed 430 D.

δέδοικα, δέδια fear (ἔδεια) 490 5; δέι-σμαι, ἔδεια, D.

δεῖ oportet (δέησει, ἐδέησε) 510, 5 a.

δεῖ-δι-α, δέιδω fear, 490 D, 5.

δείκ-νυμι show (δείξω, ἔδειξα, δέδειχα, -γμαι, ἐδείχθην) 528, 3; δέξω, δέι-δεγμαι, δεικνύομαι, δεῖδσκομαι, D.

δέμ-ω build (ἔδειμα, δέδμημαι) 529 D, 1.

δέρκ-ομαι look (ἔδρακον, δέδρακα) 508 D, 31.

δέρ-ω, δέρω flay (δερῶ, ἔδεια, δέδαρμαι, ἐδάρη) 508, 12.

δεύ-ομαι lack (ἐδέυσσε, δῆσε) 510 D, 5.

δέχ-ομαι receive (δέξομαι, ἐδέξαμην, δέδεγμα, ἐδέχθην) 499; ἔδεγμαι, δέκτο 489 D, 38; δέχεται 363 D.

δέ-ω bind (δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην) 504, 1.

δέ-ω lack (δέησω, ἐδέησα, δεδέηκα, -μαι, ἐδέηθην) 510, 5.

δηριά-ομαι quarrel (ἐδηρίνηθην) 509 D, 20.

διατᾶ-ω live (διήτησα) 362 b.

δια-λέγ-ομαι converse (διελέχθην) 497 a.

διανοέομαι meditate (διενοήθην) 497 a.

διδάσκω teach (διδάξω, ἐδίδαξα, δεδίδαχα, -γμαι, ἐδιδάχθην) 533, 8.

δίδμημι bind = δέ-ω, 534, 2.

δι-δρά-σκω escape (δράσομαι, ἔδραν, δέ-δράκα) 530, 2.

δίδωμι give (δώσω, ἔδωκα, δέδωκα, δέδο-μαι, ἐδόθην) 534, 4.

δίε, δίον 490 D, 5.

δί-εγται, ἐν-δίσσαν, δίωμαι, 538 D, 2.

δίζημαι seek (διζήσομαι) 538 D, 3.

διψά-ω thirst (διψῇ, διψήσω) 412.

διώκ-ω pursue, διωκᾶω, 494.

δοκέ-ω seem (δόξω, ἔδοξα, δέδογμα, ἐδόχθην) 509, 3.

δόσκον (δίδωμι) 534 D, 4.

δουπέ-ω sound (ἐγδούπησα) 509 D, 9.

δραμ-οῦμαι, ἔ-δραμον etc.; see τρέχω, 539, 5.

δρά-ω do (δράσω, ἔδρασα, δέδρακα, δέ-δράμαι, ἐδράσθην) 505, 1.

δύνα-μαι can (δυνήσομαι, δεδύνημαι, ἐδυνήθην) 535, 5; 487.

δύνω = δύω, 507 D, 3.

δύ-ω enter (δύσω, ἔδύσα, ἔδυν, δέδωκα, -ύκα, δέδυμαι, ἐδύθην) 507, 3.





- ἐριδ-άνω *conspend* (-ήσασθαι), ἐριδμαιάνω, 522 D, 12.  
 ἐρ-ομαι *ask* (ἐρήσομαι, ἡρόμην) 508, 14; *elromai*, ἐρ-ω, -ομαι, -ένω, D.  
 ἐρπ-ω, -ύω *consp* (εἰρπον, εἰρπυσα) 359.  
 ἐρρ-ω γο (ἐρρήσω, ἡρρήσα, ἡρρήκα) 510, 7.  
 ἀπό-ερ-σα 481 D α.  
 ἐρύκ-ω *hold back* (ἡρύξα) 508, 15; *ἡρύκακον*, ἐρύκ-άνω, -άνω, D.  
 ἐρύομαι *preserve*, εἰρύαται, ἐρύτα, etc. 538 D, 6.  
 ἐρύ-ω *drag* (εἰρυσα, εἰρύμαι) 504 D, 11.  
 ἐρχ-ομαι γο (ἐλεύσομαι, ἤλθον, ἐλήλυθα) 539, 2; ἤλυθον, ἤρθον, ἐλήλυθα, D.  
 ἐρ-ω, εἰρηκα, ἐρρήθην; *see* εἶπον, 539, 8.  
 ἐσθίω *eat* (ἔδομαι, ἔφαγον, ἐδήδοκα, ἐδήδεσμαι, ἡδέσθην) 539, 3; ἔσθω, D.  
 ἔσκον (εἰμι) 478 D.  
 ἔσπετε 539 D, 8.  
 ἐσπόμεν; *see* ἔπομαι 508, 18.  
 ἔσ-σα, ἔσ-ται (ἐννύμι) 526 D, 1.  
 ἔσσαι, ἔσσομαι (ἴζω) 517 D, 7.  
 ἐστιά-ω *entertain* (εἰστιάσα, -κα) 359.  
 εἴδ-ω *elosp* 510, 8.  
 εὐλαβέ-ομαι *deuare* (ἡυλαβήθην) 497 α.  
 εὐρ-ίσκω *find* (εὐρήσω, ἡδρον, ἡδρηκα, -μαι, ἡδρέθην) 533, 5.  
 ἀπ-εχθ-άνομαι *am hated* (-εχθήσομαι, -ηχθόμεν, -ήχθημαι) 522, 6; ἔχθω, -ομαι, *ib*.  
 ἔχ-ω *have* (ἔξω, σχήσω, ἔσχον, ἔσχηκα, -ημαι) 508, 16; ὤχωκα, ἐπ-ώχατο, ἔσχεθον, D.  
 ἔψ-ω *boil* (ἐψήσω, ἡψησα) 510, 9.  
 ἔωμεν (ἄ-ω) 489 D, 19.  
 ἀν-έωνται (ἴημι) 476 D.  
 Ζά-ω *live* (ζῆ, ζῆ), *Ion*. ζάω, 412.  
 ζεύγ-νυμι *yoke* (ζεύξω, ἔζευξα, ἔζευγμα, ἔζυγην) 528, 5.  
 ζέ-ω *boil* (ζέσω, ἔζεσα) 508, 12.  
 ζώ-ννυμι *gird* (ἔζωσα, ἔζω(σ)μαι) 527, 1.  
 ἥβδ-σκω *come to puberty*, ἡβδ-ω (ἡβήσω, ἡβησα, ἡβηκα) 530, 3.  
 ἦδη, ἦσμεν etc. (οἶδα) 491; ἡείδη etc. D.  
 ἦδ-ομαι *am glad* (ἡσθην, ἡσθήσομαι) 497 α.  
 ἦμαι *sit* 537, 2; 483; *εἵαται, ἵαται*, 483 D.  
 ἦμι *say* (ἦν, ἦ) 535, 2.  
 θάλλ-ω *flourish* (τέθηλα) 518, 6; *θαλέθων, τηλεθάων, D*.  
 θάπ-τω *bury* (θάψω, ἔθαψα, τέθαμμαι, ἐτάφην) 518, 4.  
 θέλω *beat* (θενῶ, θέων) 518 D, 25.  
 θέλ-ω (θαλήσω) = θέλ-ω, 510, 10.  
 θέουσι, θέοιτο (τίθημι) 534 D, 1.  
 θέρ-ομαι *grow warm* 508, 17; *θέρομαι, θερμά, D*.  
 θέω *run* (θεύσομαι) 512, 1.  
 θηλέ-ω = θάλλω, 518 D, 6.  
 θηγάνω *touch* (θίξομαι, ἔθιγον) 523, 2.  
 θλά-ω *bruise* 508, 5.  
 θλίβ-ω *press* (θλίψω, ἔθλιψα, ἐθλίφθην) 508, 1.  
 θνήσκω *die* (θανοῦμαι, ἔθانون, τέθνηκα) 530, 4.  
 θόρ-νυμι = θρώσκει, 531, 5.  
 θράσσω *trouble* (ἔθραξα) 514, 8.  
 θραύ-ω *break* (θραύσω, ἔθραυσα, τέθραυ(σ)μαι, ἐθραύσθην) 505, 16.  
 θρέβ-ομαι, ἔθρεξα; *see* τρέχω 539, 5.  
 θρέψω, ἔθρεψα; *see* τρέφω 508, 29.  
 θρύπ-τω *weaken* (θρύψω, ἔθρυψα, τέθρυμμαι) 513, 5.  
 θρώσκει *leap* (θοροῦμαι, ἔθορον) 531, 5.  
 θύ-νω, θύ-νέω *rush* (= θύ-ω), 521 D, 10.  
 θύ-ω *sacrifice* (θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην) 504, 2.  
 θύω *rush* 521 D, 10.  
 ἱά-ομαι *heal* (ἱάσμαι, ἱάθην) 499.  
 ἱάω *elosp* (ἡεσα, ἡσαμεν) 506 D, 7.  
 ἰάχ-ω, ἰαχέ-ω *cry*, 508 D, 33.  
 ἰδ-εῖν, *ειδον*; *see* ὁράω 539, 4.  
 ἰδ-μεν, ἴσθι, ἴσασι (οἶδα), 491.  
 ἰδρύ-ω *seat* (ἰδρύθην, ἰδρύσθην) 469 D.  
 ἴζω *sit* 517, 7; *εἴσα, ἐίσαστο* D.  
 ἴημι *send* (ἦσω, ἦκα, εἴκα, εἴμαι, εἴθην) 534, 3; 476.

ἰκάνω, ἴκω 524 D, 2.

ἴκμενος 489 D, 47.

ἰκνέομαι come (ἴξομαι, ἰκόμεν, ἴγμαι) 524, 2.

ἱλαμαι propitiate (ἱλθι, ἱλαθι) 535 D, 10.

ἱλάσκομαι propitiate (ἱλάσομαι, ἱλασόμεν, ἱλάσθην) 530, 5; ἱλάομαι, ἱλῃκα D.

ἱλλω roll 518 D, 23.

ἱμάσσω whip (ἱμάσα) 516 D, 9.

ἱπταμαι fly 508 D, 23.

ἱσάμ 491 D.

ἱσχω, ἱσκει ἵκεν, 533 D, 15.

ἱστημι elation (στήσω, ἱστήμα, ἱστην, ἱστήκα, ἱστήθην) 534, 5.

ἰσχάνω, ἰσχανάω, 508 D, 2.

ἰσχω = ἔχω, 506, 2.

καθέσομαι sit (καθεδούμαι) 517, 7.

καθεύδω sleep (καθευδήσω) 510, 3.

κάθημαι sit 537, 2; 484.

καθίζω sit (καθῶ, καθίζομαι, ἐκάθισα or καθίστα) 517, 7; καθεῖσα D.

καίνυμαι surpass (έκασμαι) 528 D, 18.

καίνω kill (έκωνο) 518, 7.

καίω, κάω burn (καύσω, έκασα, έκασκα, -μαι, έκάσθην), 520, 1; έκηα, εκάς, έκάν D.

καλέω call (καλῶ, έκάλεσα, έκέκληκα, έκέκλημαι, έκλήθην) 504, 5.

προ-καλίζομαι, κυκλήσκω, 504 D, 5.

καλύπτω cover (καλύψω, έκάλυψα, έκάλυμμαι, έκάλυφθην) 513, 6.

κάμνω am weary (καμώμαι, έκαμον, έκέμηκα) 521, 7.

κάμπ-τω bend (κάμψω, έκαμψα, έκεκαμμαι, έκάμφθην) 513, 7.

κανάξαις 528 D, 1.

κεδά-ννυμι, κίδνημι scatter, 525 D, 4.

κεί-μαι lie (κείσομαι) 536, 2; 482; κέεται, κέσκετο, κείω, κέω, 482 D.

κείρω heat (κερῶ, έκεραι, έκεκαρμαι) 518, 8; έκερσα, έκάρην D.

κέκαδον, -ήσω 514 D, 18; κεκαδήσομαι 510 D, 21.

κελαδέω roar (κελάδων) 509 D, 10.

κελεύω bid (κελεύσω, έκέλευσα, κεκέλευκα, -σμαι, έκελεύσθην) 505, 18.

κέλ-λω land (κέλσω, έκελσα) 422 B, 431 C.

κέλ-ομαι command (έκεκλόμην) 508 D, 34.

κεντέω goad (κένσαι) 509 D, 11.

κερά-ννυμι mix (έκέρασα, έκέρῃμαι, έκράθην, έκεράσθην) 525, 1; κεράω, κεράω D.

κερδαίνω gain (κερδανῶ, έκέρδαντα, κεκέρδηκα) 519, 6.

κευθάνω = κεύθω 511 D, 12.

κεύθω hide (κεύσω, έκευσα, έκεκυθα) 511, 12.

κεχλᾶδός, -οντα 455 D A.

κήδ-ω trouble (κεκαθήσομαι) 510 D, 21.

κηρύσσω proclaim (κηρύξω, έκήρῃξα, έκήρῃχα, -γμαι, έκηρύχθην) 514, 2.

κιγχάνω reach (κιχήσομαι, έκιχον) 523, 3.

κίδνημι = κεδά-ννυμι, 529 D, 8.

κυκλήσκω = καλέω, 530 D, 12.

κί-νυμαι move (έκινω, έκίσθον) 526 D, 4.

κίρνημι, -νάω (= κερά-ννυμι) 529 D, 2.

κιχ-άνω reach 523 D, 3; έκίχεις, κιχήτην, κιχήτην etc., 538 D, 4.

κίχρημι lend (χρήσω, έχρησα, έκέχρηκα, έκέχρημαι) 534, 9.

κλάζω resound (κλάγξω, έκλαγξα, έκέκλαγγα) 514, 12; έκλαγον, κεκλήγως, D.

κλαίω, κλάω weep (κλαύσομαι, -σοῦμαι, έκλαυσα, έκέκλαυμαι) 520, 2.

κλάω break (έκλασα, έκέκλασμαι, έκλάσθην) 503, 3.

κλείω shut (κλείσω, έκλείσα, έκείλει(σ)-μαι, έκλείσθην) 505, 14.

κλείω, κλέω celebrate, 512 D, 8.

κλέπ-τω steal (κλέψω, έκλεψα, έκέκλοφα, έκέκλεμμαι, έκλάπην) 513, 8.

κλή-ω shut (κλήσω, έκλήσα, έκέκληκα, έκέκλημαι, έκλήσθην) 505, 14.

κλίνω lean (κλινῶ, έκλίνα, έκέκλιμαι, έκλίθην, -εκλίνην) 519, 1.

κλύω hear (έκλυον, κλύθι, έκέκλυθι, κλύμενος) 512 D, 8.

- κναι-ω *scatoli* (κναισω, ξκναισα, κέκναι-  
κα, -σμαι, έκναισθην) 505, 11.  
κνά-ω *scatpe* (έκνήσθην) 505, 2.  
κόπ-τω *cut* (κόψω, έκψα, κέκοφα,  
-ομαι, έκόπην) 513, 9.  
κορέ-ννυμι *satiare* (κεκόρεσμαι, έκορέσ-  
θην) 526, 2; κορέ(σ)ω, κεκορηώς,  
κεκόρημαι, D.  
κορύσσω *equip* (κεκορυθμένος) 516 D,  
10.  
κοτέ-ω *am angru* (έκότεσα, κεκοτηώς)  
504 D, 10.  
κράζω *cry* (έκραγον, κέκράγα) 514, 13.  
κρέμα-μαι *hang* (κρεμήσομαι) 535, 8;  
487.  
κρεμά-ννυμι *hang* (κρεμῶ, έκρέμασα,  
έκρεμάσθην) 525, 2.  
κρήμναιμι (= κρέμα-μαι) 529 D, 3.  
κρίζω *creak* (κρίκε, κέκρίγα) 514 D, 20.  
κρίνω *judge* (κρινῶ, έκρίνα, κέκρικα, -μαι,  
έκρίθην) 519, 2.  
κρού-ω *beat* (κρούσω, έκρουσα, κέκρουκα,  
κέκρου(σ)μαι, έκρουσθην) 505, 21.  
κρύπτω *hide* (κρύψω, έκρυψα, κέκρυμμαι,  
έκρύφθην, -φην) 513, 10.  
κτά-ομαι *acquire* (κέκτημαι) 365 b,  
465 a.  
κτείνω *kill* (κτενῶ, έκτανον, άπ-έκτονα)  
519, 4; έκταν 489, 4.  
κτίζω *found* (κτί-μενος) 489 D, 28.  
άπο-κτιννύμι *kill* 528, 6.  
κτυπέ-ω *crash* (έκτυπον) 509 D, 12.  
κυ-ίσκομαι *conceive* (έκῦσα), κύω, κυέω,  
532, 1.  
κυλί-ω *or* κυλινδῶ *roll* (έκυλίσσα, κεκό-  
λισμαι, έκυλίσθην) 505, 5.  
κυ-νέω *kiss* (έκυσσα) 524, 3.  
κύπ-τω *stoop* (κύψω, έκψα, κέκυφα)  
513, 11.  
κυρέ-ω *happen* (έκυρσα), κύρ-ω, 509, 4.  
Λαγχάνω *get by lot* (λήξομαι, έλαχον,  
είληχα, -γμαι, έλήχθην) 523, 4;  
λάξομαι, λέλαχον, λέλογχα D.  
λάζομαι *take* 515 D, 5.  
λαμβάνω *take* (λήψομαι, έλαβον, είληφα,  
είλημμαι, έλήφθην) 523, 5; λάμ-  
βομαι, λελάβηκα, D.  
λάμπ-ω *shine* (λαμψῶ, έλαμψα, λέλαμπα)  
508, 18.  
λανθάνω *lie hid* (λήσω, έλαβον, λέληθα,  
-σμαι) 523, 6; λέλαβον D.  
λάσσω *sreak* (λακήσομαι, έλάκησα,  
έλακον, λέλακα) 533, 9; ληκέω D.  
λέγ-ω *gather* (λέξω, έλεξα, είλοχα,  
είλεγμαι, έλέγην) 508, 19 a; έλέγ-  
μην D.  
λέγ-ω *sreak* (λέξω, έλεξα, είρηκα, λέλεγ-  
μαι, έλέχθην) 508, 19 b.  
λείπω *leave* (λείψω, έλιπον, λέλοιπα,  
έλειμμαι, έλείφθην) 511, 7.  
λεβ-ω *stone* (λεβύσω, έλευσα, έλευσθην)  
505, 19.  
λεχ- *lay* (έλεκτο, λέχθαι, λέγμενος)  
489 D, 40.  
λήθω = λανθάνω, 511, 1.  
ληθάνω *make forget* 523 D, 6.  
ληκέω = λάσσω, 533 D, 9.  
λιμπάνω = λείπω 511, 7.  
λίσσομαι, λίτ-ομαι *pray*, 516 D, 11.  
λιχμά-ω *lick* (λελειχμότες) 509 D,  
21.  
λού-ω *wash* (έλου, λούμαι, λόε) 412 b.  
λύ-ω *loose* (λύσω, έλύσα, έλύκα, έλυ-  
μαι, έλύθην) 504, 3; έλύμην D.  
Μαίνομαι *am mad* (μανούμαι, μέμνηνα,  
έμνῃην) 518, 11.  
μαίομαι *reach after* (μέμονα, μέμαμεν)  
μαιμάω, 520 D, 5; μώμενος ib.  
μακ-ών (μηκόμαι) 509 D, 22.  
μανθάνω *learn* (μαθήσομαι, έμαθον, μεμά-  
θηκα) 523, 7.  
μάρναμαι *fight* 529 D, 4.  
μάρπ-τω *seize* (μέμαρπον, μεμάποιεν)  
513 D, 21.  
μαρτυρέ-ω, μαρτύρομαι *witness*, 509, 5.  
μάσσω *knead* (μάξω, έμαξα, μέμαχα,  
-γμαι, έμάγην) 514, 3.  
μαχέομαι 510 D, 11.  
μάχ-ομαι *fight* (μαχούμαι, έμαχεσάμην,  
μεμάχημαι) 510, 11.  
μέδ-ομαι *attend to* (μεθήσομαι), μήδομαι,  
510 D, 22.  
μεθύ-σκω *intoxicate* (έμέθυσσα, έμεθύσ-  
θην), μεθύω, 532, 2.

- μαίρομαι receive** *pari* (ἐμμορε, εἰμαρται) 518 D, 26.  
**μέλλ-ω** *am about* (μελλήσω, ἐμέλλησα) 510, 13.  
**μέλ-ω care** (μελήσω, ἐμέλησα, μεμέληκα, -ημαι, ἐμελήθην) 510, 12; μέμηλα, D.  
**μέμβλεται** (μέλω) 510 D, 12.  
**μέμβλωκα** (βλώσκω) 531, 2.  
**μεμετιμένος** (μεθίτημι) 476 D.  
**μέμονα**; see **μαίομαι** 520 D, 5.  
**μέν-ω remain** (μενῶ, ἔμεινα, μεμένηκα) 510, 14.  
**μεταμέλομαι repent** (μετεμελήθην) 497 a.  
**μηκά-ομαι bleat** (μακών, μεμηκώς) 509 D, 22.  
**μητιῶ-ω, μητίομαι plan**, 509 D, 23.  
**μίγ-νυμι, μίσγω mix** (μίξω, ἔμιξα, μέμιγμαι, ἐμίχθην, ἐμίγην) 528, 7; μίκτο D.  
**μίμ-ομαι imitate** (μεμίμημαι) 499 a.  
**μνηήσκω remind** (μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην) 530, 6.  
**μίνω** = **μέν-ω**, 506, 3.  
**μίσγω** = **μίγ-νυμι**, 528, 7; 533, 10.  
**μολ-εῖν, ἔ-μολ-ον** (βλώσκω) 531, 2.  
**μύζω suck** (ἐμύζισα) 517 D, 9.  
**μυκά-ομαι roar** (ἐμυκον, μέμυκα) 509 D, 24.  
**μύ-ω elicit** (ἐμυσσα, μέμυκα) 504, 6.  
**Ναίω dwell** (ἐνασσα, ἐνάσθην) 520 D, 6.  
**νάσσω press** (νένασμαι) 517, 3; ἐναξα, D.  
**νεικέ-ω quarrel** (νεέλκεσα) 508 D, 21.  
**νέμ-ω distribute** (νεμῶ, ἔνειμα, νενέμηκα, -ημαι, ἐνεμήθην) 510, 15.  
**νέομαι go** 516 D, 12.  
**νέω swim** (νευσσῶμαι, ἔνευσα, νένευκα) 512, 2.  
**νέ-ω heap** (νήσω, ἔνησα, νένη(σ)μαι) 505, 4.  
**νήχ-ω swim** 512 D, 2.  
**νίξω wash** (νίψω, ἔνιψα, νένιμμαι, ἐνίφθην) 515, 2; νίπτομαι, D.  
**νίσσομαι go** 516 D, 12.  
**Ξέ-ω scrape** (ἔξεσα, ἔξεσμαι) 503, 13.  
**ξέ-ω polish** (ἔξεσα, ἔξεσθην) 505, 9.  
**δόδδυσται** 368 D.  
**ὕζω smell** (ὀζήσω, ὠζισα) 517, 8; ὕωδα, D.  
**οἶγ-ω oren** (ὠίξα, οἶγνυμι, 508 D, 20.  
**οἶδα know** (ἴσασι, εἰδώς, φθην) 491.  
**οἶδ-άνω, οἶδέω smell** (φθισα, φθικα) 522, 7.  
**οἶκα, οἰκάς** (ἔοικα) 492 D, 7.  
**οἶνοχοε-ω pour wine** (ἐφονχοδεῖ) 359 D.  
**οἶ-ομαι, οἶμαι think** (οἰήσομαι, φήθην), 510, 16; οἶ-ω, δι-ω, δι-ομαι (ὠϊσάμην, φίσθην) D.  
**οἶσω, οἶσε** etc.; see **φέρω** 539, 6.  
**οἶχ-ομαι am gone** (οἰχθήσομαι) 510, 17; οἰχνέω, παρ-φύχκα, οἰχώκα, D.  
**ὀλισθ-άνω slip** (ὀλισθον) 522, 8.  
**ὀλ-λῦμι destroy** (ὀλῶ, ὠλεσα, ὠλόμην, ὀλώλεκα, ὀλωλα) 528, 8; ὀλέκω, οὐλόμενος, D.  
**ὀμ-νῦμι swear** (ὀμῶμαι, ὠμοσα, ὀμώμοκα, ὀμώμο(σ)μαι, ὀμώ(σ)θην) 528, 9.  
**ὀμόργ-νυμι wipe** (ὀμόρξομαι, ὠμορξα, ὀμόρξθην) 528, 10.  
**ὀνίτημι benefit** (ὀνήσω, ὠνησα, ὠνήμην, ὠνήθην) 534, 6.  
**ὀνο-μαι blame** (ὠνοσάμην, ὠνόσθην) 538 D, 5.  
**ὀπνίω wed** (ὀπύσω) 520 D, 7.  
**ὀπωπα, ὕφομαι, ὠφθην**; see **ὀράω** 539, 4.  
**ὀρά-ω see** (ὕφομαι, εἶδον, ἐδράκα οἱ ἐδράκα, ἐδράμαι οἱ ὀμμαι, ὠφθην) 539, 4; ὀπωπα 1b.  
**ὀργαίνω enrage** (ὀργάνα) 431 b.  
**ὀρέγ-νυμι, ὀρέγ-ω reach** (ὀρωρέχεται), 528 D, 19.  
**ὀρίνω rouse** 528 D, 11.  
**ὀρ-νῦμι rouse** (ὀρσω, ὠρσα, ὠρωρα) 528, 11; ὠρορον, ὠρτο, D.  
**ὀρούω rush** 528 D, 11.  
**ὀρύσσω dig** (ὀρύξω, ὠρυξα, ὀρύρυχα, -γμαι, ὠρύχθην) 514, 4.  
**ὀσσομαι foresee** 515 D, 4.  
**ὀσφρ-αίνομαι smell** (ὀσφρήσομαι, ὠσφρόμην, ὠσφράνθην) 519, 8.  
**οὔρε-ω make water** (εὐρήσα, -ηκα) 359.  
**οὔτά-ω wound** (οὔτα, οὔτάζω, 507 D, 5.  
**ὀφείλω owe** (ὀφειλήσω, ὠφείλησα,

- ᾠφελον, ᾠφείλῃκα, ᾠφειλήθην) 518, 12; ᾠφέλλω, D.
- ὀφέλλω increase (ὀφέλλει) 518 D, 12.
- ὀφλ-ισκάνω incur (ὀφλήσω, ὀφλον, ὀφλήκα, -μαι) 522, 9.
- Παθ-εῖν, ἐ-παθ-ον; see πάσχω 533, 11.
- παίζω sport (παιζοῦμαι, ἔπαισα, πέπαισμαι, 517, 4.
- παί-ω strike (παίω οὐ παήσω, ἔπαισα, πέπαισα, ἐπαίσθην) 505, 12.
- παλαί-ω wrestle (παλαίω, ἐπάλαυσα, ἐπαλαίσθην) 505, 13.
- πάλ-λω brandish (ἐπηλα, -πεπαλόν) 518 D, 27.
- παμφαίνων, παμφανών, 518 D, 19.
- παροινέ-ω behave drunken (ἐπαρφύων, πεπαρφύκα) 522 a.
- πάσσω sprinkle (πάσω, ἔπασα, ἐπάσθην) 516, 5.
- πάσχω suffer (πέισομαι, ἔπαθον, πέπονθα) 533, 11; πέποσθε D.
- πατέ-ομαι eat (ἐπασάμην, πέπασμαι) 509 D, 13.
- παύ-ω make cease (παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυστέος) 505, 17.
- πειθω persuade (πεισω, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπείσθην) 511, 8; ἔπιθον ib.; πέπιθον, πεπιθήσω, πιθήσω, D.
- πείκω comb, shear 509 D, 6.
- πεινά-ω hunger (πεινῇ, πεινήσω) 412.
- πείρω pierce (περῶ, πέπαρμαι) 518, 13; ἐπάρην D.
- πέισομαι; see πάσχω, 533, 11.
- πεκ-τέω comb (ἐπέχθην) 509, 6.
- πελάζω approach (πελῶ, πληῖτο, ἐπλάθην); πελάω, πελάθω, πλάθω, πίλναμαι, 514 D, 21.
- πέλ-ομαι move (ἐπλόμην), πέλω, 508 D, 35.
- πέμπ-ω send (πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμψθην) 508, 21.
- πέπιθον, πεπιθήσω, 511 D, 8.
- πέπληγον (πλήσω) 514 D, 5.
- πέπνυμαι (πνέω) 512 D, 4.
- πέπρωται, -μένος, 508 D, 37.
- πέρδ-ομαι redo (παρδήσομαι, ἔπαρδον, πέπορδα) 508, 22.
- πέρθ-ω sack (ἐπαρθον) 508 D, 36.
- πέρνημι sell (περάω, ἐπέρασα) 529 D, 5.
- πέσσω cook (πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην) 515, 1.
- πέταμαι fly 508 D, 23.
- πετά-ννυμι spread (πετῶ, ἐπέτασα, πέπταμαι, ἐπετάσθην) 525, 3.
- πέτ-ομαι fly (πηήσομαι, πετήσομαι, ἐπτόμην) 508, 23.
- πεύθομαι, = πυνθάνομαι, 511, 13.
- πεφιδόμην, -ήσομαι 511 D, 11.
- πέφνον, ἔφεφνον, πέφαμαι, πεφήσομαι 519 D, 9.
- πήγ-νυμι fix (πήξω, ἔπηξα, πέπηγα, ἐπάγην) 528, 12; ἔπηκτο D.
- πίλναμαι, -νάω, = πελάζω, 514 D, 21, 529 D, 6.
- πίμπλημι fill (πλήσω, ἐπλησα, πέπληκα, πέπλη(σ)μαι, ἐπλήθην) 534, 7.
- πίμπρημι buy (πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην) 534, 8.
- πινύ-σκω make wise (ἐπινύσσα) 512 D, 4.
- πί-νω drink (πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθην) 521, 3.
- πισίσκω give to drink (πίσω, ἔπισα) 532 D, 3.
- πιπράσκω buy (πέπρᾱκα, -μαι, ἐπράθην) 530, 7.
- πίπτω fall (πεσοῦμαι, ἔπεσον, πέπτωκα) 506, 4.
- πίτνημι, -νάω (= πετά-ννυμι) 529 D, 7.
- πίτνω fall 521, 9.
- πιφαύσκω declare 532 D, 4.
- πλάζω make wander (ἐπλαγξα, ἐπλάγχθην) 398 b.
- πλάσσω mould (ἐπλασα, πέπλασμαι, ἐπλάσθην) 516, 6.
- πλέκ-ω twist (ἐπλεξα, ἐπλεγμαι, ἐπλάκην) 508, 24.
- πλέω sail (πλεύσομαι, -σοῦμαι, ἔπλευσα, ἐππλευκα, -σμαι) 512, 3.
- ἐκ-πλήγγυσθα 514, 5.
- πλήθω am full (ἐπλήθθα) 534, 7.
- πλήσσω strike (πλήξω, ἔπληξα, πέπληγα, -γμαι, ἐπλήγην) 514, 5.

# ABBREVIATIONS

USED IN CITING THE EXAMPLES.

**A.** = *Aeschylus*.

Ag(amemnon), Cho(ephori),  
Eum(enides), Pers(ae),  
Pr(ometheus), Sept(em),  
Supp(lices).

**Ae.** = *Aeschines*.

**Andoc.** = *Andocides*.

**Ant.** = *Antiphon*.

**Antiph.** = *Antiphanes*.

**Ar.** = *Aristophanes*.

Ach(arnenses), Av(es),  
Eccl(esiazusae), Eq(uites),  
Lys(istrata), Nub(es), Plut(us),  
Ran(ae), Thesm(ophoriazusae),  
Vesp(ae).

**Arist.** = *Aristotle*.

Pol(ítica), Rhet(orica).

**Carc.** = *Carcinus*.

**Chaer.** = *Chaeremo*.

**D.** = *Demosthenes*.

**E.** = *Euripides*.

Alc(estis), And(romache),  
Bacch(ae), Cycl(ops), El(ectra),  
Hec(uba), Hel(ena), Heracl(idae),  
Hf. = *Hercules furens*,  
Hipp(olytus), Ia. = *Iphigenia*  
*Aulidensis*, Med(ea), Or(estes),  
Phoen(issae), Supp(lices), Tro(adæ).

**Hd.** = *Herodotus*.

**Hm.** = *Homer*.

**I.** = *Isocrates*.

**Isae.** = *Isaeus*.

**Luc.** = *Lucian*.

Herm(otimus), Marin(orum dialogi).

**Lycurg.** = *Lycurgus*.

**Lys.** = *Lysias*.

**M.** = *Menander*.

Mon(ostichi).

**Philem.** = *Philemon*.

**Pind.** = *Pindar*.

**P.** = *Plato*.

Alc(ibiades), Ap(ology),  
Charm(ides), Cr(ito), Crat(ylus),  
Criti(as), Euthyd(emus),  
Euthyphr(o), Go(rgias),  
Hipp(ias) maj(or), Lach(es),  
Lg. = *Leges*, Lys(is), Men(o),  
Menex(enus), Par(menides),  
Phaed(o), Phaedr(us), Phil(ebus),  
Pol(iticus), Prot(agoras),  
Rp. = *Republic*, Soph(istes),  
Sym(posium), Theaet(etus),  
Theag(es), Tim(aeus).

**Plut.** = *Plutarch*.

Them(istodes), Sol(on).

**S.** = *Sophocles*.

Aj(ax), Ant(igone), El(ectra),

Oc. = *Oedipus Coloneus*,

Ot. = *Oedipus Tyrannus*,

Phil(octetes), Tr(achiniae).

**Stob.** = *Stobaeus*.

Flor(ilegium).

**T.** = *Thucydides*.

**X.** = *Xenophon*.

A(nabasis), Ages(ilaus),  
Cyropaedia, Eq. = *de re equestri*,  
H(ellenica), Hier(o), Hipp(archicus),  
M(emorabilia), O(economicus),  
Ra. = *Respublica Atheniensis*,  
Rl. = *Respublica Lacedaemonia*,  
Sym(posium).

The books of the *Iliad* are designated by Greek capitals (A, B, Γ, etc.); those of the *Odyssey* by Greek small letters (α, β, γ, etc.). Tragic fragments (*Fr.* or *Frag.*) are cited by Nauck's numbers, Comic fragments (except Menander's monostichi) by Meineke's volumes and pages. Otherwise, the dramatists are cited by Dindorf's lines. The Orators are cited by numbers of the speeches and sections.

## ALPHABETICAL LIST OF VERBS.

THIS list contains all the verbs described in the classified verb-list (502 ff.), besides a few mentioned in other sections, on account of some peculiarity of inflection or tense-formation. For other verbal forms, see the general Greek index.

The Attic 'principal parts' of the verbs contained in the body of the classified verb-list, are given here in full.

- ἁλ-ω harm (ἅσα, ἄσα, ἁδόσθην) 504 D, 9.  
 ἔγα-μαι admire (ἡγάσθην, ἡγάσάμην) 535, 4.  
 ἀγά-ομαι, ἀγαίομαι, 535 D, 4.  
 ἀγείρω collect (ἡγείρα) 518, 1;  
 ἡγυρέσθονται, ἡγρόμενος, D.  
 ἀγινέω = ἔγω, 508 D, 6.  
 ἔγ-νυμι break (ἔξω, ἔαξα, ἔαγα, ἔαγην) 528, 1.  
 ἔγ-ω lead (ἔξω, ἡγαγον, ἦχα, ἦγμαι, ἦχθην) 508, 6.  
 ἀθήσειε, ἀθηκάς, 363 D.  
 αἶρω raise (ἦειρα, ἡρέθονται, ἥωρτο) 518 D, 2.  
 ἀέξ-ω = αἶξω, αἰξάνω, 522 D, 3.  
 ἔεσα elect; see λαύω, 506 D, 7.  
 ἔημι blow 538 D, 1.  
 αἰδέ-ομαι am ashamed (αἰδέσομαι, ᾗδε-σμαι, ᾗδέσθην) 508, 7; αἰδ-ομαι ib.  
 αἰνέ-ω praise (αἰνέσω, ᾗνεσα, ᾗνεκα, ᾗνημαι, ᾗνέθην) 504, 4.  
 αἰνίζομαι, αἰνημι, 504 D, 4.  
 αἰ-νυμαι, ἀπ(ο)αἰνυμαι take, 526 D, 5.  
 αἰρέ-ω seize (αἰρήσω, εἶλον, ᾗρηκα, -μαι, ᾗρέθην) 539, 1; ἀραιρῆκα D.  
 αἶρω lift (ἄρω, ᾗρα, ᾗρηκα, ᾗρμαι, ᾗρθην) 518, 2.  
 αἰσθ-άνομαι perceive (αἰσθήσομαι, ᾗσθό-μην, ᾗσθημαι) 522, 1; αἰσθ-ομαι, ib.  
 ἀτ-ω hear (ἄτιον, ἐπ-ᾗτισα) 356 a.  
 ἀκαχίζω rain (ἡκαχον, ἀκάχισα) 528 D, 17.  
 ἀκέ-ομαι heal (ἡκεσάμην) 503, 8.  
 ἀκού-ω hear (ἀκούσομαι, ἡκουσα, ἀκήκοα, ἡκούσθην) 507, 1.  
 ἀλαλκον, ἀλακθεῖν, 510 D, 1.  
 ἀλά-ομαι wander (ἀλάλημαι) 368 D, 389 D b, 497 a.  
 ἀλδ-αίνω, -ήσκω, ποιησιῶ, 518 D, 22.  
 ἀλείφ-ω anoint (ἀλείψω, ἡλειψα, ἀλήλε-φα, -ιμαι, ἡλείφθην) 511, 5.  
 ἀλέξ-ω ward off (ἀλέξομαι, ἡλεξάμην) 510, 1; ἀλαλκον D.  
 ἀλέ-ομαι or ἀλεύ-ομαι avoid (ἡλεάμην, ἡλεύαμην) 512 D, 7; ἀλεείνω ib.  
 ἀλέ-ω grind (ἡλεσα, ἀλήλε(σ)μαι) 503, 9.  
 ἀλ-ῆναι, ἐάλην; see εἶλω, 518 D, 28.  
 ἄλθ-ομαι am healed (-ήσομαι) 510 D, 20.  
 ἀλ-ίσκομαι am taken (ἀλάσσομαι, ἐάλων or ἦλων, ἐάλωκα or ἦλωκα) 533, 1.  
 ἀλειτ-αίνω ein (-ήμενος, ἡλιτον) 522 D, 11.  
 ἀλλάσσω change (ἀλλάξω, ἡλλαξα, ἡλλαχα, -γμαι, ἡλλάγην or -χθην) 514, 1.  
 ἄλ-λομαι leap (ἄλοῦμαι, ἡλάμην) 518, 3; ἄλτο 489 D, 35.  
 ἀλυκτάζω am troubled (ἀλαλύκτῃμαι) 368 D.  
 ἀλύτσκω avoid (ἀλύξω, ἡλυξα) 533, 7; ἀλυσκ-άζω, -άνω, D.  
 ἀλφ-άνω procure (ἡλφον) 522 D, 10.  
 ἁμαρτ-άνω err (ἁμαρτήσομαι, ἡμαρτον, ἡμαρτήκα, -ημαι, ἡμαρτήθην) 522, 2; ἡμβροτον D.  
 ἁμβλ-ίσκω miscarry (ἡμβλωσα, ἡμβλω-κα, -μαι) 533, 3.



ἔμεναι 489 D, 19.

ἀμιλλά-ομαι contend (ἡμιλλήθην) 497 a.

ἀμει-ισχνέομαι, ἀμει-έχομαι have on (ἀμφέξομαι, ἡμεισχύομαι) 524; 4.

ἀμει-ισχω, ἀμει-έχω put on (ἀμφέξω, ἡμεισχω) 524, 4.

ἀμπλα-ίσκω miss (ἡμπλάσκω) 533 D, 12.

ἀμύν-ω, ἀμυνάδω defend 494.

ἀν-άλ-ίσκω, ἀν-άλ-όω spend (ἀνάλωσκω, ἀνήλωσα, -κα, -μαι, -θην) 533, 2.

ἀνδάνω please 523, 1; ἀδήσω, ἐήνδασον, ἔδον, εἵδασον, ἔαδα, D.

ἀν-έχ-ομαι endure (ἡνείχομαι) 361 a.

ἀνήνοθε 368 D.

ἀν-όγ-ω open (ἀνολέω, ἀνέφεξα, ἀνέφγα, ἀνέφχα, ἀνέφγμαι, ἀνέφχθην) 508, 20; ἀν-όγ-νύμι ib.

ἀν-ορθ-ω erect (ἡνάρθωσα, -ομαι) 361 a.

ἀν-ό-ω, ἀντόω accomplish (ἀνόσω, ἦνυσα, ἦνυκα, ἦνυσμαι) 508, 17; ἔνω D.

ἀνωγ-α command (ἔνωχθι; ἡνώγεα, ἡνωγον; ἀνώξω, ἡνώξα) 492 D, 11.

ἀπαφ-ίσκω deceive (ἡπαφον, ἡπάφησα) 533 D, 13.

ἀπονοέομαι despair (ἀπενόηθην) 497 a.

ἀπό-χρη suffices 486; ἀποχρᾶ D.

ἄπτω touch (ἄψω, ἤψα, ἤμμαι, ἤφθην) 518, 1.

ἄρ-ά-ομαι pray (ἄρήμεναι) 535 D, 9.

ἄρ-αρ-ίσκω fit (ἤρσα, ἤραρον, ἔρηρα, ἔρμενος) 533 D, 14; ἄρᾶρα ib.

ἄρέ-σκω please (ἄρέσω, ἤρεσα, ἤρέσθην) 530, 10.

ἄρήμενος 368 D.

ἄρκέ-ω suffice (ἄρκέσω, ἤρκεσα) 503, 10.

ἄρμόζω = ἄρμόττω, 516, 1.

ἄρμόττω fit (ἄρμόδω, ἤρμοσα, ἤρμοσμαι, ἤρμόσθην) 516, 1.

ἄρνέ-ομαι deny (ἡρνήθην) 497 a.

ἄρ-νυμαι win (ἀρούμαι, ἡρόμην) 528, 2.

ἄρ-ό-ω plough (ἤρσα, ἡρόθην) 503, 16.

ἄρτάζω entail (ἄρτάσω, ἤρτασα, ἤρτακα, -ομαι, ἤρτάσθην) 517, 1.

ἄρ-ό-ω or ἀρύτω drain (ἤρυσα, ἡρύθην) 503, 18.

ἄρχ-ω rule (ἄρξω, ἤρξα, ἤργμαι, ἤρχθην) 508, 7.

ἄσα, see ἄσω; ἄσαμεν, see ἰάσω.

ἄσμενος (ἄδ-, ἀνδάνω) 489 D, 46.

αἰξ-άνω, αἰξ-ω increase (αἰξήσω, ηἰξήσα, ηἰξήκα, -μαι, ηἰξήθην) 522, 3.

ἀπ-αυρά-ω deprive (ἀπουράς) 489 D, 20.

ἐπ-αυρ-ίσκομαι enjoy (ἐπαυρήσομαι, ἐπ-ῆυρον, -όμεν) 533, 4.

ἄφάσσω feel (ἤφασα) 516 D, 8.

ἄφύσσω dip up (ἀφύξω, ἤφυσα) 517 D, 10.

ἐχθ-ομαι am vexed (ἐχθέσομαι, ἤχθέσ-θην) 510, 2.

ἐχ-νυμαι am rained (ἤκαχόμεν, ἀπάχα-μαι, ἀκήχεμαι), ἀκαχίζω, ἀχέων, ἀχέων, 528 D, 17.

ἔωρτο (ἔειρω) 518 D, 2.

βαίνω go (βήσομαι, ἔβην, βέβηκα) 519, 7; ἔβησα, βέβαιμαι, ἐβάθην ib.

βάλ-λω throw (βαλῶ, ἔβαλον, βέβληκα, -μαι, ἐβλήθην) 518, 4; βεβολήατο, ἔβλητο, βλεῖο, D.

βάπτω dip (βάψω, ἔβαψα, βέβαμμαι, ἐβάφην) 513, 2.

βά-σκω = βαίνω, 519 D, 7; 530 D, 11.

βαστά-ω carry (βαστάσω, ἐβάστασα) 517, 2.

βειομαι, βέομαι (βιδώ) 507 D, 2.

βιδά-ω take go (βιδάσω, βιδῶ) 424.

βιδάς, βιδῶν, 519 D, 7; 534 D, 10.

βιβρώσκω eat (βέβρωκα, -μαι, ἐβρώθην) 531, 3; βεβρώθω, ἔβρων, D.

βιδ-ω live (βιδάσομαι, ἐβίων, -ωσα, βεβίω-κα, βεβίωμαι) 507, 2.

ἀνα-βιδάσκομαι revivify (ἀνεβίων) 531, 1.

βλάπτω hurt (βλάψω, ἔβλαψα, βέβλαφα, -μμαι, ἐβλάφθην, ἐβλάβην) 513, 3; βλάβεται D.

βλαστ-άνω sprout (βλαστήσω, ἔβλαστ-ον, (β)ἐβλάστηκα) 522, 4.

βλέπ-ω look (βλέψω, ἔβλεψα) 508, 8.

βλίττω take honey (ἐβλισα) 516, 2.

βλάσκει go (μολοῦμαι, ἔμολον, μέμβλωκα) 531, 2.

βόλεσθαι (βοόλομαι) 510 D, 4.

βόσκει feed (βοσκήσω) 510, 3.

βοῦλ-ομαι wish (βουλήσομαι, βεβούλη-μαι, ἐβουλήθην) 510, 4.

βράσσω boil 516, 3.

β-βραχε, -βρόχειε, -βροχείς, 508 D, 9.

βρέχ-ω wet (ἐβρέξα, βέβρεγμα, ἐβρέχ-θην) 508, 9.

βρίθ-ω am heavy (βρίσω, ἐβρίσα, βέβρι-θα) 508, 10.

βρύχ-δομαι roar (βέβρυχα) 509 D, 18.

βύ-νέω stop up (βύσω, ἐβύσα, βέβυσμαι) 524, 1.

Γαμ-έω wed (γαμῶ, ἔγνημα, γεγάμηκα, -ημαι) 509, 1.

γά-νυμα rejoice, γαίων, 525 D, 5.

γέ-γων-α, γεγων-ίσκα, -έω, θλουῖ 508 D, 80.

γείνομαι am born (ἐγενόμην tr.) 506 D, 1.

γελά-ω laugh (γελάσσομαι, ἐγέλασα, ἐγελάσθην) 508, 1.

γέ-νω 489 D, 87; ἔ-γεν-το 506 D, 1.

γηθέ-ω rejoice (γηθήσω, ἐγήθησα, γέγη-θα) 509, 2.

γηρά-σκω grow old (γηράσω, ἐγήρᾱσα, γεγήρᾱκα) 530, 1; γηρά-ω ib.

γίγνομαι become (γενήσομαι, ἐγενόμην, γέγονα, γεγέννημαι) 506, 1.

γιγνώσκω know (γνώσομαι, ἔγνων, ἔγνω-κα, -σμαι, ἐγνώσθην) 531, 4.

γνάμπ-τω bend 513 D, 19.

γού-ω wail (έγοον) 509 D, 19.

γράφ-ω write (γράψω, ἔγραψα, γέγραφα, -μμαι, ἐγράφη) 508, 11.

Δα-, δῆω, δέδαον, δεδάηκα, ἐδάην, 538 D, 8.

δαί-νυμι feast (ἐδαισα) 526 D, 6.

δαίνομαι divide (ἐδασάμην, δέδασται), 520 D, 4.

δαίω burn (δέδηα, δάηται) 520 D, 3.

δάκ-νω bite (δήξομαι, ἔδακον, δέδηγμα, ἐδήχθην) 521, 6.

δάμ-νυμι, -νάω subdue (ἐδάμην, ἐδαμάσ-θην, ἐδάμηθην), δαμάζω, 529 D, 1.

δαρδ-άνω sleep (ἐδαρθον, δεδάρθηκα) 522, 5; ἔδραθον D.

δατέομαι divide (δατέασθαι) 520 D, 4.

δέ-ατο seemed 430 D.

δέδοικα, δέδια fear (ἔδεια) 490 5; δέι-σμαι, ἐδδεια, D.

δεῖ oportet (δεήσει, ἐδέησε) 510, 5 a.

δεῖ-δι-α, δέιδω fear, 490 D, 5.

δείκ-νυμι show (δείξω, ἔδειξα, δέδειχα, -γμαι, ἐδείχθην) 528, 3; δέξω, δεί-δεγμαι, δεικανόμαι, δεῖδσκομαι, D.

δέμ-ω build (ἔδειμα, δέδμημαι) 529 D, 1.

δέρκ-ομαι look (ἔδρακον, δέδρακα) 508 D, 31.

δέρ-ω, δείρω flay (δερῶ, ἔδειρα, δέδαρμαι, ἐδάρην) 508, 12.

δέυ-ομαι lack (ἐδέυησε, δῆσε) 510 D, 5.

δέχ-ομαι receive (δέξομαι, ἐδέξαμην, δέδεγμα, ἐδέχθην) 499; ἐδέγμην, δέκτο 489 D, 38; δέχεται 363 D.

δέ-ω bind (δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην) 504, 1.

δέ-ω lack (δέησω, ἐδέησα, δεδέηκα, -μαι, ἐδέηθην) 510, 5.

δηριδ-ομαι quarrel (ἐδηρίνηθην) 509 D, 20.

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δια-λέγ-ομαι converse (διελέχθην) 497 a.

διανοέομαι meditate (διενοήθην) 497 a.

διδάσκω teach (διδάξω, ἐδίδαξα, δεδίδαχα, -γμαι, ἐδιδάχθην) 533, 8.

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δι-δρά-σκω escape (δράσομαι, ἔδρᾱν, δέ-δρᾱκα) 530, 2.

δίδωμι give (δώσω, ἔδωκα, δέδωκα, δέδο-μαι, ἐδόθην) 534, 4.

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διψά-ω thirst (διψῇ, διψήσω) 412.

διώκ-ω pursue, διώκῶ, 494.

δοκέ-ω seem (δόξω, ἔδοξα, δέδογμαι, ἐδόχθην) 509, 3.

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δουπέ-ω sound (ἐγδούπησα) 509 D, 9.

δραμ-οῦμαι, ἔ-δραμον etc.; see τρέχω, 539, 5.

δρά-ω do (δράσω, ἔδρᾱσα, δέδρᾱκα, δέ-δρᾱμαι, ἐδράσθην) 505, 1.

δύνα-μαι can (δυνήσομαι, δεδύνημαι, ἐδύνθην) 535, 5; 487.

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δύ-ω enter (δύσω, ἔδύσα, ἔδυν, δέδυκα, -ύκα, δέδυμαι, ἐδύθην) 507, 3.

ἔδω permit (εἶλον, εἰάκα) 359.

ἐγείρω τους (ἐγερῶ, ἡγείρω, ἡγρόμην, ἐγρήγορα, ἐγρήγερμαι, ἡγέρθην) 518, 5; ἔγρω, -ομαι, ib.

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ἐδ-ω εἶ, ἐδ-μεναι 538 D, 9.

ἐζομαι εἰς 517, 7; see καθέζομαι.

ἐθέλω-ω wish (ἐθέλῃσω, ἡθέλησα, ἡθέληκα) 510, 10.

ἐθί(ω accusiōm (εἴθισα, εἴθικα) 359.

εἶδον εἶω; see ὄρω, 539, 4.

εἶδ-ός, εἶδ-έναι (οἶδα) 491.

εἶκ-ω, εἰκάθω yield, 494.

εἰκ-ός, εἰκ-έναι (εἰκα) 492, 7; εἶκε, εἶκτεν etc. D.

εἶλω press (ἐλσα, ἐλμαι, ἐάλην, ἐόλει), εἰλέω, εἰλέω, εἶλλω, ἔλλω, 518 D, 23.

εἶμαι, εἶατο (ἐννύμι) 526 D, 1.

εἶμι am (ἔσομαι) 587, 1; 478; ἦα, ἔα, ἔον, ἔην, ἔην, ἔois, ἔσσο etc. 478 D.

εἶμι go (ἦα, ἦεν) 536, 1; 477; ἦε, ἦε, ἔσαν, (ἐ)ισάμην, 477 D.

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εἶπ-ον said (ἐρῶ, εἶρηκα, -μαι, ἐρῆθην) 539, 8; εἶρω, ἐν(ν)-έπω, ἐνισπον, ἐνίψω, D.

εἶργ-νύμι, εἶργω εἰμί in (εἶρξω, εἶρξα, εἶργμαι, εἶρχθην) 528, 4; εἶργω ib.; εἶργω, εἶρχατο, εἶργαθον, D.

εἶρ-ομαι = ἔρομαι, 508 D, 14.

εἶρύ-σται, εἶρύτο, εἶρυσθαι, εἶρύσσομαι, etc. 538 D, 6.

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ἐλέγχ-ω convict (ἐλήλεγμα) 368.

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ἐλα-ω drag (ἐλξω, ἐλκυσα, ἐλκυκα, ἐλκυσμαι, ἐλκύσθην) 503, 19; ἐλκέω D.

ἐλα-ω hope (ἐόλπα) 508 D, 32.

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ἐννοέομαι consider (ἐνενοήθην) 497 a.

ἐννύμι, ἀμφι-ἐννύμι clothe (ἀμφιῶ, -έσσομαι, ἡμφίεσα, ἡμφίεσμαι) 526, 1; εἵνυον, ἔσσαι, εἶμαι, ἔσται, εἶατο, D.

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ἐπίστα-μαι understand (ἐπιστήσομαι, ἡπιστήθην) 535, 6; 487.

ἐπ-ομαι follow (ἐψομαι, ἐσπόμην) 508, 13; ἐπ-ω, ἔσπον, σπείω, D.

ἐρα-μαι love 503, 2; 535, 7.

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ἐργάζομαι work (ἐργασμαι) 359.

ἐργω = εἶργω, 528 D, 4.

ἐρδω do (ἐρξω, ἐρξα) 514, 14; ἔοργα, ἐώργεα D.

ἐρεῖδ-ω leap (ἐρήρειαμαι, ἐρηρέδατο) 464 D a.

ἐρείκω rend (ἤρικον, ἐρήριγμα) 511 D, 18.

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 ἐρύομαι preserve, εἰρύσται, ἐρύτο, etc. 538 D, 6.  
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 ἔψ-ω boil (ἐψήσω, ἥψησα) 510, 9.  
 ἔωμεν (ἄ-ω) 489 D, 19.  
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 ζεύγ-νυμι yoke (ζεύξω, ἔζευξα, ἔζευγμαί, ἔζυγην) 528, 5.  
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 θέρ-ομαι grow warm 508, 17; θέρσομαι, θερέω, D.  
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 θηλέ-ω = θάλλω, 518 D, 6.  
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 θλά-ω bruise 508, 5.  
 θλίβ-ω press (θλίψω, ἔθλιψα, ἐθλίφθην) 508, 1.  
 θνήσκω die (θανοῦμαι, ἔθανον, τέθνηκα) 530, 4.  
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 θρύπτω weaken (θρύψω, ἔθρυψα, τέθρυμαι) 518, 5.  
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 ἴημι send (ἦσω, ἦκα, εἶκα, εἶμαι, εἶθην) 534, 3; 476.

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ἴλλω roll 518 D, 23.

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ἱπταμαι fly 508 D, 23.

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ἱσκι, ἔισκω ἵκεν, 533 D, 15.

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καθέ-ομαι sit (καθεδούμαι) 517, 7.

καθεύδω sleep (καθευδήσω) 510, 3.

κάθημαι sit 537, 2; 484.

καθίζω sit (καθῶ, καθίζησομαι, ἐκάθισα οὐ καθίστα) 517, 7; καθέισα D.

καίνυμαι surpass (έκάσμαι) 528 D, 18.

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καίω, κάω διατῇ (καύσω, έκανσα, έκαυκα, -μαι, έκαύθην), 520, 1; έκηα, έκάς, έκάην D.

καλέ-ω call (καλῶ, έκάλεσα, έέκληκα, έέκλημαι, έκλήθην) 504, 5.

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καυάξαις 528 D, 1.

κεδά-ννυμι, κίδνημι scatter, 525 D, 4.

κεί-μαι lie (κείσομαι) 536, 2; 482;

κείται, κέσκειτο, κείω, κέω, 482 D.

κείρω sheat (κερῶ, έκειρα, έέκαρμαι) 518, 8; έκερσα, έκάρην D.

κέκαον, -ήσω 514 D, 18; κεκαδήσομαι 510 D, 21.

κελαδέ-ω roar (κελάδων) 509 D, 10.

κελεύ-ω bid (κελεύσω, έκέλευσα, κεκέλευκα, -σμαι, έκελεύσθην) 505, 18.

κέλ-λω land (κέλσω, έκελσα) 422 b, 431 c.

κέλ-ομαι compass (έκεκλόμην) 508 D, 34.

κεντέ-ω goad (κένσαι) 509 D, 11.

κερά-ννυμι mix (έκείρασα, έέκράμαι, έκράθην, έκεράσθην) 525, 1; κέραια, κεραιά D,

κερδαίνω gain (κερδανῶ, έέρδανα, κεκέρδηκα) 519, 6.

κευθάνω = κεύθω 511 D, 12.

κεύθω hide (κεύσω, έκευσα, έέκευθα) 511, 12.

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κήδ-ω trouble (κεκαδήσομαι) 510 D, 21.

κηρύσσω proclaim (κηρύξω, έκήρυξα, κεκήρυχα, -γμαι, έκηρύχθην) 514, 2.

κιγχνάω teach (κιχήσομαι, έκιχον) 523, 3.

κίδνημι = κεδά-ννυμι, 529 D, 8.

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κί-νυμαι move (έκινω, έέκισαον) 526 D, 4.

κίρνημι, -νάω (= κερά-ννυμι) 529 D, 2.

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κίχρημι lend (χρήσω, έχρησα, έέχρηκα, έέχρημαι) 534, 9.

κλάζω resound (κλάγξω, έκλάγξα, έέκλαγγα) 514, 12; έκλαγον, κεκληγός, D.

κλαίω, κλάω weep (κλαύσομαι, -σοῦμαι, έκλαυσα, έέκλαυμαι) 520, 2.

κλά-ω break (έκλασα, έέκλασμαι, έκλάσθην) 503, 3.

κλεί-ω shut (κλείσω, έκλείσα, έέκλει(σ)-μαι, έκλείσθην) 505, 14.

κλείω, κλέω celebrate, 512 D, 8.

κλέπ-τω steal (κλέψω, έκλεψα, έέκλοφα, έέκλεμμαι, έκλάπην) 513, 8.

κλή-ω shew (κλήσω, έκλησα, έέκληκα, έέκλημαι, έκλήσθην) 505, 14.

κλίνω lean (κλινῶ, έκλίνα, έέκλιναι, έκλίθην, -εκλίνην) 519, 1.

κλύω hear (έκλυον, κλύθῃ, έέκλυθῃ, κλύμενος) 512 D, 8.

- κναι-ω *scatch* (κναισω, ξκναισα, κέκναι-  
κα, -σμαι, ξκναισθην) 505, 11.
- κνέ-ω *scrape* (ξκνήσθην) 505, 2.
- κόπ-τω *cut* (κόψω, ξκοψα, κέκοφα,  
-οιμαι, ξκόπην) 513, 9.
- κορέ-ννυμι *satisfy* (κεκόρεσμαι, ξκορέσ-  
θην) 526, 2; κορέ(σ)ω, κεκορηώς,  
κεκόρημαι, D.
- κορύσσω *equip* (κεκορυθμένος) 516 D,  
10.
- κοτέ-ω *am angry* (έκότεσα, κεκοτηώς)  
504 D, 10.
- κράζω *cry* (ξκράγον, κέκράγα) 514, 13.
- κρέμα-μαι *hang* (κρεμήσομαι) 535, 8;  
487.
- κρεμά-ννυμι *hang* (κρεμῶ, ξκρέμασα,  
ξκρεμάσθην) 525, 2.
- κρήναιμαι (= κρέμα-μαι) 529 D, 3.
- κρίζω *creak* (κρίκε, κέκρίγα) 514 D, 20.
- κρίνω *judge* (κρινῶ, ξκρίνα, κέκρικα, -μαι,  
ξκρίθην) 519, 2.
- κρού-ω *beat* (κρούσω, ξκρουσα, κέκρουκα,  
κέκρου(σ)μαι, ξκρουσθην) 505, 21.
- κρύπτω *hide* (κρύψω, ξκρύφα, κέκρυμαι,  
ξκρύφθην, -φην) 513, 10.
- κτά-ομαι *acquire* (κέκτημαι) 365 b,  
465 a.
- κτείνω *kill* (κτενῶ, ξκτανον, ξπ-έκτονα)  
519, 4; ξκταν 489, 4.
- κτίζω *found* (κτί-μενος) 489 D, 28.
- ξπο-κτίννυμι *kill* 528, 6.
- κτυπέ-ω *crash* (ξκτυπον) 509 D, 12.
- κυ-ίσκομαι *conceive* (ξκύσα), κύω, κνέω,  
532, 1.
- κυλῖ-ω *or* κυλίνδω *roll* (ξκυλῖσα, κεκύ-  
λισμαι, ξκυλίσθην) 505, 5.
- κυ-νέω *kiss* (ξκυσα) 524, 3.
- κύπ-τω *sloop* (κύψω, ξκύφα, κέκυφα)  
513, 11.
- κυρέ-ω *harpen* (ξκυρσα), κύρ-ω, 509, 4.
- Λαγχάνω *get by lot* (λήξομαι, ξλαχον,  
είληχα, -γμαι, έλήχθην) 523, 4;  
λάξομαι, λέλαχον, λέλογχα D.
- λάξομαι *take* 515 D, 5.
- λαμβάνω *take* (λήψομαι, ξλαβον, είληφα,  
είλημμαι, έλήφθην) 523, 5; λάμ-  
ψομαι, λελάβηκα, D.
- λάμπ-ω *shine* (λαμψω, ξλαμψα, λέλαμπα)  
508, 18.
- λανθάνω *lie hid* (λήσω, ξλαβον, λέληθα,  
-σμαι) 523, 6; λέλαβον D.
- λάσκω *sreak* (λακήσομαι, έλάκησα,  
ξλακον, λέλᾱκα) 533, 9; ληκέω D.
- λέγ-ω *gather* (λέξω, έλεξα, είλοχα,  
είλεγμαι, έλέγην) 508, 19 a; έλέγ-  
μην D.
- λέγ-ω *sreak* (λέξω, έλεξα, είρηκα, λέλεγ-  
μαι, έλέχθην) 508, 19 b.
- λείπω *leave* (λείψω, έλιπον, λέλοιπα,  
έλειμμαι, έλείφθην) 511, 7.
- λεύ-ω *stone* (λεύσω, έλευσα, έλεύσθην)  
505, 19.
- λεχ- *lay* (έλεκτο, έλέχθαι, λέγμενος)  
489 D, 40.
- λήθω = λανθάνω, 511, 1.
- ληθάνω *make forget* 523 D, 6.
- ληκέω = λάσκω, 533 D, 9.
- λιμπάνω = λείπω 511, 7.
- λίσσομαι, λίτ-ομαι *pray*, 516 D, 11.
- λιχμά-ω *lick* (λελειχμάτες) 509 D,  
21.
- λου-ω *wash* (ξλου, λούμαι, λόε) 412 b.
- λύ-ω *loose* (λύσω, ξλύσα, λέλυκα, λέλυ-  
μαι, έλύθην) 504, 3; έλύμην D.
- Μαίνομαι *am mad* (μανούμαι, μέμνηνα,  
έμάνην) 518, 11.
- μαίομαι *reach after* (μέμονα, μέμαμεν)  
μαιμάω, 520 D, 5; μόμενος ib.
- μακ-ών (μηκδομαι) 509 D, 22.
- μανθάνω *learn* (μαθήσομαι, ξμαθον, μεμά-  
θηκα) 523, 7.
- μάρναμαι *fight* 529 D, 4.
- μάρπ-τω *seize* (μέμαρπον, μεμάπτειν)  
513 D, 21.
- μαρτυρέ-ω, μαρτύρομαι *witness*, 509, 5.
- μάσσω *knead* (μάξω, ξμαξα, μέμαχα,  
-γμαι, έμάγην) 514, 3.
- μαχέομαι 510 D, 11.
- μάχ-ομαι *fight* (μαχούμαι, έμαχεσάμην,  
μεμάχημαι) 510, 11.
- μέδ-ομαι *attend to* (μεθήσομαι, μήδομαι,  
510 D, 22.
- μεθύ-σσω *intoxicate* (ξμεθύσα, έμεθύσ-  
θην), μεθύω, 532, 2.

μαίρομαι receive part (έμπορε, είμαρται) 518 D, 26.

μέλλ-ω am about (μελλάήσω, έμέλλησα) 510, 13.

μέλ-ω care (μελήσω, έμέλησα, μεμέληκα, -ημαι, έμελήθην) 510, 12; μέμηλα, D.

μέμβλεται (μέλω) 510 D, 12.

μέμβλωκα (βλώσκω) 531, 2.

μεμετιμένος (μετίημι) 476 D.

μέμονα; see μαίομαι 520 D, 5.

μέν-ω remain (μενώ, έμεινα, μεμένηκα) 510, 14.

μεταμέλομαι repent (μετεμελήθην) 497 a. μηκά-ομαι bleat (μακών, μεμηκώς) 509 D, 22.

μητιδ-ω, μητιόμαι plan, 509 D, 23.

μίγ-νύμι, μίσγω mix (μίξω, έμίξα, μέ-μῖγμαί, έμίχθην, έμίγην) 528, 7; μῖκτο D.

μίμ-ομαι imitate (μεμίμημαι) 499 a.

μμηήσκω remind (μήσω, έμνησα, μέ-μνημαι, έμνήσθην) 530, 6.

μίμνω = μέν-ω, 506, 3.

μίσγω = μίγνύμι, 528, 7; 533, 10.

μολ-εῖν, έ-μολ-ον (βλώσκω) 531, 2.

μύζω suck (εμύζησα) 517 D, 9.

μυκά-ομαι roar (έμυκον, μέμυκα) 509 D, 24.

μύ-ω shew (έμυσσα, μέμυκα) 504, 6.

Ναῖω dwell (ένασσα, ένάσθην) 520 D, 6.

νάσσω press (νένασμαι) 517, 3; έναξα, D.

νεικέ-ω quarrel (ένείκεσα) 508 D, 21.

νέμ-ω distribute (νεμώ, ένευμα, νενέμηκα, -ημαι, ένεμήθην) 510, 15.

νέομαι go 516 D, 12.

νέω swim (νευσούμαι, ένευσα, νένευκα) 512, 2.

νέ-ω hear (νήσω, ένησα, νένη(σ)μαι) 505, 4.

νήχ-ω swim 512 D, 2.

νίξω wash (νίψω, ένιψα, νένιμμαι, ένίφ-θην) 515, 2; νίπτομαι, D.

νίσσομαι go 516 D, 12.

Ξέ-ω scrape (έξεσα, έξεσμαι) 503, 13.

ξύ-ω polish (έξύσα, έξύσθην) 505, 9.

δδδύσται 368 D.

ζέω smell (δήςω, ώζησα) 517, 8; ζώδα, D.

οέ-ω open (ώξα, οέγνυμι, 508 D, 20.

οἶδα know (οἶσσι, είδώς, φθ) 491.

οἶδ-άνα, οἶδέω swell (φθησα, φθηκα) 522, 7.

οἶκα, οἶκός (έοικα) 492 D, 7.

οἶνοχοέ-ω pour wine (έφνοχοεί) 359 D.

οἶ-ομαι, οἶμαι think (οἶήσομαι, φήθην), 510, 16; οἶ-ω, οἶ-ομαι (οἶσά-μην, φῖσθην) D.

οἶσω, οἶσε etc.; see φέρω 539, 6.

οἶχ-ομαι am gone (οἶχήσομαι) 510, 17; οἶχνέω, παρ-φύχηκα, οἶχωκα, D.

δλίσθ-άνα slip (δλίσθον) 522, 8.

δλ-λῦμι destroy (δλῶ, ώλεσα, ώλόμην, δλώλεκα, δλώλα) 528, 8; δλέκα, ούλόμενος, D.

δμ-νύμι suear (δμοῦμαι, ώμοσα, δμώμοκα, δμώμο(σ)μαι, ώμό(σ)θην) 528, 9.

δμώργ-νύμι wage (δμώρξομαι, ώμορξα, ώμώρχθην) 528, 10.

δνίημι benefit (δνήσω, ώνησα, ώνήμην, ώνήθην) 534, 6.

δνο-μαι blame (ώνοσάμην, ώνόσθην) 538 D, 5.

δπύω wed (δπύσω) 520 D, 7.

δπωπα, ύπομαι, ώφθην; see δρώω 539, 4.

δρά-ω see (ύπομαι, είδον, έδράκα or έάράκα, έάράμαι or δμμαι, ώφθην) 539, 4; ύπωπα ib.

δργάνω enrage (δργάνα) 431 b.

δρέγ-νύμι, δρέγ-ω reach (δρωρέχεται), 528 D, 19.

δρίνω rouse 528 D, 11.

ύρ-νύμι rouse (δρσω, έρσα, έρωρα) 528, 11; έρορον, έρτο, D.

δρούω rush 528 D, 11.

δρύσσω dig (δρύξω, έρυξα, δράρυχα, -γμαί, ώρύχθην) 514, 4.

δσσομαι foresee 515 D, 4.

δσφρ-αίνομαι smell (δσφρήσομαι, ώσφρά-μην, ώσφράνθην) 519, 8.

οὔρέ-ω make water (έούρησα, -ηκα) 359.

οὔτά-ω wound (οὔτα, οὔτάς, 507 D, 5.

δφείλω owe (δφείλῃσω, ώφείλῃσα,

- ᾠφελον, ᾠφείληκα, ᾠφείληθην) 518, 12; ᾠφέλλω, D.
- ὀφέλλω incense (ὀφέλλει) 518 D, 12.
- ὀφλ-ισκάνω incur (ὀφλήσω, ᾠφλον, ᾠφληκα, -μαι) 522, 9.
- Παθ-εῖν, ἔ-παθ-ον; see πάσχω 533, 11.
- παίζω sport (παιζοῦμαι, ἔπαισα, πέπαισμαι, 517, 4.
- παί-ω strike (παίω or παιήσω, ἔπαισα, πέπαισα, ἐπαίσθην) 505, 12.
- παλαί-ω wrestle (παλαίω, ἐπάλαυσα, ἐπαλαύσθην) 505, 13.
- πάλ-λω brandish (ἐπηλα, -πεπαλόν) 518 D, 27.
- παμφαίνων, παμφανόων, 518 D, 19.
- παροινέ-ω behave drunken (ἐπαρφύων, πεπαρφύηκα) 562 a.
- πάσσω sprinkle (πάσω, ἔπασα, ἐπάσθην) 516, 5.
- πάσχω suffer (πέισομαι, ἔπαθον, πέπονθα) 533, 11; πέποσθε D.
- πατέ-ομαι eat (ἐπασάμην, πέπασμαι) 509 D, 13.
- παύ-ω make cease (παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυστέος) 505, 17.
- πειθω persuade (πεισω, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπείσθην) 511, 8; ἔπιθον ib.; πέπιθον, πεπιθήσω, πιθήσω, D.
- πεικω comb, shear 509 D, 6.
- πεινά-ω hunger (πεινῇ, πεινήσω) 412.
- πέρω pierce (περῶ, πέπαρμαι) 518, 13; ἐπάρην D.
- πέισομαι; see πάσχω, 533, 11.
- πεκ-τέω comb (ἐπέχθην) 509, 6.
- πελάζω approach (πελῶ, πλῆτο, ἐπλάθην); πελάω, πελάθω, πλάθω, πίλναμαι, 514 D, 21.
- πέλ-ομαι move (ἐπλόμην), πέλω, 508 D, 35.
- πέμπ-ω send (πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμψθην) 508, 21.
- πέπιθον, πεπιθήσω, 511 D, 8.
- πέπληγον (πλήσω) 514 D, 5.
- πέπνυμαι (πνέω) 512 D, 4.
- πέπρωται, -μένος, 508 D, 37.
- πέρδ-ομαι redo (παρδήσομαι, ἔπαρδον, πέπορδα) 508, 22.
- πέρθ-ω sack (ἐπαρθον) 508 D, 36.
- πέρνημι sell (περῶ, ἐπέρασα) 529 D, 5.
- πέσσω cook (πέψω, ἔπειψα, πέπεμμαι, ἐπέψθην) 515, 1.
- πέταμαι fly 508 D, 23.
- πετά-ννυμι spread (πετῶ, ἐπέτασα, πέπταμαι, ἐπετάσθην) 525, 3.
- πέτ-ομαι fly (πτήσομαι, πετήσομαι, ἐπτόμην) 508, 28.
- πεύθομαι, = πυνθάνομαι, 511, 13.
- πεφιδόμην, -ήσομαι 511 D, 11.
- πέφρον, ἔπεφρον, πέφαμαι, πεφήσομαι 519 D, 9.
- πήγ-νυμι fix (πήξω, ἔπηξα, πέπηγα, ἐπάγην) 528, 12; ἔπηκτο D.
- πίλναμαι, -νῶ, = πελάζω, 514 D, 21, 529 D, 6.
- πίμπλημι fill (πλήσω, ἐπλησα, πέπληκα, πέπλη(σ)μαι, ἐπλήθην) 534, 7.
- πίμπρημι buy (πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην) 534, 8.
- πινύ-σκω make wise (ἐπινύσσα) 512 D, 4.
- πί-νω drink (πιόμαι, ἔπιον, πέποκα, πέπομαι, ἐπόθην) 521, 3.
- πιπίσκω give to drink (πίσω, ἔπισα) 532 D, 3.
- πιπράσκω buy (πέπρᾱκα, -μαι, ἐπράθην) 530, 7.
- πίπτω fall (πεσοῦμαι, ἔπεσον, πέπτωκα) 506, 4.
- πίτνημι, -νῶ (= πετά-ννυμι) 529 D, 7.
- πίτνω fall 521, 9.
- πιφάυσκω declare 532 D, 4.
- πλάζω make wander (ἐπλαγξα, ἐπλάγχθην) 398 b.
- πλάσσω mould (ἐπλασα, πέπλασμαι, ἐπλάσθην) 516, 6.
- πλέκ-ω twist (ἐπλεξα, ἐπλεγμαι, ἐπλάκην) 508, 24.
- πλέω sail (πλεύσομαι, -σοῦμαι, ἔπλευσα, ἐπέλευκα, -σμαι) 512, 3.
- ἐκ-πλήγνυσθαι 514, 5.
- πλήθω am full (πέπληθα) 534, 7.
- πλήσω strike (πλήξω, ἐπληξα, πέπληγα, -γμα, ἐπλήγην) 514, 5.



πλύνω wash (πλυνῶ, ἐπλύνω, πέπλυμαι, ἐπλύθην) 519, 3.

πλώ-ω, = πλέω, 512 D, 3.

πνέω blow (πνεύσομαι, -σούμαι, ἐπνευσά, πέπνευκα) 512, 4.

πνίγ-ω choke (πνίξω, ἐπνίξα, πέπνιγμα, ἐπνίγην) 508, 2.

ποθέ-ω desire 504, 8.

ποιπνύ-ω puff 574.

πορ-εῖν, ἐ-πορ-ον, πέπρωται, 508 D, 37.

πορφύρ-ω boil 574.

ποτά-ομαι fly 508 D, 23.

πράσσω do (πράξω, ἐπράξα, πέπραγα, -χα, -γμαι, ἐπράχθην) 514, 6.

πρήθω burst 534 D, 8.

πρίασθαι, ἐπριάμην; see ὠνόεομαι, 539, 7.

πρί-ω saw (ἐπρίσα, πέπρισμαι, ἐπρίσθην) 505, 6.

προθυμέ-ομαι am eager (προθυμήθην) 497 a.

προνοέ-ομαι foresee (προνοήθην) 497 a.

πτάρ-νυμαι sneeze (πτάρῶ, ἐπτарон) 528, 13.

πτήσσω crouch (ἐπτήξα, ἐπτήχα) 514, 7; -πτήτην, πεπτήως, D.

πτίσσω round (ἐπτισα, ἐπτισμαι) 516, 7.

πτύ-ω spit (ἐπτισα) 503, 20.

πτώσσω, = πτήσσω, 514, 7.

πυνθάνομαι inquire (πέυσομαι, ἐπυνθόμην, πέπυσμαι) 523, 8.

ῥαί-ω shatter (ῥαίσω, ἐρῥαίσθην) 505 D, 22.

ράπτω sew (ράψω, ἐρῥαψα, ἐρῥαμμαι, ἐρῥάφην) 513, 12.

ρέζω do (ρέξω, ἐρεξα, ἐρέχθην) 514, 14.

ρέω flow (ρέυσομαι, ῥήσομαι, ἐρῥήκα, ἐρῥήην) 512, 5.

ρήγ-νυμι break (ρήξω, ἐρῥήξα, ἐρῥωγα, ἐρῥάγην) 523, 14.

ρίγέ-ω shudder (ἐρρίγα) 509 D, 14.

ρίγν-ω am cold (ρίγαν, ρίγφην) 412 a.

ρίπτέ-ω, = ρίπτω, 509, 7.

ρίπτω throw (ρίψω, ἐρρίψα, ἐρρίφα, -μμαι, ἐρρίφθην, ἐρρίφην) 513, 13.

ρύ-ομαι preserve (ρύατο, ρύσθαι, ἐρρύ-σάμην) 538 D, 7.

ρύπ-ω soil (ῥεμπωμένος) 365 D.

ρύ-ννυμι strengthen (ἐρῥωσα, ἐρῥωμαι, ἐρῥώσθην) 527, 2.

Σαίρω sweep (ἑσηρα, σέσηρα) 518, 14.

σαλπίζω blow trumpet (ἐσάλπιγξα) 398 b.

σαύ-ω save (ἐσάωσα) 517 D, 5.

σβέ-ννυμι quench (σβέσω, σβήσομαι, ἐσβεσα, ἐσβην, ἐσβηκα, ἐσβέσθην) 526, 3.

σέβ-ομαι revere (ἐσέφθην) 497 a.

σεί-ω shake (σείσω, ἑσεισα, σέσεικα, σέσειμαι, ἐσεισθην) 505, 15.

σεύω drive (ἑσεισα, ἑσσυμαι, σύτο) 512 D, 9.

σῆπτω make rot (σῆψω, σέσηπα, ἐσάπην) 511, 2.

σκάπτω dig (σκάψω, ἑσκαψα, ἑσκαφα, -μμαι, ἐσκάφην) 513, 14.

σκεδά-ννυμι scatter (σκεδῶ, ἐσκέδασα, ἐσκέδαμαι, ἐσκέδάσθην) 525, 4.

σκέλ-λω dry (ἑσκλην) 518, 15; ἑσκη-λα D.

σκέπ-τομαι, σκοπέ-ω view (σκέψομαι, ἐσκεψάμην, ἐσκεμμαι) 513, 15.

σκήπ-τω prop (σκήψω, ἐσκηψα, ἐσκημμαι, ἐσκήφθην) 513, 16.

σκιδνιμι (= σκεδάννυμι) 529 D, 8.

σκάπ-τω jeer (σκάψομαι, ἑσκαψα, ἐσκάφθην) 513, 17.

σμά-ω wash (σμή) 412.

σό-ης, σόη, σώσι, 517 D, 5.

σπά-ω draw (σπάσω, ἑσπασα, ἑσπακα, ἑσπασμαι, ἐσπάσθην) 503, 4.

σπείρω sow (σπερῶ, ἑσπειρα, ἑσπαρμαι, ἐσπάρην) 518, 16.

σπένδ-ω pour (σπέσω, ἑσπεισα, -σμαι) 421 a, 429, 463 c.

ἐνι-σπον, ἐ-σπ-ετε, 539 D, 8.

στάσκον (ἵστημι) 534 D, 5.

στείβω tread (ἑστεψα, ἐστίβημαι) 511, 9.

στείχω march (ἑστιχον) 511, 10.

στέλ-λω send (στελῶ, ἑστειλα, ἑσταλκα, ἑσταλμαι, ἐστάλην) 518, 17.

στέργ-ω love (στέρξω, ἑστερξα, ἑστοργα) 508, 25.

στερ-ίσκω, στερέω *deprive* (στερήσω, ἐστέρησα, ἐστέρηκα, -μαι, ἐστερήθην) 533, 6; στέρομαι *ib.*

στεύ-ται *threatens*, στεύ-το, 538 D, 8.

στορ-νύμι *spread* (στορῶ, ἐστόρεσα) 523, 15.

στρέφ-ω *turn* (στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, ἐστράφην) 508, 26.

στρώ-νυμι *spread* (στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην) 527, 3.

στυνέ-ω *hale* (ἐστυνον) 509 D, 15.

σφάζω *or* σφάττω *slay* (σφάζω, ἔσφαξα, ἔσφαγμαι, ἐσφάγην) 514, 15.

σφάλ-λω *trip* (σφαλῶ, ἔσφηλα, ἔσφαλμαι, ἐσφάλην) 518, 18.

σχεθεῖν, ἔσχεθον, σχήσω; *see* ἔχω, 508, 16.

σῶζω *save* (σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην) 517, 5.

Τα-θῆναι, ἐτάθην, τέτακα; *see* τείνω, 519, 5.

τάμνω = τέμνω 521 D, 8.

τανύω *stretch* (ἐτάνυσα, τετάνυσμαι) 519 D, 5.

ταράσσω *trouble* (ταράξω, ἐτάραξα, ἐτάραγμα, ἐταράχθην) 514, 8.

τάσσω *arrange* (τάξω, ἔταξα, τέταχα, τέταγμα, ἐτάχθην) 514, 9.

ταφ-ῆναι, ἐτάφην; *see* θάπτω, 513, 4.

ταφών, τέθηκα *am amazed*, 511 D, 16.

τείνω *stretch* (τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην) 519, 5.

τεκ-εῖν, ἔτεκον, τέτοκα; *see* τίκτω, 506, 5.

τελέω *finish* (τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην) 503, 14.

τέμνω = τέμνω 521 D, 8.

τέμνω *cut* (τεμῶ, ἔτεμον, ἔταμον, τέμμηκα, -μαι, ἐτέμθην) 521, 8.

τέρπ-ω *delight* (τέρψω, ἔτερψα, ἐτέρφθην) 508, 27; τεταπόμην D.

τέρσ-ομαι, τερσαίνω *dry* 508 D, 38.

τεταγών *having seized* 436 D.

τετίημι *grieve*, τετιγώς 446 D.

τέτμον *attained*, 436 D.

τετραίνω *bore* 506, 6.

τεύχω *make* (τεύξω, ἔτευξα, τέτυγμα) 511, 14; τέτυκον, -όμην, D.

τήκω *melt* (τήξω, ἔτηξα, τέτηκα, ἐτάκην) 511, 3.

τηλεθάω *blooming* 518 D, 6.

τίθημι *put* (θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην) 534, 1.

τίκτω *bear* (τέξομαι, ἔτεκον, τέτοκα) 506, 5.

τί-νω *pay* (τίσω, ἔτισα, τέτικα, τέτισμαι, ἐτίσθην) 521, 4; τίνυμι D.

τιταίνω *stretch* 519 D, 5.

τιτράω *bore* (ἔτρησα, τέτρημαι) 506, 6.

τιτρώσκω *wound* (τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην) 531, 6; τρώω D.

τιτύσκομαι *aim* 533 D, 16.

τλα-, ἔτλην *endured* 489, 7; τέτληκα 492 D, 10.

τμήγω *cut* (ἐτμαγον) 511 D, 17.

τραπ-εῖομεν (τέρπω) 508 D, 27.

τράπω, τραπέω, = τρέπω, 508 D, 28.

τράφω, = τρέφω, 508 D, 29.

τρέπ-ω *turn* (τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτράπην) 508, 28.

τρέφ-ω *nourish* (θρέψω, ἔθρεψα, τέτροφα, τέτραμμαι, ἐτράφην) 508, 29.

τρέχ-ω *run* (δραμούμαι, ἔδραμον, δεδράμηκα, -μαι) 539, 5; θρέξομαι, ἔθρεξα *ib.*; πράχω, δέδρομα, D.

τρέ-ω *tremble* (ἔτρεσα) 503, 15.

τρίβ-ω *rub* (τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίβην) 508, 3.

τρίζω *quake* (τέτριγα) 514, 16.

τροπέω, = τρέπω, 508 D, 28.

τρώγω *gnaw* (τρώξομαι, ἔτραγον, τέτρωγμα) 511, 4.

τρώω, = τιτρώσκω, 531 D, 6.

τυγχάνω *happen* (τεύξομαι, ἔτυχον, τετύχηκα) 523, 9.

τύπ-τω *strike* (τυπτήσω, ἐτύπην) 513, 18.

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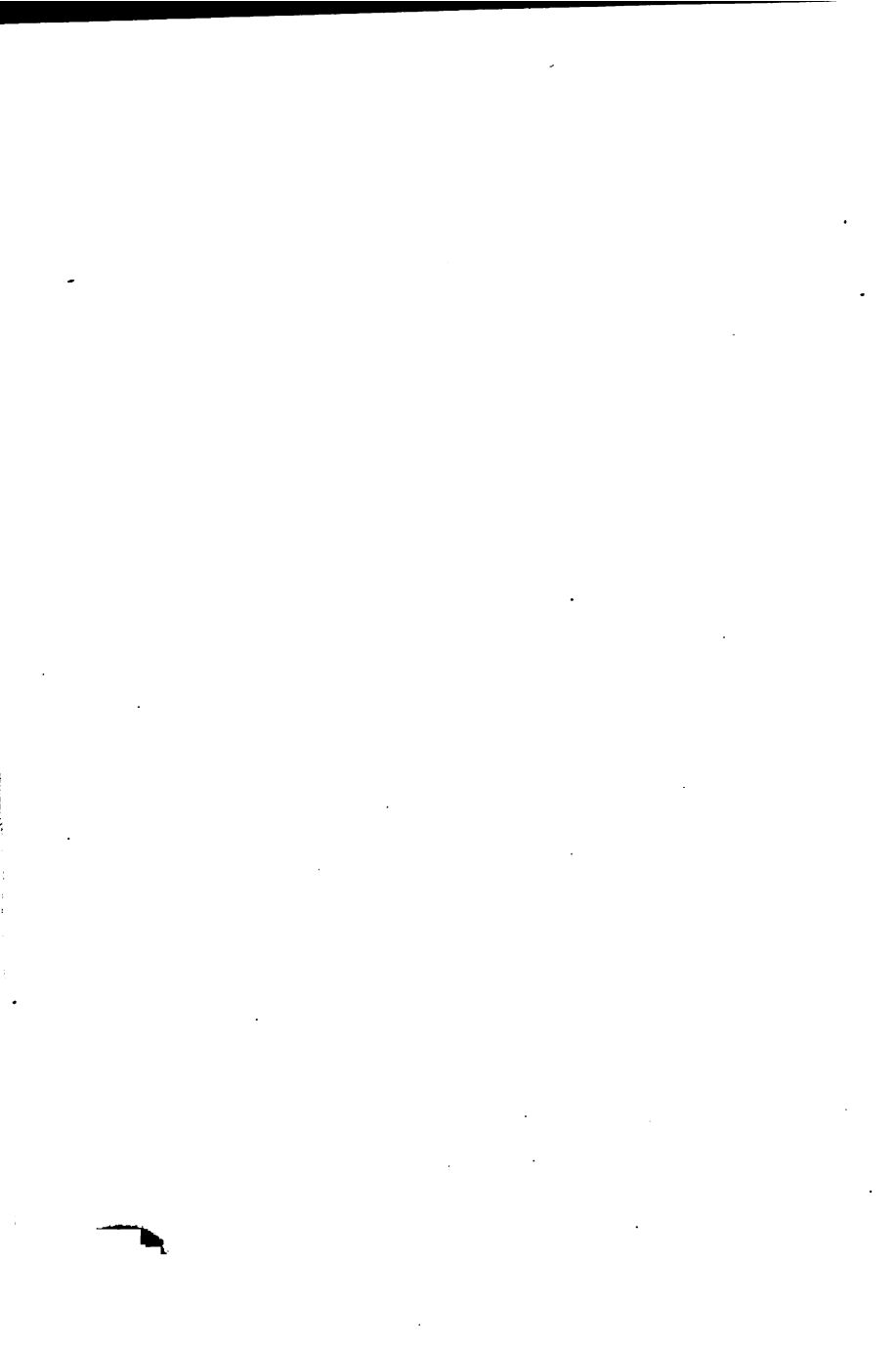
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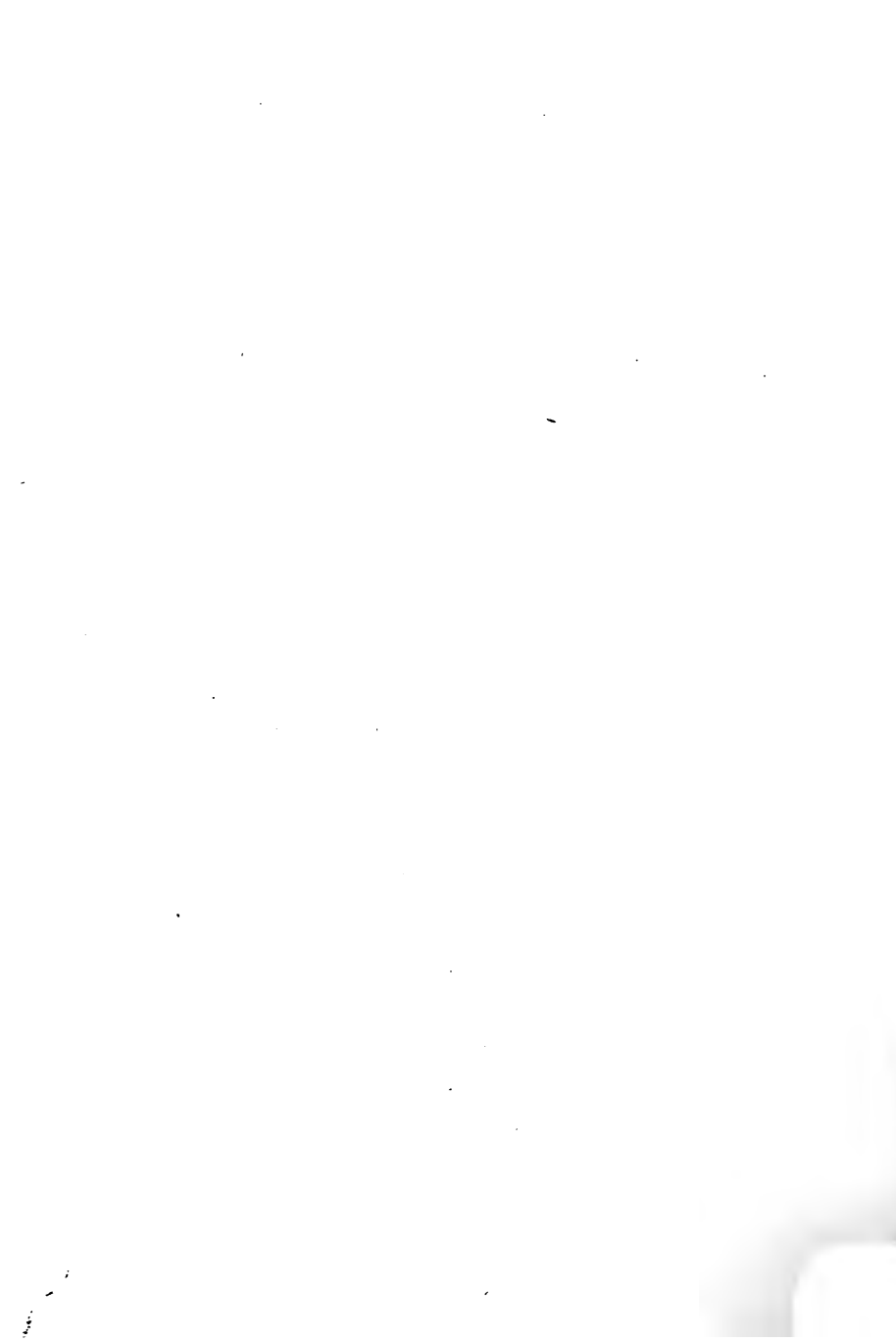
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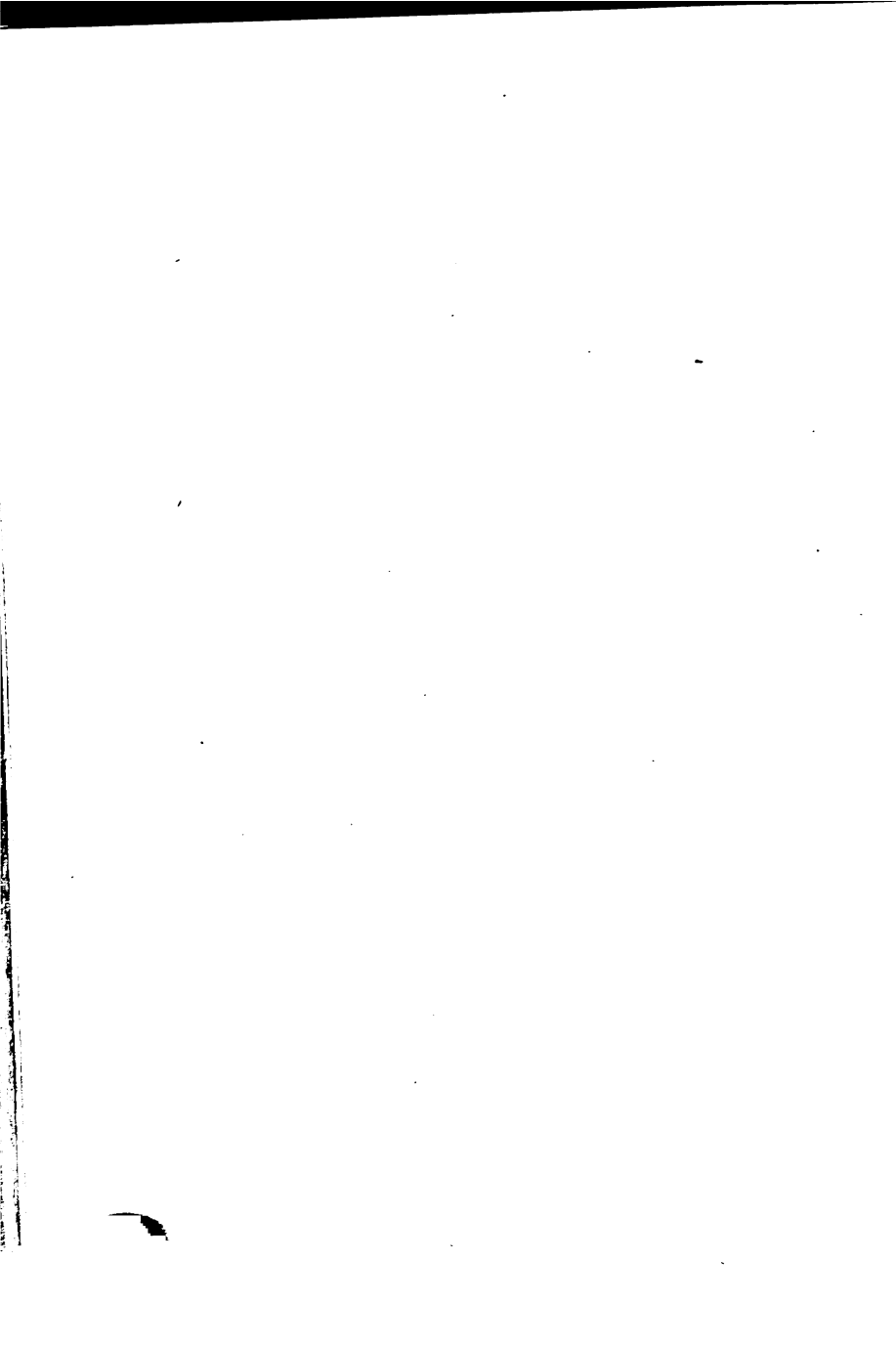
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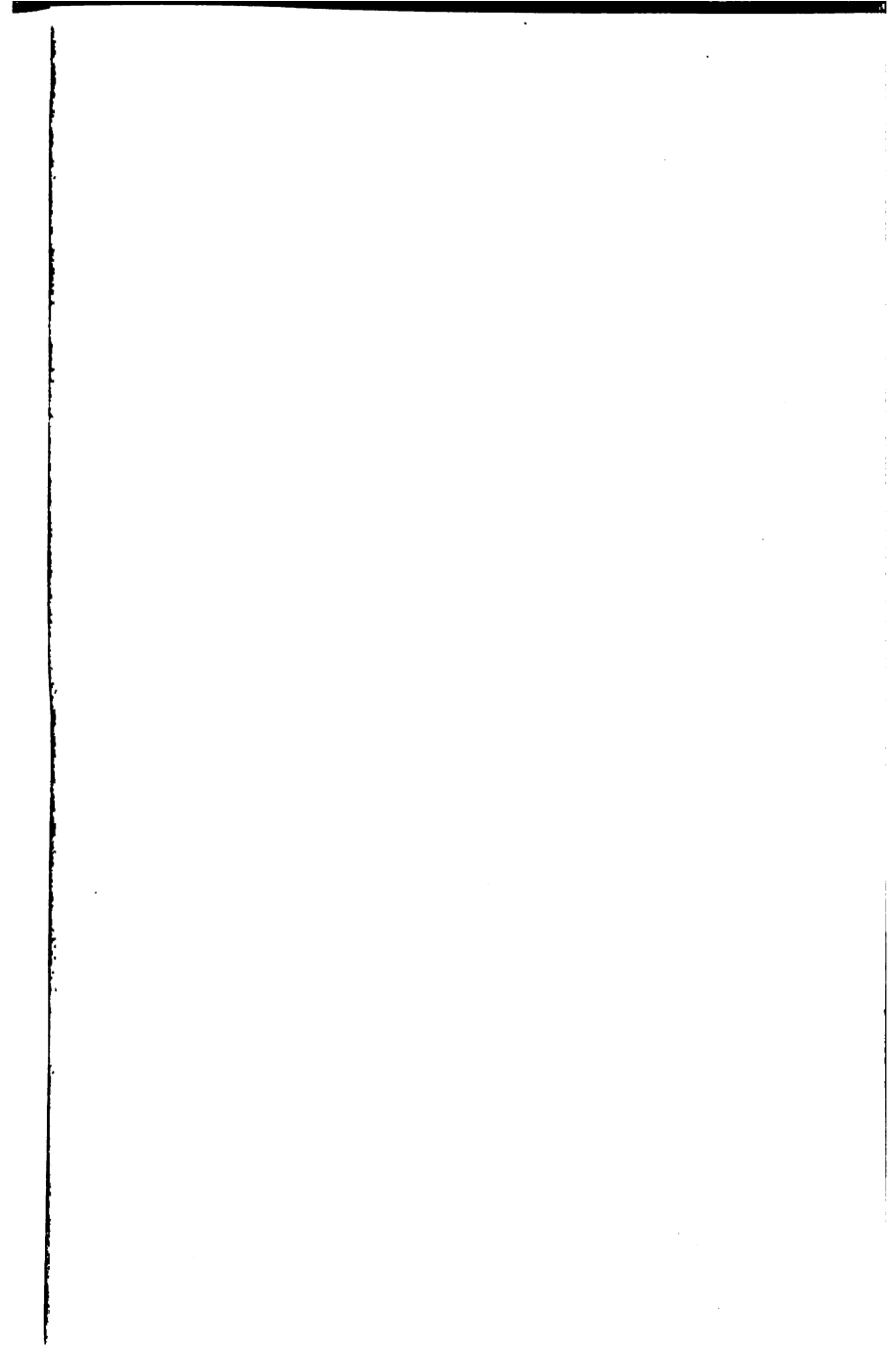














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